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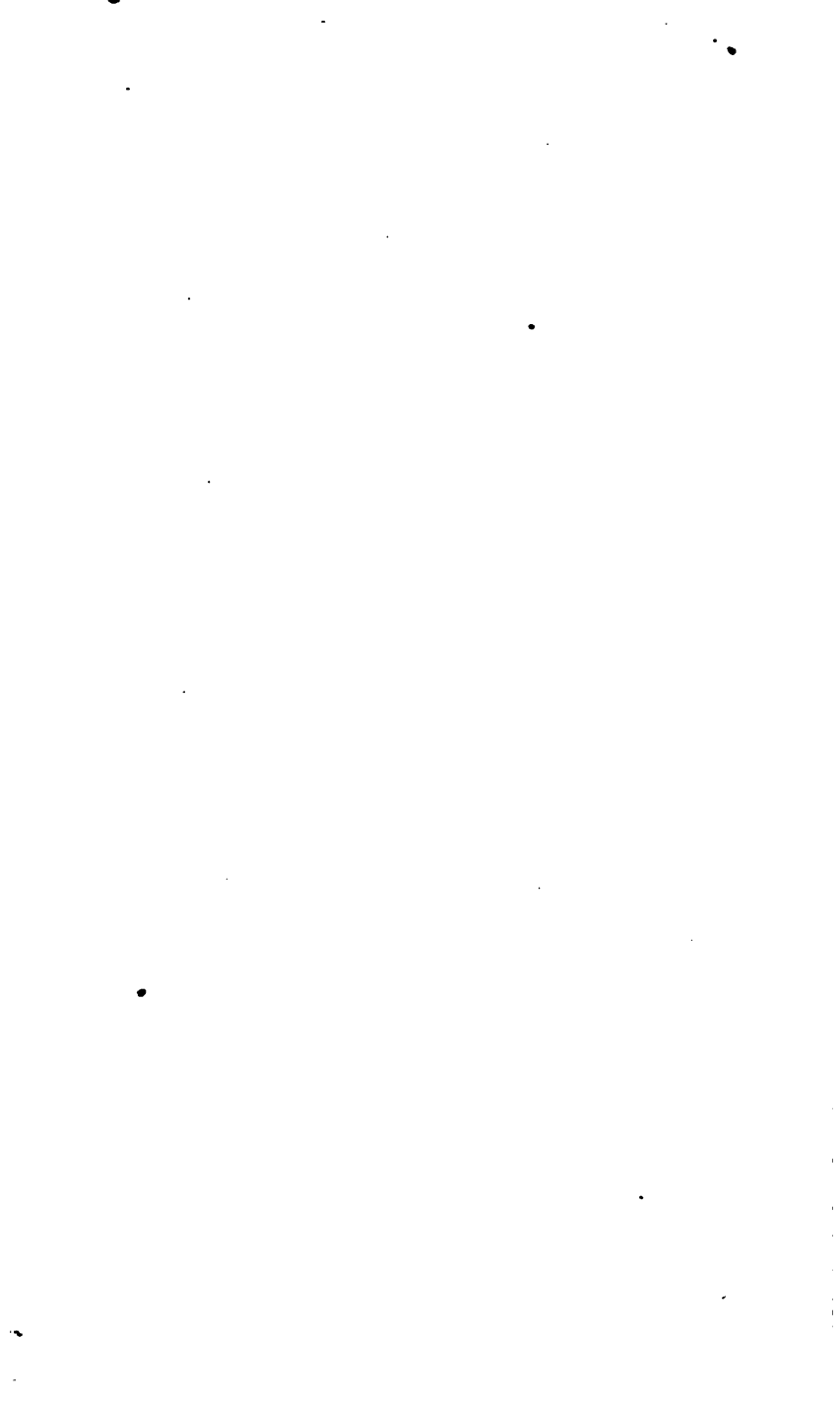
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A GREEK READER

SELECTED PRINCIPALLY FROM THE WORK OF

FREDERIC JACOBS,

PROFESSOR IN THE GYMNASIUM AT GOTHA, EDITOR OF THE GREEK
ANTHOLOGY, &c., &c.

WITH ENGLISH NOTES

CRITICAL AND EXPLANATORY,

A METRICAL INDEX TO HOMER AND ANACREON, AND A
COPIOUS LEXICON.

BY

CHARLES ANTHON, LL.D.,

LAY-PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA
COLLEGE, NEW-YORK, AND RECTOR OF THE GRAMMAR-SCHOOL

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TO

THE HON. JOHN C. SPENCER,

WHO HAS WON FOR HIMSELF SO ENVIABLE A NAME, AS WELL FOR

PROFESSIONAL ATTAINMENTS,

AS FOR THE ENLIGHTENED ZEAL WITH WHICH HE FOSTERS THE

BEST INTERESTS OF SOUND EDUCATION,

THIS WORK

IS RESPECTFULLY INSCRIBED,

BY ONE WHO, THOUGH A STRANGER TO HIM PERSONALLY,

IS YET PROUD TO CALL HIMSELF

HIS COUNTRYMAN.

P R E F A C E.

THE Greek Selections in this work are principally taken from the Elementarbuch of Professor Jacobs, with the text of which they have been very carefully compared. A portion of the poetical extracts is from the *Græca Minora* of Dalzell. New readings, and alterations in the punctuation, have been everywhere introduced, so that the present text is in many respects far superior to that of the two works which have just been mentioned.

In collections of this nature, different kinds of style must of course occur ; and though some among us are very loud in their outcries for pure Attic Greek, and think this alone worthy of being read, yet it is apparent enough, that the deviations from this standard, if brought in a proper manner before the attention of the young student, can be made productive of as much benefit to him as if his reading were confined merely to Attic models. Nay, indeed, this very variety of style will prove of greater service to him than if his reading lay all in one beaten path ; for he will be enabled, in this way, to become more fully aware of the variety and extent of the language which he is acquiring.

The notes appended to the present volume will be found to be copious, and, it is hoped, satisfactory. The plan has hitherto been tried of editing Greek Readers with a few notes ; a plan very much in vogue in some sections of our country, but which never has and never will make scholars. The opposite course is here attempted ; and, as it has succeeded on other occasions, the editor trusts that it will be accompanied in the present instance with the same favourable results. In what has just been said however, respect-

ing previous editions, the editor must not be understood as at all referring to the Greek Reader of Mr. Casserly. He only regrets that this gentleman was confined to so narrow limits by the arrangements of his publisher. Had these restrictions been removed, and Mr. Casserly been allowed to expatiate more freely, his known abilities as a scholar would have entirely precluded the necessity of the present publication.

The editor would be doing violence to his own feelings did he not, before closing these remarks, make some tribute of acknowledgment to his young friend, Mr. Henry Drisler, a graduate of Columbia College, and an instructor in the Grammar School, for the very valuable assistance he has derived from him in the correcting of proofs, and in giving the present work, as he trusts, so complete and accurate a form. The native abilities, and sound and extensive acquirements, of Mr. Drisler, already point him out as one who will gain, at no distant period, a distinguished name among the scholars of his country.

Columbia College, June 4th, 1840.

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BIOGRAPHICAL SKETCHES

OF THE DIFFERENT WRITERS, SELECTIONS FROM WHOSE WORKS
OCCUR IN THE COURSE OF THE PRESENT VOLUME.

ÆLIAN, Claudius, a native of Præneste in Italy, who flourished during the reigns of Heliogabalus and Alexander Severus (218–235 A.D.). He composed in the Grecian language, of which he was a complete master, a work on the "Peculiarities of Animals" (*Ἱερί ζῶων ιδιότητος*), in seventeen books, chiefly a compilation from earlier writers, full of absurd stories, intermingled occasionally with interesting notices; another entitled "Various History" (*Ποικιλὴ Ἱστορία*), in fourteen books, a mere compilation, evincing little taste, judgment, or critical discrimination. He died at the age of about sixty years.

Æsop, a celebrated fabulist, who is supposed to have flourished about 620 B.C. According to most authorities, he was born at Cotyæum, a town of Phrygia, of servile origin, and owned in succession by several masters, the last of whom, Iadmon, a Samian philosopher, gave him his liberty. Little, if anything, however, is known with certainty respecting his life. None of the fables which at present go under the name of *Æsop* were ever written by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period.

ANACREON, a celebrated Greek lyric poet, who flourished at the court of Polycrætes, the tyrant of Samos, in the sixth century B.C. Little is actually known concerning his life. It is, however, generally admitted that he was born at Tæes, a city of

Ionia, where he is also reported to have died, at the age of eighty-five years, from suffocation, in consequence of swallowing a grapestone while in the act of drinking. Very few of the pieces ascribed to Anacreon are genuine; by far the greater portion having been added subsequently to his time.

APOLLODORUS, a native of Athens, flourished about 146 B.C., and was celebrated for his numerous productions, both in prose and verse. Of the former we have, with the exception of a few fragments, only the work entitled "Library" (*Βιβλιοθήκη*), which is a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style.

ARISTOTLE, a distinguished Grecian philosopher, born at Stagira in Macedonia, B.C. 384, whence he is frequently called the Stagirite. He went to Athens while young, studied philosophy under Plato, and became subsequently the instructor of Alexander the Great. He died in Chalcia, B.C. 321. Aristotle was the most voluminous writer of the ancient philosophers. Besides his philosophical and critical works, he has given a "History of Animals" (*Ἱερί ζῶων ἱστορίας*), in ten books. There is also ascribed to him a treatise "On Wonderful Reports" (*Ἱερί θαυμασίων*), which, however, if ever written by Aristotle, has undergone great alteration since it came from the hand of the author.

ARRIAN, a Greek historian, a native of Nicomedia, who flourished

in the second century under Hadrian and the Antonines. He has left us a history of the expedition of Alexander, in seven books, which is valuable as being compiled from the memoirs of Ptolemy Lagus and Aristobulus, who both served under that monarch.

ATHENÆUS, a native of Naucrātis in Egypt, who flourished about the beginning of the third century A.D. He is the author of a very interesting compilation entitled "The Learned Men at Supper" (*Δειπνοσοφισταί*), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks.

BRON, a pastoral poet, a native of Smyrna in Asia Minor, who flourished about B.C. 187, in the island of Sicily. He wrote in the Doric dialect, and followed Theocritus as a model.

DIONÖRUS, an historian, surnamed *Siculus*, because born at Argyrium in Sicily, flourished under Julius Cæsar and Augustus. His "Historical Library" (*Βιβλιοθήκη Ἱστορικὴ*) consisted of forty books, and extended from the earliest times down to 60 B.C. Of these, only fifteen books remain, with fragments of the rest. To the preparation of this great work he had devoted thirty years of his life.

DIOGENES Laërtius, so called from his native city Laërtes in Cilicia. He wrote the lives of the philosophers in ten books, which are still extant. The period when he lived is not exactly known.

HERODÖTUS, a celebrated Greek historian, born at Halicarnassus in Caria, B.C. 484. His history consists of nine books, which, for the ease and sweetness of the style, have been named after the nine muses. It was originally rehearsed in part at the Olympic games, and at the Panathenæan festivals of Athens, and ultimately improved and finished at Thurium in Lower Italy, where the historian passed the latter part of his life.

HOMER, the most distinguished of the Grecian epic poets. Of his history little, if anything, is known. He is commonly supposed to have been born near Smyrna, on the banks of the Meles, whence he is termed *Melesigènes*; but it still remains a contested question whether such a poet ever existed, and whether the poems that pass under his name are not the productions of several bards, collected together in a later age. These poems are the *Iliad* and the *Odyssey*, the former of which details the operations of the Grecian army before the city of Troy, ending with the death and funeral honours of Hector; the latter, the wanderings and adventures of Ulysses on his return from the Trojan war to the island of Ithaca.

ISOCHRATES, a celebrated Grecian orator, or rather oratorical writer, born at Athens B.C. 436. In youth he was a companion of Plato, and like him, a great admirer of Socrates. He is said to have died by voluntary starvation, from grief for the fatal battle of Chæronea, in the 98th year of his age, B.C. 338. There are 21 orations ascribed to him.

LUCIAN, a celebrated Greek writer, was born at Samosata in Syria, and flourished in the second century after Christ. His father, who was in humble circumstances, designed him for the profession of a sculptor, and with that view placed him under the instruction of his uncle. Becoming soon disgusted with this employment, he turned his attention to literature, and travelled into Greece and Asia Minor, and engaged in the business of an advocate at Antioch. This, however, he soon renounced for the more congenial pursuit of sophistical declamation, which brought him both fortune and fame. He subsequently took up his residence at Athens, and devoted himself to the study of philosophy; but embraced no one of the systems then in vogue. His writings, which are mostly in the dialogue form, display

a genius eminently satirical, great brilliancy of thought, a deep insight into the human heart, and a larger share of humour than any other author of antiquity, with the exception perhaps of Aristophanes and Horace.

MOSCHUS, a Greek pastoral poet, born at Syracuse in the island of Sicily, but at what period is not clearly ascertained. He wrote in the Doric dialect, and adopted his master, Bion, as a model. There remain from Moschus four Idyls, and a few smaller pieces.

PAUSANIAS, a traveller and geographical writer, who is commonly supposed to have been born in Lydia, and to have flourished during the reigns of Hadrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this, he appears to have taken up his residence at Rome, and to have there published his "Itinerary of Greece" (*Ἑλλάδος περιήγησις*), in ten books. This work is full of instructive details for the antiquarian, especially in reference to the history of art, combining, as it does, with a description of public edifices and works of art, the historical records and the legends connected with them.

PLATO, a distinguished philosopher, an Athenian by descent, but born in the island of Ægina, where his father Aristo resided, B.C. 429. At the age of twenty he became a disciple of Socrates, and attended the lectures of that philosopher for eight years. After the death of his master, Plato travelled into foreign countries, and on his return to Athens opened a school in a public grove called the Academy, which soon became famous, and attracted crowds of admiring auditors. Plato's works consist of numerous dialogues, thirty-five in number, on different subjects, metaphysical, political, moral, and dialectic. They are exceedingly valuable both for style and matter, rich in

thought, and abounding in beautiful and poetical images.

PLUTARCH, a native of Chæronæa in Bœotia, flourished towards the end of the first century A.C. He was early engaged in civil affairs, and the Emperor Trajan, who patronised him, conferred on him high honours. Civil occupations, however, did not prevent him from pursuing his literary and philosophical studies. He was an extremely voluminous writer, but the most celebrated of his productions is his "Parallel Lives" (*Βίοι Παράλληλοι*). In these he exhibits and compares, in a very full and instructive manner, the characters of the most distinguished Greeks and Romans. There are twenty-two parallels, sketching the lives of forty-four persons, given in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones, and twelve or fourteen are lost.

STOBEÆUS *Johannes*, a native of Stobi in Macedonia, whence his name Stobæus. He published, in four books, a collection of extracts in both prose and verse, from upward of five hundred authors, whose works have in a great measure perished. These extracts he arranged systematically, under separate heads, according to their subjects.

STRABO, a celebrated geographer, born at Amasea in Pontus, about 54 B.C. After travelling through various countries of Asia and Africa, he was sent by Augustus on an expedition into Arabia. At a subsequent period he travelled over Greeco-Macedonia, and most of Italy. By this means he became well qualified to compile his "Work on Geography" (*Γεωγραφικά*), in seventeen books. This has come down to our time complete, with the exception of the seventh book, which is imperfect. The work is not a mere register of names and places, but a rich store of interesting facts and mature reflections, and of great utility in the study of ancient literature and art. There

exists also an Epitome, or Chrestomathy, of Strabo, made subsequently to 980 A.C., by some unknown person.

XENOPHON, an Athenian, son of Gryllus, distinguished as an historian, philosopher, and commander. He was born at Ercheia, a borough of Athens, B.C. 445, and was one of

the most worthy characters among the disciples of Socrates. He has left works on history, philosophy, and politics, which have afforded to all succeeding ages one of the most perfect models of purity, simplicity, and harmony of language, and abound with sentiments truly Socratic.

FIRST COURSE.

I. FIRST DECLENSION.

1. Ἡ μέτρη μικρὰ μανία ἐστίν.—Πολλάκις βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην.—Φίλει τὴν παιδείαν, σωφροσύνην, φρόνησιν, ἀληθειαν, οἰκονομίαν, τέχνην, εὐσέβειαν.—Βίων ἔλεγε τὴν φιλαογυρίαν εἶναι μητρόπολιν πάσης κακίας.—Οὐ πενία λύπην ἐργάζεται, ἀλλ' ἐπιθυμία.—Ὡς συμπτώσ- 5
ιον χωρὶς ὀμιλίας, οὕτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει.

2. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέβαιαι εἰσιν.—Ἡ παιδεία ἐν μὲν ταῖς εὐτυχίαις κόσμος ἐστίν, ἐν δὲ ταῖς ἀτυχίαις καταφυγή.—Πασῶν τῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ 10
εὐσέβεια.—Προσῆκει τοῖς ἀθληταῖς τὸ σῶμα αἰεὶ γυμνάζειν.—Κλεινότατον ἦν ἐν Ὀλυμπίᾳ ἀγᾶλμα Διὸς, Φειδίου ἔργον.—Μετὰ τὸν Αἰνείου θάνατον, Ἀσκάνιος τὴν βασιλείαν παρέλαβεν.—Ὁ Αἰνός παῖς ἦν Ἑρμοῦ καὶ Μούσης Οὐρανίας.—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο ἀπὸ Θαλοῦ, ἡ 15
Ἰταλικὴ ἀπὸ Πυθαγόρου.

3. Νουμᾶς Πίστewος καὶ Τέρμποςτος ἱερὸν ἰδρύσατο.—Ἡ Νέα Καρχηδὼν κτίσμα ἐστὶν Ἀσδρούδα, τοῦ δεξαμένου Βάρκαν, τὸν Ἀννίβα πατέρα.—Τὸ τάλαντον τὸ Βαβυλώ-
νιον δύο καὶ ἑβδομήκοντα μνᾶς Ἀττικὰς δύναται.—Ἐπὶ 20
αὐρυφῇ τῆς ἄκρας Σουνίου ναὸς ἐστὶν Ἀθηνᾶς Σουνιάδος.

II. SECOND DECLENSION.

1. Ὁ θυμὸς ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—Ὁ λόγος τῆς ψυχῆς εἰδωλὸν ἐστίν.—Δειλὸν ὁ πλοῦτος καὶ φιλοψυχὸν κακόν.—Ὁ Πήγασος ἵππος ἦν πτηνός.—Ἡ Αἴγυπτος δωρὸν ἐστὶ τοῦ Νείλου.—Μὴ κα- 25
τόκνει μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς διδάσκειν τι χρήσιμον ἐπαγγελλομένους.—Οἱ Ἡρακλέους ἔκγονοι κατ-
ἦλθον εἰς τὴν Πελοπόννησον.

2. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην θεοὺς εἶναι λέγουσιν.—Ὁ Ἄρης μοσεῖ τοὺς κακοὺς.—Οἱ Πυγμαῖοι τοῖς γεράνοις πολεμοῦσιν.

3. Λύκῳ καὶ Ἰππῳ συννόμῳ ἐστόν· λέαινα δὲ καὶ λέων οὐ τὴν αὐτὴν ἱασιν.—Ἡ ὀργὴ καὶ ἡ ἀσυνεσία, δύνω μεγαίστω κακῷ, πολλοὺς ἀπώλεσαν.—Ὁ Ζεῦξις ἐποίησεν Ἴπποκένταυρον, ἀνατρέφουσαν παιδίῳ Ἴπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ.

4. Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες μακροβιώτατοι εἶναι λέγονται.—Πολλάκις ἀνθρώπων ὀργὴ νόον ἐξεκάλυψε κρυπτόμενον.—Κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.—Ἀνδρὸς οἶνος ἔδειξε νόον.

5. Ἐν Ἐρυκί τῆς Σικελίας, Ἀφροδίτης νεώς ἐστὶν ἅγιος, ἐν ᾧ πολὺ πλῆθος περιστερῶν τρέφεται.—Πτολεμαῖος ὁ Φιλοπάτωρ κατεσκεύασεν Ὀμήρῳ νεών.—Αἰροῦνται οἱ λαγὼ ὑπὸ ἀλωπέκων, τοτὲ μὲν ὁρόμῳ, τοτὲ δὲ τέχνῃ.—Ἐν τῇ Σάμῳ τῇ Ἥρᾳ πλείστοις ταῶς ἔτρεφον, καὶ ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῶς ἦν.

III. THIRD DECLENSION.

1. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.—Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—Ἀδωνις, ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ ἐν θήραις ὑπὸ σὺδς ἐπλήγη.—Πρόκνη ἐγένετο ἀηδῶν, Φιλομήλα χελιδῶν, Τηρεὺς ἐγένετο ἔποψ.—Ὁ ἐλέφας τὸν δράκοντα ὀφώδει.—Γλαῦκος, ἔτι νήπιος ὑπάρχων, μὺν διώκων, εἰς μέλιτος πίθον πεσὼν ἀπέθανεν.

2. Διεσπάσαντο τὸν Πενθέα αἱ Μαινάδες, καὶ αἱ Θρᾷται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.—Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσιν.—Τὴν Ἰταλίαν ὥκησαν πρῶτοι Αὔσονες αὐτόχθονες.—Ἄπαντες οἱ λέοντές εἰσιν ἀλκιμοί.

3. Σταγόνες ὕδατος πέτρας κοιλαίνουσιν.—Ὁ ὄρνυξ ἡδύφωνος καὶ μαχητικός.—Οἱ Φοίνικες τῷ Ἡρακλεῖ ὄρνυγας ἔθουν.—Οἱ πέρδικες ἐν τῇ Ἀττικῇ εὐφῶνοι, οἱ δὲ ἐν Βοιωτίᾳ ἰσχνόφωνοι ἦσαν.—Ἡ παροιμία λέγει, παλὶμ-
παιδας τοὺς γέροντας γίγνεσθαι.—Παλαιὸς μῦθος λέγει τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγενῆναι.

4. Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις, ἀλλὰ ταῖς νυξίν ἀοιδμοῦσιν.—Περίανδρος ἐρωτηθεὶς, τί μέγιστον ἐν ἐλαχίστῳ, εἶπε, φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.—Γνώμη κρείσσων ἐστὶν ἢ ῥώμη χειρῶν.—Εὐωδία καὶ μύρον γυψὶν αἰτία θανάτου.—Γυναιξὶ κόσμον ἢ σιγὴ φέρει.—¹⁵ Χαλεπὸν ἐστὶ λέγειν πρὸς γαστέρα, ὥτα οὐκ ἔχουσιν.

5. Ἡφαιστος τῷ πόδε χῶλός ἦν.—Ἡ Μήδεια γράφεται τῷ παιδε δεινὸν ὑποβλέπουσα· ἔχει δὲ ξίφος ἐν χειροί· τῷ δὲ ἀθλίῳ καθήσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὀρῶντε τὸ ξίφος ἐν ταῖν χειροῖν τῆς μητρὸς. ¹⁰

IV. CONTRACTED DECLENSION.

1. Ἡ φρόνησις μέγιστόν ἐστιν ἀγαθόν.—Ἡ φύσις ἀνευ μαθήσεως τυφλὸν, ἡ δὲ μάθησις ἀνευ φύσεως ἐλλειπές.—Πόλεως ψυχὴ οἱ νόμοι.—Οὐκ ἐστὶν οὐδὲν κρείσσον ἢ νόμοι πόλει.—Ἀρίστιππος· ἔφη πρὸς τὸν ἀδελφόν· μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως ¹⁵ ἐγώ.

2. Ἡ ὑδραυλὶς ἐστὶν εὖρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην.—Ὀμονοοῦντων ἀδελφῶν συμβίωσις παντὸς τείχους ἰσχυροτέρα.—Ἡθους βάσανός ἐστιν ἀνθρώποις χρόνος.—Πελλίαν, τὸν Ποσειδῶνος καὶ Τυροῦς ²⁰ υἱὸν, ἵππος ἐθρεψεν.—Ἀπόλλων, ὁ Διδὸς καὶ Λητοῦς παῖς, ὅτε τὸν Πύθωνα κάτετόξευσεν, ἦλθεν εἰς Δελφοὺς καὶ παρέλαβε τὸ μαντεῖον τῆς Γῆς.—Αἰδοῦς παρὰ πᾶσιν ἀξίος ἐσεῖ, ἐὰν πρῶτον ἄρξης σαντὸν αἰδεῖσθαι.

3. Οἱ ὄφεις τὸν ἰὸν ἐν τοῖς ὁδοῦσιν ἔχουσιν.—Ὁ Παρ-²⁵ νασσὸς μέγα καὶ σύσκιον ὄρος ἐστίν.—Ἐν Βοιωτίᾳ δύο εἰσὶν ἐπίσημα ὄρη, τὸ μὲν Ἑλικῶν καλούμενον, ἕτερον δὲ Κιθαιρών.—Ὁ Νεῖλος ἔχει παντοῖα γένη ἰχθύων.—Κέρδη πονηρὰ ζημίαν αἰεὶ φέρει.—Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφν.—Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.—³⁰ Δημήτριος ὁ Πολιορκήτης βίᾳ ἤρει τὰς πόλεις, κατασεῖων τὰ τείχη, Τιμόθεος δὲ πείθων.—Ἐγένετο κατὰ τοὺς Τιβερίου χρόνους ἀνὴρ τις Ἀπίκιος, ἀφ' οὗ πλακοῦντων γένη πολλὰ Ἀπίκια ὀνομάζεται.—Τίμα τοὺς γόνεις.—Διακός

τὰς κλεῖς τοῦ ἄδου φυλάττει.—Οἱ πολὺποδες ἔλλοχῶσι τοὺς ἰχθῦς.—'Ανάχαρις τὴν ἄμπελον εἶπε τρεῖς φέρειν βότρυς· τὸν πρῶτον, ἡδονῆς· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀηδίας.

V. MISCELLANEOUS EXAMPLES.

- 5 1. Πόνος εὐκλείας πατήρ.—Εὐκλείαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος.—Χαλεπὸν τὸ γῆράς ἐστιν ἀνθρώποις βάρος.—'Ωκεανοῦ καὶ Τηθύος παῖς ἦν Ἴναχος, ἀφ' οὗ ποταμὸς ἐν Ἀργεὶ Ἴναχος καλεῖται.—Οὔτε τὸν ἄρρωστον ὠφελεῖ ἡ χρυσὴ κλίνη, 10 οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία.

2. Οἱ τέττιγες σιτοῦνται τῆς δρόσου.—Δόξα καὶ πλοῦτος ἄνευ συνέσιος οὐκ ἀσφαλὲς κτήματα.—'Αγαθοκλέους ἐκλελοιπότης, πάντα ἐν Σικελίᾳ υεστὰ ἦν στάσεως καὶ ἀναρχίας.

- 15 'Εκ νεφέλης φέρεται χιόνος μένος ἡδὲ χαλάζης,

Βροντῇ δ' ἐκ λαμπρᾶς ἀστεροπῆς φέρεται,

'Εξ ἀνέμων δὲ θάλασσα ταράσσεται.

—'Η τῶν βροτῶν φύσις καὶ νόσων ἦττων, καὶ γήρως, καὶ ἡ μοῖρα ἀπαραίτητος.

- 20 3. Ἀργὸς ὁ πανόπτης ὀφθαλμοὺς εἶχεν ἐν παντὶ τῷ σώματι.—Κλεάνθης ἔφη, τοὺς ἀπαιδεύτους μόνῃ τῇ μορφῇ τῶν θηρίων διαφέρειν.—'Ανάχαρις ὀνειδιζόμενος, ὅτι Σκύθης ἦν, εἶπε, τῷ γένει, ἀλλ' οὐ τῷ τρόπῳ.—'Εξῆν καὶ τῷ Ἀχιλλεῖ ζῆν καὶ βασιλεύειν τῶν Μυρμιδόνων, καὶ 25 τῷ Νέστορι ἐν Πύλῳ ἐν εἰρήνῃ ἄρχειν, καὶ τῷ Ὀδυσσεῖ οἴκοι μένειν, ἢ παρὰ Καλυψοῖ ἐν ἄντρῳ καταφύτῳ καὶ κατασπίῳ, ἀγῆρῳ ὄντι καὶ ἀθανάτῳ· ἀλλ' οὐχ εἴλετο ἀθάνατος εἶναι, ἀργὸς ὢν, καὶ μηδὲν χρώμενος τῇ ἀρετῇ.—

- Δεῖ τοὺς νέους κοσμιότητι χρῆσθαι ἐν πορείᾳ καὶ σχήματι 30 καὶ περιβολῇ.—'Ηρακλῆς τῇ χολῇ τῆς Λερναίας ὑδρας τοὺς δίστοὺς ἔδασεν.—'Ακρίσιος τὴν ἑαυτοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἔρριπεν ἡ δὲ λάρναξ προσηνέχθη Σερίφῳ τῇ νήσῳ.

4. Ποθεῖ ἄνθρωπος νύκτα μεθ' ἥλιον, καὶ λιμὸν μετὰ

κόρον, καὶ ἄψαν μετὰ μέθην· καὶ ἀφέλῃς αὐτοῦ τὴν μεταβολὴν, λύπην τὴν ἡδονὴν πριεῖς.—Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρὰ Ἡφαιστόου δὲ θώρακα χρυσοῦν, παρὰ δὲ Ἀθηνᾶς πέπλον.—Ὡ Ζεῦ, καὶ Ἀθηνᾶ, καὶ Ἀπολλων, δότε μοι ἀρετὴν ψυχῆς, καὶ ἡσυχίαν βίου, καὶ ζωὴν ἀμεμπτον, καὶ εὐελπιν θάνατον.

5. Ξέρξου ἐν Ἑλλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ ἐδόκει ἐν ὀνείροις ἰδεῖν δύο γυναῖκε, μεγέθει πολὺ ἐκπρεπυστάτα, κάλλει ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.—Φίλιππος γενόμενος κρεττῆς 10 πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Καλῶνται ἐν ἔθου πάντες οἱ κακοὶ, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλοῦσιοι, πτωχοί.—Διὶ Φάρκου θυγατέρες γραῖαι ἦσαν ἐκ γενετῆς, ἓνα τε ὀφθαλμὸν καὶ 15 ἓνα ὀδόντα εἶχον, τρεῖς οὖσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὥπασαν.—Κλεάνθης εἰς δοτρακα καὶ βοῶν ὠμοπλάτας ἔγραφεν ἅπερ ἤκουε παρὰ τοῦ Ζήνωνος ἀπορία κερμάτων, ὥστε ὠνήσασθαι χάρτια.

7. Θεὸς ἐκάστῳ ὅπλουν τι ἔνειμε, λέουσιν ἀλκὴν καὶ 20 ταχυτῆτα, ταύροις κέρατα, μελίσσαις κέντρα, ἀνδρὶ λόγον καὶ σοφίαν.—Χείρων ὁ Κένταυρος τὸν Ἀχιλλέα, παῖδα ἔτι ὄντα, ἔτρεφε σπλέγχνοις λεάντων καὶ συνῶν ἀγρίων, καὶ ἀρκτων μυελοῖς, καὶ καρτερὸν ἔθηκε καὶ ποδώκη.—Ζήνων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ ἀνασθήμασιν, 25 ἀλλὰ ταῖς τῶν οἰκούντων ἀρεταῖς.—Ἡ Λερναία ὕδρα εἶχεν ὑπερμέγεδες σῶμα, κεφαλὰς δὲ ἐννέα, τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσην ἀθάνατον.

VI. ADJECTIVE.

1. Ἑγγὺς Ἰταλίας κεῖται ἡ Σικελία, νῆσος εὐδαίμων καὶ πολυάνθρωπος.—Βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά.— 30 Βραχεῖα τέρψις· ἡδονῆς κακῆς.—Κέρδος αἰσχροῦν, βαρὺ κειμήλιον.—Τὸ μέλλον ἀσαφές.—Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.—Τὸν ἀμαθῆ πλούσιον Διογένης πρόβατον εἶπε χρυσόμαλλον.

3. Τυραννὶς χρῆμα μὲν σφαλερὸν, πολλοὶ δὲ αὐτῆς ἐρασταὶ εἰσιν.—Τυφλὸν ὁ πλοῦτος.—Πιστὸν ἡ γῆ, ἀπιστον ἡ θάλασσα.—Καλὸν ἡσυχία.—Καλὸν ἡ ἀλήθεια καὶ μόνιμον.

5 Τὰ μέγαλα δῶρα τῆς τύχης ἔχει φόβον,
Καὶ τὸ πάνυ λαμπρὸν οὐκ ἀκίνδυνον κυρεῖ,
Οὐδ' ἀσφαλὲς πᾶν ἔνθα ἐν θνητῷ γένοι.

3. Κρεῖττον ἐστὶ μετ' ὀλίγων ἀγαθῶν πρὸς ἀπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς
10 μάχεσθαι.—Οὐδὲν ὀργῆς ἀδικώτερον.—Πόλεμος ἐνδοξος εἰρήνης αἰσχροῦς αἰρετώτερος.—Βίων ἔφη, δεῖν τὸν ἀγαθὸν ἀρχοντα, παυόμενον τῆς ἀρχῆς, μὴ πλουσιώτερον, ἀλλ' ἐνδοξότερον γεγενῆσθαι.—Οὐδὲν κτῆμα σοφίας τιμωτέρον ἐστίν.—Σοφία πλούτου κτῆμα τιμωτέρον.—Παρά Ταρ-
15 τησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν οὐκ ἔξεστιν.—Δόξα ἀσθενὲς ἀγκυρα, πλοῦτος ἔτι ἀσθενεστέρα.—'Αρετῆς οὐδὲν χρῆμα σεμνότερον, οὐδὲ βεβαιώτερον ἐστίν.

4. Πολλὰ τῶν ζώων ἀναμά ἐστι, καθόλου δὲ, ὅσα πλείους πόδας ἔχει τεττάρων.—Χαλεπὸν τὸ ποιεῖν, τὸ
20 δὲ κελεῦσαι βῆδιον.—Οὐδὲν γλύκιον τῆς πατρίδος.—Οὐκ ἐστὶν οὐδὲν μητρὸς ἡδίων τέκνοις.—Κρείσσων οἰκτιρμοῦ φθόνος.—Χρῆ σιγᾶν, ἢ κρείσσονα σιγῆς λέγειν.—Διὰ τοῦτο δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—Τὸ κενὸν ἐν τῷ βίῳ πλείον
25 ἐστὶ τοῦ συμφέροντος.—'Αρχε σαντοῦ μηδὲν ἥτταν ἢ τῶν ἄλλων.—Στέργε μὲν τὰ παρόντα, ζῆται δὲ τὰ βελτίω.—Οἱ τῶν τελετῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡδίουσιν τὰς ἐλπίδας ἔχουσιν.

5. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ λευκός,
30 λεπτότατος.—Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφωρωτάτη.—Πρεσβύτατον τῶν ὄντων θεὸς ἀγέννητος γάρ· κάλλιστον κόσμος ποίημα γὰρ θεοῦ· μέγιστον τύπος· πάντα γὰρ χωρεῖ· τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον ἀνάγκη κρατεῖ γὰρ πάντων
35 σοφώτατον χρόνος ἀνευρίσκει· γὰρ πάντα.—Ὁ κρακόδει-

λος ἐξ ἐλαχίστου γίνεται μέγιστος· τὸ μὲν γὰρ ὧν οὐ
μειζόν ἐστι χηρείου, αὐτὸς δὲ γίνεται καὶ ἑπτακαίδε-
κάπηχης.—Ὁ τῶν πλείστων βίος μελλησμῷ παραπόλ-
λυται.

Κάλλιστον τὸ δικαιοτάτον· ῥῆσόν θ' ὑγιαίνειν, 5

Ἡδίστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ.

—Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελ-
τίστοις· οὔτε τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς
θαυμάζει.

6. Ἡ γῆ σφαιροειδὴς ἐστὶ καὶ ἐν μέσῳ κεῖται.—Οἱ 10
πλούσιοι πολλάκις ὑφ' ἡδονῆς διηνεκοῦς οὐ συνιένται τῆς
εὐτυχίας.—Ἐπαμινώνδας πατὴρ ἦν ἀφανοῦς.—Πάντα ἐκ
τῆς ἐπιμελείας, καὶ τῆς διαρκοῦς φροντίδος, καὶ τῆς σπου-
δῆς τῆς ἀνελλιπαῦς κρεῖττονα γίνεσθαι δύναται.—Ὀμηρ-
ος τοῖς ἥρωσιν ἀπλὴν καὶ πᾶσιν ὁμοίαν δίαίταν ἀποδέδωκε. 15
—Διονύσιος ὁ τύραννος τὸ Ἀπόλλωνος ἄγαλμα περιεσύ-
λησε, χρυσοῦς βοστρύχους ἔχον, καὶ τὴν παρακειμένην
αὐτῷ χρυσοῖν τράπεζαν ἀφείλεν.—Σωκράτης ἰδὼν μειρά-
κιον πλούσιον καὶ ἀπαίδετον, ἰδοῦ, ἔφη, χρυσοῦν ἀνδρά-
ποδον. 20

7. Τὰ ὀρη πόρρωθεν ἀεροειδῆ φαίνεται καὶ λεῖα, ἐγγύ-
θεν δὲ τραχέα.—Οὐ κρεῖττον, πενιχρὸν μὲν, ἀσφαλῆ δὲ
καὶ ἀδεᾶ βίον ἀσπάσασθαι, ἢ πλούσιον καὶ ἐπικίνδυνον ;—
Ἐλευθέρου ἀνδρὸς ἐστίν, ἀεὶ τάληθῇ λέγειν.—Νικοκρέων
ὁ Κύπριος τετράκερων ἔλαφον εἶχεν.—Ἐν τινὶ ναῷ Διὸς 25
τρίκερω καὶ τετράκερω πρόβατα ἦν.—Ἀριστοτέλης ἔφη,
τῆς παιδείας τὰς μὲν ρίζας εἶναι πικράς, γλυκεῖς δὲ τοὺς
καρπούς.—Τρεῖς εἰσι δικασταὶ καθ' ἥδου, οἱ τοὺς εὐσεβεῖς
καὶ πονηροὺς διακρίνουσιν.—Δεινόν ἐστὶ τοὺς χείρους
τῶν βελτιόνων ἄρχειν. 30

8. Ἀνάχαρις κρεῖττον ἔλεγεν, ἓνα φίλον ἔχειν πολ-
λοῦ ἄξιον, ἢ πολλοὺς μηδενὸς ἀξίους.—Ἡ μυῖα, ἐξάπαυς
οὔσα, τοῖς μὲν τέσσαρσι βαδίζει μόνις, τοῖς δὲ προσθίαις
ὄνσι ὡς χερσὶ χρῆται.—Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν 35
ἔτη δύο καὶ μῆνας τέσσαρας.—Φιλῆμων ὁ κωμικὸς ἔγραψε 30
ὄντι τὰ ἑπτὰ καὶ ἐννεήκοντα, βιώσας ἔτη ἑννέα καὶ ἐν-

πενήκοντα.—'Αντων, ὁ πρεσβύτερος, ἐκ τῆς Διθύης ἐπέ-
 ρασε μεγάλην δύναμιν εἰς Σικελίαν, πεζῶν μυριάδας πέντε,
 ἱππεῖς δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἑξήκοντα.—Τοὺς
 Σήρας ἱστοροῦσι μέχρι τριακοσίων ζῆν ἐτῶν, καὶ τοὺς Χαλ-
 5 δαίους ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος.

9. 'Αργανθώνιος, ὁ Ταρτηρσίων βασιλεὺς, πεντήκοντα
 καὶ ἑκατὸν ἔτη βιώσαι λέγεται.—Κτησίβιος συγγραφεὺς
 ἑκατὸν εἰκοσιτεσσάρων ἐτῶν ἐν περιπάτῳ ἐτελεύτησεν.—
 'Ο Πλάτων ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ
 10 ἑκατοστῆς 'Ολυμπιάδος, βιοὺς ἔτος ἐν πρὸς τοῖς ὀγδοή-
 κοντα.—Σιλουίου ἐνὸς δέοντα τριάκοντα ἔτη βασιλεύσαν-
 τος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ πλείῳ τριάκοντα ἐτῶν τὴν
 δυναστείαν εἶχεν.—Οἱ Λακεδαιμόνιοι τοῖς 'Αθηναίοις βοη-
 θήσαντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια
 15 καὶ χίλια στάδια διῆλθον.

VII. PRONOUNS.

1. Δημήτριός τις εἶπε τῷ Νέρωνι· σὺ μὲν ἀπειλεῖς ἐμοὶ
 τὸν θάνατον, σοὶ δὲ ἡ φύσις.—Διδύμων ἀδελφῶν εἰς
 ἐτελεύτησε· σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἠρώτα·
 σὺ ἀπέθανες ἢ ὁ ἀδελφός σου;—Τί τοῦτ' ἐστίν, ὦ γύναι.
 20 ὅτι ἐμὲ ἀπολιπούσα ἄστυδε θαμίζεις; οὐκ ἔστι τοῦτο
 σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον
 παρέδωκεν.

2. Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκα,
 καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· σύγχαυρε ἡμῖν, πάτερ·
 25 ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.—'Εν Λάτμῳ τῆς Καρίας
 σκόρπιοι εἶναι λέγονται, οἱ τοὺς μὲν πολίτας σφίσι παίσαν-
 σιν εἰς θάνατον, τοὺς δὲ ξένους ἥσυχῃ.—Καρῶναι ἀλλή-
 λαις εἰσὶ πιστόταται καὶ πάνν σφόδρα ἀγαπῶσι σφᾶς.

3. 'Ανάχαρις ὁ Σκύθης ἐρωτηθεὶς ὑπὸ τινος, τί ἐστὶ
 30 πολέμον ἀνθρώποις; αὐτοῖ, ἔφη, ἑαυτοῖς.—'Ο Ζεὺς τὴν
 'Αθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Οὐδεὶς ἐλεύ-
 θερος ἑαυτοῦ μὴ κρατῶν.—Νόμος οὗτος Περσικὸς, ὅταν
 εἰς ἀγροὺς ἐλαύνῃ ὁ βασιλεὺς, πάντες Πέρσαι, κατὰ τὴν
 ἑαυτοῦ δύναμιν ἕκαστος, θῶρα αὐτῷ προσκομίζουσιν.—

Σχολαστικὸς οἰκίαν πωλὼν, λίθον ἀπ' αὐτῆς εἰς δαίγμα περιέφερεν.—Κριτὴς ὢν, αἰεὶ ταῦτα περὶ τῶν αὐτῶν γέγωνσκε, οὐδὲν πρὸς χάριν ποιῶν.—Τυχῆς ἐπιμελοῦ τῆς σεαυτοῦ.—Βούλου ἀρέσκειν πᾶσι, μὴ σεαυτῷ μόνον.—Πάντων μάλιστα σεαυτὸν αἰσχύνου.

VIII. REGULAR VERB IN Ω.

1. ACTIVE VOICE.

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.—
 "Οστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολάζεται.
 —Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπέκει τῇ ἀρετῇ.—
 "Οταν τινὰ θέλωσιν οἱ θεοὶ σῶζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι βαράθρων.—Οὐδὲν τῆς εὐμορφίας ὄφελος, ὅταν τις
 μὴ φρένας ἔχῃ.—Εὐ θνήσκεις, ὅταν σοὶ τὸ χρεὼν ἔλθῃ.—
 Τήρης, ὁ βασιλεὺς, ἔλεγεν, ὅποτε σχολάζει καὶ μὴ στρατεύοιτο, τῶν ἱπποκόμων οἰεσθαι μὴδὲν διαφέρειν.—'Αγρίλαος ἐρωτηθεὶς, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκμοίῃ, εἰ λέγοι, εἶπε, τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα. 15
 —'Αγίς ἐρωτηθεὶς, πῶς ἂν τις ἐλεύθερος διαμένει, θανατοῦ καταφρονῶν, ἔφη.

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες, Ῥωμαῖοι δὲ καίοντες.—'Ανθρωποὶ τὸν θάνατον φεύγοντες, διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἰκαζε τοῖς Ἑρμαῖς, 20
 στόμα μόνον ἔχουσιν.

3. Διονύσιος ὁ Σικελὸς περὶ τὴν ἱατρικὴν ἐσπούδασε, καὶ αὐτὸς ἰᾶτο, καὶ ἔτεμνε, καὶ ἔκαιε, καὶ τὰ λοιπά.—Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἐτι παῖδε ὄντα.—Θησεὺς τὴν Ἀριάδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσεν 25
 Διόνυσος δὲ αὐτὴν ἀπήγαγεν.—'Η γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.—Ἐπρώτευσεν ἡ Λακεδαιμῶν τῆς Ἑλλάδος, εὐνομία καὶ θόξη, χρόνον ἐτῶν πεντακοσίων, τοῖς Δουκὺργου χρωμένη νόμοις.

4. 'Ο Διογένης ἔλεγεν, ὅτι οἱ μὲν ἄλλοι κύνας τοὺς 30
 ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω.—Μηδενὶ συμφορὰν ὀνειδίσης, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.—Κἂν μόνος ᾖς, φύλον μήτε λέξης, μήτε ἐργάσῃ

μηδέν.—Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἀρετῆς
 σαυτὸν αἰδεῖσθαι.

5. Ἀδύνατον ἀνευ τῆς τῶν οὐρανίων θεωρίας γε-
 γραφῆσαι.—Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον.—

6 Διογένης λύχνον μεθ' ἡμέραν ἄφας, ἀνθρώπον, φησὶ,
 ζητῶ.—Οἱ Λάκωνες, τὴν τῆς παλαιᾶς διαίτης σκληρότητα
 καταλύσαντες, ἐξώκειλαν εἰς τρυφήν.—'Ο Θησεύς, μετὰ
 τὴν Αἰγέως τελευτήν, συνοικίσας τοὺς τὴν Ἀττικὴν κατ-
 οικοῦντας εἰς δι᾽ ἄστυ, ἓνα δῆμον ἀπέφηνεν.

10 6. Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσις
 ἀπένευμιεν.—Οὐπώποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα
 τοσοῦτον χειμῶνα.—'Εξ οὗ φιλοσοφεῖν ἐπενόησας, σεμνός
 τις ἐγένον, καὶ τὰς ὁφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας.—
 Ἄρτι μοι τὴν ἄλλω διακαθήραντι ὁ δεσπότης ἐπέστη καὶ
 15 ἐπήνει τὴν φιλεργίαν.—Κάδμος ἀποκτείνει δράκοντα, τῆς
 Ἀρείας κρήνης φύλακα, καὶ τοὺς δόοντας αὐτοῦ σπεῖρει·
 τούτων δὲ σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι.—
 Ἀφροσύνης ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα.—Οὔτε
 πῦρ ἱματίῳ περιστεῖλαι δυνατόν, οὔτε αἰσχρὸν ἁμάρτημα
 20 χρόνῳ.

7. Σχολαστικὸς, μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια
 ἔτη ζῇ, ἀγαράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ
 τῷ κάμνοντι συγκάμνειν θεός.—Οὐκ ἂν δύναιο μὴ καμῶν
 εὐδαιμονεῖν.—'Ο, Ἡρακλῆς* τὸ ρόπαλον, δ' ἐφόρει, αὐτὸς
 25 ἔτεμεν ἐκ Νεμέας.—Δημοσθένους εἰπόντος πρὸς τὸν Φω-
 κίωνα, ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, ναί, εἶπεν,
 ἡμεῖς μὲν, ἐὰν μανῶσι, σὲ δὲ, εἰ σωφρονῶσιν.

8. Πλάτων λουδορούμενος ὑπὸ τινός, λέγε, ἔφη, κακῶς,
 ἐπεὶ καλῶς οὐ μεμάθηκας.—'Ο καλὸς καὶ ἀγαθὸς ἀνὴρ
 30 τὴν ἑαυτοῦ γνώμην ὑποτέταχε τῷ διοικούντι τὰ ὅλα,
 καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.—Τὸν
 εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι.—Σχολαστικὸς, κατ' ὄναρ
 δοκῶν ἥλον πεπατηκένοι, τὸν πόδα ὑπαρ περιεδῆσατο·
 ἕτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη· διὰ τί γὰρ ἀνυπόδητος
 35 καθεύδεις;—Βίων ὁ σοφιστής, ἰδὼν φθονερὸν σφόδρα κε-
 κυφῶτα, εἶπεν· ἢ τούτῳ μέγα κακὸν συμβέβηκεν, ἢ ἄλλῳ

μεγα ἀγαθόν.—Οἱ πρὸς τὴν δόξαν κεκνηότες σπανίως ἐνδοχοὶ γίγνονται.—Εἰρήκασί τινες, τὸν ἥλιον λίθον εἶναι καὶ μύδρον διάπυρον.—Δαίδαλος, ἀρχιτέκτων ὢν, ἐν Κρήτῃ κατεσκεύασε Δαδύρηνθον, πεφευγὼς ἐξ Ἀθηνῶν ἐπὶ φόνη.

9. Ἀταλάντῃ ἐπεφύκει ὠκίστη τοὺς πόδας.—Ἐπέπνευσεν 5 οἱ ἀνεμοί, καὶ ἐπεφρίκει ὁ πύντος, καὶ ὁ ἀφρὸς τοῦ ὕδατος ἐξηνθήκει.—Δημοσθένης πρὸς κλέπτην εἰπόντα, οὐκ ᾔδειν ὅτι σὺν ἔστιν, ὅτι δὲ, ἔφη, σὺν οὐκ ἔστιν ᾔδεις.—Τῆς τῶν παιδῶν τελευτῆς προσαγγελθείσης Ἀναξαγόρα, εἶπεν ᾔδειν αὐτοὺς θνητοὺς γενήσας.—Ὁ χρήσιμ' εἰδὼς, οὐχ 10 ἢ πόλλ' εἰδὼς, σοφός.

2. MIDDLE VOICE.

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί σὺ συγγράφει, ὅτι, εἶπεν, ὥς μὲν βούλομαι, οὐ δύναμαι, ὥς δὲ δύναμαι, οὐ βούλομαι.—Πάντων μάλιστα σαντὸν αἰσχύneo.—Οὐκ ἔμυσθον τὸ εὖ ποιεῖν, κἂν μὴ παραχρῆμα τῆς εὐεργεσίας 15 ἢ ἀντίδοσις φαίνηται.—Οὐ τὸ πένεσθαι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος.—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.—Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον.—Οἱ πάλοι 20 Ἀθηναῖοι ἀλουργῇ ἡμπεύχοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας.—Ἐρωτήσαντός τινος τὸν Ἀνταλκίδαν, πῶς ἂν τις μάλιστα ἀρέσκει τοῖς ἀνθρώποις; εἰ ἥδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

2. Γεγόναμεν ἀπαξ δις δ' οὐκ ἔστι γενέσθαι.—Ἔοικεν 25 ὁ βλὸς θεάτρῳ.—Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κῦρτωμα παρεμφερὲς ἔχουσι καμήλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρδάλεσιν ἑοίκασι.—Δεδοίκασιν αἱ μέλισσαι σὺ τοσοῦτον τὸ κρίνος, ὅσον τὸν ὕμνον.—Οὐκ ἀκήκοας, ὥς οἱ τέττιγες, ὄντες ἀνθρωποὶ τὸ παλαιδν, εἰς 30 ἔρριθας μετέβαλον;—Ἐλπίς ἐγρηγορότος ἐνύπνιον.—Πένδαρος εἶπε, τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

3. Δημῶναξ ἐρωτηθεὶς, πότε ἤρξατο φιλοσοφεῖν, ὅτε, ἔφη, καταγιγνώσκειν ἑμαυτοῦ ἤρξάμην.—Ἀρίστιππος ἔφη

πρὸς τὸν ἀδελφὸν, μέμνησο, ὅτι τῆς μὲν διαστάσεως σὸ
ἤρξω, τῆς δὲ διαλύσεως ἐγώ.—Φιλόξενος, ὁ γαστρίμαργος,
ἐπιμεμφόμενος τὴν φύσιν, ἠῤῥατο γεράνου τὴν φάρυγγα
ἔχειν.—Κῦρος, ὁ μέγας, Πυθάρχω τῷ Κυζικηνῷ, φίλῳ

5 ὄντι, ἐχαρίσατο ἑπτὰ πόλεις.

4. Δόγισαι πρὸ ἔργου.—Διογένης πρὸς τὸν ἐνσεύσαντα
αὐτῷ δοκὸν, εἰτα εἰπόντα, φύλαξαι, πλήξας αὐτὸν τῇ
βακτηρίᾳ, εἶπε, φύλαξαι.—Τοιοῦτος γίγνου περὶ τοῦς
γονεῖς, οἷους ἂν εὖξαιο περὶ σεαυτὸν γενέσθαι τοῦς σεαυτοῦ
10 παῖδας.—Λέγεται Ἰῶ, ἡ Ἰνάχου, εἰς βοῦν μεταμορφωθείσα,
τὸν Βόσπορον νήξασθαι καὶ δοῦναι τῷ πορθμῷ τὸ ὄνομα.
—Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπνίγη
ὤμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἔαν μὴ πρῶτον μάθῃ κο-
λυμβᾶν.

5. Γραῦν τινά φασι μόσχον μικρὸν ἀραμένην, καὶ τοῦτο
καθ' ἡμέραν ποιούσαν, λαθεῖν βοῦν φέρουσαν.—Μίλων, ὁ
ἐκ Κρότωνος ἀθλητῆς, ταῦρον ἀράμενος, ἔφερε διὰ τοῦ
σταδίου μέσον.—Λεύκουλλος, ὁ Ῥωμαίων στρατηγός, ὁ τὸν
Μιθραδάτην καὶ Τιγράνην καταγωνισάμενος, πρῶτος διεκόμ-
20 ισεν εἰς Ἰταλίαν τὸν κέρασον.

6. Ἐπειδὴ θεοὶ σωτῆρες κομάτων καὶ κινδύνου ἡμᾶς ἐξεί-
λονται, ἐπ' ἐργασίαν τρέψομαι, καὶ βαδιοῦμαι ἐν τῷ ἄγρῳ
διεστρίβων.—Λεωνίδης, ἀκούσας τὸν ἥλιον ἐπισκιάζεσθαι
τοῖς Περσῶν τοξεύμασι, χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾷ
25 μαχούμεθα.—Θεόκριτος ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὅπου
αὐτὸν αὖριον ὀφειτο; ἔφη, ὅπου ἐγὼ σὲ οὐκ ὄψομαι.

3. PASSIVE VOICE,

1. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸ μόνον τὸ
ὄνομα τῆς φιλίας ἐπιγέγραπται.—Ἵπὸ τοῦ πλήθους τῶν
παρόντων ἐν τῇ ἐκκλησίᾳ διατετάραγμαί τὴν γνώμην, καὶ
30 ὑπότρομός εἰμι, καὶ ἡ γλῶττά μοι πεπεδημένη ἔοικε, καὶ
ἐπιλέλησμαι τὸ προοίμιον τῶν λόγων, ὃ παρεσκευασμένην.

Εἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμμεθα,

Ἡ δ' εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδεμία ἐτι τῶν πόλεων ἀκέραιός ἐστιν, ἥτις οὐχ

ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας, ὡς τετμηῆσθαι μὲν τὰς χώρας, πεπορθῆσθαι δὲ τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς οἴκους τοὺς ἰδίους, ἀνεστράφθαι δὲ τὰς πολιτείας, καὶ καταλεύσθαι τοὺς νόμους.—Ἀνθρώπος ὢν, μέμνησο τῆς κοινῆς τύχης.—Μέμνησο ὅτι θνητὸς εἷς. 5
—Εὐριπίδης ἐν Μακεδονίᾳ τέθαιπται.

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὁ τὸ σῶμα ἐντετραμμένος, καὶ τὴν χαίτην διαπεπλεγμένος, καὶ ἐν πορφυρίσιν καταορωρυγμένος, καὶ ἐν βασιλείοις κατακεκλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ἢ εὐδαιμονίαν καὶ ἡδονήν.—Οἱ Πυθαγορικοὶ 10 ἔλεγον, ἐνδεέσθαι τῷ σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας χάριν.—Τυφῶν, Γῆς υἱὸς καὶ Ταρτάρου, μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου.

4. Τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαίῳ προσήρτηται, τοῖς δὲ ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσ. 15 πέπλασται.—Ῥωμαίων αἱ πολλαὶ γυναῖκες τὰ αὐτὰ ὑποδήματα φορεῖν τοῖς ἀνδράσιν ἐθισμέναι εἰσίν.—Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, ἔτι παῖς ὢν, περὶ τρόπαιον γυμνὸς ἀλληλιμμένος ἐχόρευσεν.—Διογένης ἰδὼν ποτε γυναῖκας ἀπ' ἐλαίας ἀπηγχοτισμένας, εἶθε γάρ, ἔφη, πάντα 20 τὰ δένδρα τοιοῦτον καρπὸν ἤνεγκεν.—Οἱ περὶ τὸν Θεμιστοκλέα Ἕλληνες διεσπαρμένους τοῖς Πέρσαις συνεπλέκοντο.—Τὸ εἰμαρμένον διαφυγεῖν ἀδύνατον.—Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ τοῦ δὲ εἰπόντος· εἰμαρτό μοι κλέψαι καὶ δαρῆναι, Ζήνων ἔφη.—Ἐν τοῖς Δράκοντος νόμοις μία 25 ἔπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία, θάνατος.—Οἱ Γίγαντες ἠκόντιζαν εἰς οὐρανὸν πέτρας καὶ ὄρυς ἡμμένας.

5. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν· οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν.—Πυθαγόρας τῆς αὐτῆς ἡμέρας καὶ κατὰ τὴν αὐτὴν ὥραν ὤφθη ἐν Μετα- 30 ποντίῳ καὶ ἐν Κρότωνι.—Οἱ εὐεργεταὶ τῶν ἀνθρώπων ἀθανάτων τιμῶν ἡξιώθησαν.—Ἦν Ἀθηναῖος ποτὲ πατριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀνταγωνίζεσθαι.—Οὗτος ὁ νόμος ἥρξατο μὲν ἀπὸ Μιλτιάδου, ἤκρασε δὲ ἐπὶ Θεμιστοκλέους, κατέβη 36 δὲ εἰς Κίμωνα, ἐφυλάχθη δὲ ὑπὸ Περικλέους, καὶ ἐθανυμάσθη

ὑπὸ Ἀλκιβιάδου.—Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς ὑπὸ Γαλατῶν ἐσφάγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις κατεκόπη καὶ διεφθάρη.—Δοῦρις ὁ Σάμιός φησι, Πολυσπέρχοντα, τὸν Μακεδόνων στρατηγὸν, εἰ μεθυσθεῖη, καίτοι
5 πρεσβύτερον ὄντα, ἐν δειπνῷ ὀρχεῖσθαι.—Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.

6. Νέος ὢν ὁ Πλάτων οὕτως ἦν αἰδήμων καὶ κόσμος, ὥστε μηδέποτε ὀφθῆναι γελῶν ὑπεράγαν.—Δόγος τις ἐστὶ, Ῥοδίους ὑσθῆναι χρυσῷ, χρυσὴν ἐπ' αὐτοὺς τοῦ Διὸς νεφέ-
10 λην ῥήξαντος.—Ἡρόδοτος λέγει, ἐπὶ Ἄττυος διὰ λιμὸν εὐρεθῆναι τὰς παιδιάς.—Ἀριάδνην οἱ μὲν φασὶν ἀπάγξασθαι ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νάξον κομισθεῖσαν Διονύσῳ γαμηθῆναι.—Ἡρακλῆς ἐν Θήβαις τραφεῖς καὶ παιδευθεὶς καὶ μάλιστα ἐν τοῖς γυμνασίοις διαπονη-
15 θεὶς περιβόητος ἐγένετο.—Ἀπόλλων καταδικασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ, κάξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ, κατεπέμφθη ἐς γῆν, καὶ ἐθήτευσεν ἐν Θερταλίᾳ παρ' Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι.—Πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

20 7. Ὁ μέλλεις πράττειν, μὴ πρόλεγε ἀποτυχῶν γὰρ γελασθήσει.—Βασιλεὺς ὢν, οὐκ όπει, ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἔξουσιν, οἱ δὲ ἄλλοι μηδὲν ἀδικηθήσονται.—Αἰδοῦ σαυτὸν, καὶ ἄλλον οὐκ αἰσχυνηθήσει.—Ἄπαντα δοκεῖ ποιεῖν ὥς μηδένα λήσων· καὶ γὰρ εἰς παραντίκα κρύψεαι,
25 ὕστερον ὀφθήσει.

8. Ὑπὸ τοῦ Θειοδόμαντος πᾶσις, ἐν Μυσίᾳ ἀποσταλεῖς ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἠρπάγη.—Σοφοκλῆς, ὁ τραγωδοποιὸς, ῥᾶγα σταφυλῆς καταπιὼν ἀπεπνίγη.—Ἡφαιστος ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς
30 ἐγένετο.—Σχολαστικὸς ἱατρῷ συναντήσας, ἐκρύθη· πυθομένου δὲ τινος τὴν αἰτίαν, ἔφη· καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὕψιν ἐλθεῖν τοῦ ἱατροῦ.—Λέγεται, τὸν Κινέαν, ἐπεὶ τῇ τῶν Ῥωμαίων ἀρετῇ κατενόησε, τῷ Πύρρῳ εἰπεῖν, ὥς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν
35 συνόδριον φανείη.—Συγκρινομένων τῶν τριῶν ἡπείρων πρὸς ἀλλήλας, μεγίστη μὲν φανείη ἂν ἡ Ἀσία, εἴτα ἡ Λιβύη τελευταία δὲ ἡ Εὐρώπη.

IX. CONTRACT VERBS.

1. ACTIVE VOICE.

1. 'Ο φθονέων ἑαυτὸν ὡς ἐχθρὸν λυπέει.—'Αγαθοῖσιν ἡμίλει.—Θάρσος σὸν λόγῳ αἰνεε, τὸ δὲ μετὰ ἀλογίης δὴ ἀποστίγγε.—Πολλοὶ, δοκέοντες ἑαυτοὺς φιλέειν, οὐκ ἀληθῶς φιλέουσιν.—Μηδενὶ φθόνει.—Νόει, καὶ τότε πρᾶττε.

2. 'Η Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνῃ τῶν ἄλλων οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι αὐτάρκης κόσμος μοι ἐστίν ἡ τοῦ ἀνδρὸς ἀρετή.—'Ο οἶνος

τὸν ταπεινὸν μέγα φρονεῖν ποιεῖ,
τὸν τὰς ὀφρὺς αἶροντα συμπεῖθει γελᾶν,
τὸν δ' ἀσθενῇ τολμᾶν τι, τὸν δειλὸν θρᾶσειν. 10

'Η συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλασσαν, καὶ πλείοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.—Οἱ πλεονεκτοῦντες πολεμοῦσιν αἰεὶ, τὸ ἐπιβουλεύειν καὶ φθονεῖν ἔμφυτον ἔχοντες.—Κανσιανοὶ τοὺς μὲν γεννωμένους θρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν. 15

Οἶνου γὰρ εὖροις ἂν τι πρακτικώτερον;
'Ορᾶς; ὅταν πίνωσιν ἄνθρωποι, τότε
Πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.

3. Αἰσχύλος, ὡς λέγουσι, τὰς τραγῳδίας μεθύων ἐποίησεν. 20
—'Ορφεὺς ᾄδων ἐκίνει λίθους τε καὶ δένδρα.—Οἱ Σαρδῶαι τοὺς ἤδη γεγηρακότας τῶν πατέρων ῥοπάλοις ἀνῆρουν.—Οἱ ἄνθρωποι τὰ παλαιὰ ἐν ἀντροῖς ᾄδουσιν.—Τὴν Σικελίαν τὰ παλαιὰ ταμεῖον τῆς 'Ρώμης ἐκάλουν οἱ 'Ρωμαῖοι.

4. 'Ο μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμον.—Κυβερνήτου 25 νοσοῦντος, ὅλον συμπάσχει τὸ σκάφος.—Σχολαστικὸς, ναυηγεῖν μέλλων, πινακίδας ἔχει, ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τοῦ κινδύνου, ἔφη, μὴ λυπεῖσθε, ἐλευθερῶ γὰρ ὑμᾶς.—Οὐ μόνος ὁ Πλοῦτος τυφλός, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Τὴν 'Αχιλλεύς ἀσπίδα 'Ομηρος ἐποίησε φέρουσαν ὅλον τὸν οὐρανόν, καὶ γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαζομένους, καὶ καλεμοῦντας.

5. Ὁ Βάκχος καὶ Ἀθηναῖος καλεῖται ἀπὸ τοῦ πατήσαι τὰς σταφυλὰς ἐν ληνῷ.—Ὁ Θαλῆς λέγεται πρῶτος ἀστρολογῆσαι.—Ἐν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλίνεσθαι τινα ἐν δειπνῷ, εἰ μὴ τις ἔξω λίνων ἦν ἀγριον κεντήσειεν.—
- 6 Ἐπίκουρος ἐρωτηθεὶς, πῶς ἂν τις πλουτήσειεν; οὐ τοῖς οὔσι προστιθεὶς, ἔφη, τῆς δὲ χρείας τὰ πολλὰ περιτέμνων.—Σχολαστικὸς, Ιατρῷ συναντήσας, συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψῃ, ὅτι οὐκ ἐνόησα.—Μηδέποτε φρονήσῃς ἐπὶ σεαυτῷ μέγα, ἀλλὰ μηδὲ καταφρονήσῃς σεαυτοῦ.—
- 10 Πλάτων τὴν φιλοσοφίαν θανάτου μελέτην ἐκάλεσεν.
6. Ὡ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλὰ.—Μὴ κακοῖς ὁμίλει· θεοὺς τίμα· τὰ σπουδαῖα μελέτα· μὴ ψεύδου.—Γελᾷ ὁ μῶρος κἂν τι μὴ γελοῖον ᾗ.—Ὁ Σαλμωνεὺς ἀντιβροντᾶν ἐτόλμα τῷ Διί.—Καλὸν τὸ γηρᾶν, καὶ τὸ μὴ γηρᾶν
- 15 καλόν.—Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾶν τοὺς οἰκέτας, εἰ ἡρίστηκεν.—Ἀναξαγόρας πρὸς τὸν δυσφοροῦντα, ὅτι ἐπὶ ξένης τελευτᾷ, πανταχόθεν, ἔφη, ὁμοία ἐστὶν ἢ εἰς ἄδου κατάβασις.
7. Οἱ πολὺποδες ἔλλοχῶσι τοὺς ἰχθῦς τὸν τρόπον
20 τοῦτον· ὑπὸ ταῖς πέτραις κἄθηνται, καὶ ἑαυτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι χροιάν, καὶ πέτραι εἶναι δοκοῦσιν. Οἱ τοίνυν ἰχθῦς προσνέουσιν, οἱ δὲ πολὺποδες αὐτοὺς ἀφυλάκτους ὄντας περιβάλλουσι ταῖς ἑαυτῶν πλεκτάναις.—Ἰππειον Ποσειδῶνα τιμῶσιν Ἑλλήνες, καὶ θύουσιν αὐτῷ
25 ἐπὶ Ἰσθμῷ.—Οἱ Κόλχοι τοὺς νεκροὺς ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶσιν.—Ἀναξαγόρας τὸν Κλαζομένιον φασὶ μὴ γελῶντά ποτε ὀφθῆναι, μήτε μειδιῶντα.—Διογένης ἰδὼν ποτε μεῖράκιον ἐρυνθριῶν, θάρρει, ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.—Οἱ ἄνθρωποι οὐδὲ
30 τὸν ἀέρα τοῖς ὄρνιθιν εἶναι ἐλεύθερον.
8. Μᾶτρις ὁ Ἀθηναῖος, ὃν ἐβίω χρόνον, οὐδὲν ἐσιτεῖτο ἢ μυρῆνης ὀλίγον, οἶνου δὲ καὶ τῶν ἄλλων πάντων ἀπέχετο, πλὴν ὕδατος.—Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.—Ὅμηρος τὸν οἶνον ἀπογνιῶν λέγει.—Βέ
35 βαιον οὐδὲν ἐστὶν ἐν θνητῶν βίῳ· βιοῖ γὰρ οὐδεὶς ὃν προαιρεῖται τρόπον.

2. MIDDLE VOICE.

1. Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Παρά Ἀντιόχῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ πρὸς ὅπλα ὤρχοντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ βασιλεύς.—Οἱ Ταράντινοι ἐβουλευόντο ποιεῖσθαι Πύρρον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐμπαδοκλῆς τὴν 5 βασιλείαν αὐτῷ δεδομένην παρητήσατο, τὴν λιτότητα δηλονότι πλέον ἀγαπήσας.—Φίλους μὴ ταχὺ κτῶ.—Λάμπις, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτήσατο τὸν πλοῦτον; οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω πειρῶ ζῆν, ὥς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος.— 10 Ἡδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.—Εἰ σὺ ἐθεάσω ἄπερ ἐγώ, εὐ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν.—Πάντων ἐστὶν ἥδιστον καὶ λυσιτελέστατον, πιστοὺς ἄμα καὶ χρησίμους φίλους κτᾶσθαι ταῖς εὐεργεσίαις.

3. PASSIVE VOICE.

1. Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι 15 τοὺς ἀγαθοὺς.—Οἱ καλῶς ἀγωνισάμενοι τῶν Λακεδαιμονίων καὶ ἀποθανόντες θαλλοῖς ἀνεδοῦντο.—Κλεάνθης διεδοθήθη ἐπὶ φιλοπονίᾳ· πένης γὰρ ὢν, νύκτωρ μὲν ἐν τοῖς κήποις ἦντλει, μεθ' ἡμέραν δὲ ἐν τοῖς λόγοις ἐγυμνάζετο.—Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.—Ἰππόλυ- 20 τος ὑπὸ τῆς Ἀρτέμιδος ἐτιμᾶτο καὶ ἐν λόγοις ἦν.—Ὅταν αἱ μέλισσαι σκιρτήσωσιν ἢ πλανηθῶσιν, οἱ σμηνουργοὶ κροτοῦσι κρότον τινὰ ἐμμελῆ, οὐ ἀκούουσαι αἱ μέλισσαι ὑποστρέφουσιν.—Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν 25 μεμνήσθαι· πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει· δεύτερον, ὅτι κατὰ νόμους ἄρχει· τρίτον, ὅτι οὐκ αἰεὶ ἄρχει.—Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμὸν, θανάτῳ ζημιούται.—Φινεύς ὁ μάντις τὰς ὕφεις πεπηρωμένος ἦν· 30 πηρωθῆναι δὲ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα.—Πλάτων πρὸς τίνα τῶν παίδων, 35 μεμαστίγωσο ἂν, ἔφη, εἰ μὴ ὠργιζόμεν.

X. VERBS IN *μι*.

1. ACTIVE VOICE.

1. Ζεὺς πάντα τίθησιν, ὅπη θέλει.—Τί τὸν νεκρὸν ο
κωκυτὸς ὀνίνησιν;—Λέοντα νοσοῦντα οὐδεν ἄλλο ὀνίνησαι
φάρμακον, εἰ μὴ βρωθεῖς πίθηκος.—Χίλων ἐρωτηθεῖς, τί
χαλεπώτατον; τὸ γινώσκειν ἑαυτὸν, ἔφη πολλά γὰρ
6 ὑπὸ φιλαυτίας ἕκαστον ἑαυτῷ προστιθέναι μάτην.—Σόλων
τοῖς ἐν Πρυτανείῳ σιτουμένοις μάζαν παρέχειν κελεύει,
ἄρτον δὲ ταῖς ἑορταῖς προσπαραιθέναι.

2. Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· εἴ τι ἀγαθὸν
θέλεις, παρὰ σεαυτοῦ λαβέ.—Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν
10 ὀβολὸν εἰς τὸ στόμα κατέθηκαν.—Ῥάδιον ἐξ ἀγαθοῦ
θεῖναι κακὸν, ἢ ἐκ κακοῦ ἐσθλόν.—Ἀθηναῖ ἐν μέσῃ τῇ
ἀσπίδι τὴν τῆς Γοργόνης κεφαλὴν ἀνέθηκεν.—Νόμος ἐστὶ
Θηβαϊκός, ὅτι οὐκ ἔξεστιν ἀνδρὶ Θηβαίῳ ἐκθεῖναι παιδίον.
—Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὐρεῖν τὰ γράμματα,
15 ἀλλὰ τοὺς τύπους μεταθεῖναι μόνον.—Ἀντίγονος, ὁ βασι-
λεὺς, Διόνυσον πάντα ἐμμεῖτο, κισσὸν περιτιθεῖς τῇ
κεφαλῇ ἀντὶ διαδήματος, καὶ θύρσον ἀντὶ σκῆπτρου φέρων.
—Λυκούργον, τὸν θέντα Λακεδαιμονίοις νόμους, υἱάριστα
θαυμάζω καὶ σοφώτατον εἶναι ἡγοῦμαι.

20 3. Εἰ ἀηδὼν ἤμην, ἐποιοῦν ἂν τὰ τῆς ἀηδόνος· εἰ κύκνος,
τὰ τοῦ κύκνου· νῦν δὲ λογικὸς εἰμι, ὑμνεῖν με δεῖ τὸν
θεόν· τοῦτό μου τὸ ἔργον ἐστίν.—Οὐκ ἀγαθὸν πολυκοι-
ρανίη, εἰς κοίρανος ἕστω, εἰς βασιλεὺς.—Ἐὰν ἦς φιλομα-
θής, ἔσει πολυμαθής.—Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν.
25 ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγμένοις.—Εὐκόλον
ἔφασκεν ὁ Βίων τὴν εἰς ἔβδον ὁδὸν· καταμύοντας γὰρ αὐτὴν
εἶναι.—Μαρίου μὲν τὸν πατέρα οὐκ ἴσμεν, αὐτὸν δὲ θαυ-
μάζομεν διὰ τὰ ἔργα.

4. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὐτοῦ ἔστηκεν.—Τριπτολέμῳ
30 μὲν ἱερὰ καὶ βωμὸς ἀνέστησαν, ὅτι τὰς ἡμέρας τροφὰς
ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι τίς ὑμῶν βωρὸν
ἰδρύσατο;—Ἀριστῶντι Διογένει ἐν ἀγορᾷ οἱ περιεσιτώτες
συνεχῆς ἔλεγον· κύον, κύον· ὁ δὲ, ὑμεῖς, εἶπεν, ἐστὶ

κύνες, οἱ με ἀριστῶντα περιεστήκατε.—Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοῖς ὄρνισιν εἶον ἐλεύθερον, παγίδας καὶ ναφέλας ἰστάντες.—Τὸν Κρόνον λέγουσι τοὺς καθ' ἑαυτὸν ἀνθρώπους ἐξ ἀγρίας διαίτης εἰς βίον ἡμερον μεταστῆσαι.

5. Οὐδὲν τῶν μὴ καλῶν δίδωσι θεός· ἀλλ' ἐστὶ ταῦτα ὁ δωρεὰ τύχης ἀλόγου.—'Απλὴν Ὅμηρος θεοῖς δίαιταν ἀποδίδωσιν.—Δίδου παρρησίαν τοῖς εὖ φρονούσιν.—Τένθης τις δακτυλήθρας ἔχων ἥσθιε τὸ ὕψον, ἐν' ὧς θερμότατον ἀναδιδοίῃ τῇ γλώττῃ.—'Η φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίακ ἐν ταῖς τύχαις.—Προμηθεὺς, Ἰαπέτου υἱός, 10 τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν.—Οἱ Φοίνικες τοῖς Ἑλλήσοι τὰ γράμματα παραδεδώκασιν.—Φασὶν Εὐριπίδην Σωκράτη, ἀποδόντα τι Ἑρακλείτου σύγγραμμα, ἔρεσθαι, τί δοκεῖ; τὸν δὲ φάναι, αὐτὸ μὲν συνῆκα, γενναῖα, οἶμαι δὲ καὶ αὐτὸ μὴ συνῆκα. 15

6. Ὁ οἶνος μέτριος μὲν ληφθεὶς ῥώννυσσι, πλείων δὲ παρίησιν.—'Η πλαστική δείκνυσσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν.—'Απλοὺς ὁ μῦθος τῆς ἀληθείας ἔφυ.—Οὐδὲν θαλάσσης ἀπιστότερον πλοῦτον γὰρ διδοῦσα, αὐτὸν πάλιν ἀφαιρεῖται, καὶ μετ' αὐτοῦ 20 ἀφαιρεῖται τὰς ψυχάς· καὶ τις, ἀναχθεὶς μετὰ πολλῶν χρημάτων, ἢ συγκατέθῃ τοῖς χρήμασιν ἢ ἀπεσώθῃ γυμνός.—'Η σαλαμάνδρα, ὥς φασι, διὰ τοῦ πυρὸς βαδίζουσα, κατασθέννυσσι τὸ πῦρ.

2. MIDDLE VOICE.

1. Ὅτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέθετο 25 τοὺς ἐλευθέρους πάντας.—'Ηρακλεῖ ἡ ἀρετὴ τὴν προσηγορίαν ἔθετο· 'Ηρακλῆς γὰρ προσηγορεύθη, ὅτι δι' Ἑραν κλέος ἔσχευ.—Ὁ νόμος λέγει· ὁ μὴ κατέθον, μὴ λάμβανε.—Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας ἀγγελος, λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλλον, τεθνάναι· κάκεινος 30 ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἀγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον.—'Ηρακλῆς χειρωσάμενος τὸν λέοντα, τὴν μὲν δορὰν ἡμφιέσατο, τῷ χάσματι δὲ

ἐχρήσατο ἐβρύθι.—Οἱ Ἀθηναῖοι τὸν Πειραιᾶ ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος κατεστήσαντο.—Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ, θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν.

- 5 2. Ἀρετὴ, καὶ θάνη τις, οὐκ ἀπόλλυται.—Ἐν Τήνῳ κρήνη ἐστίν, ἥς τῷ ὕδατι οἶνος οὐ μίγνυται.—Ὅσον ἐν πολέμῳ σιδήρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι ἐψηφίσαντο, Αἰγινητῶν ἐκάστῳ τὸν μέγαν ἀποκόψαι
10 τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάζειν μὴ δύνωνται, κώπην δὲ ἐλαύνειν δύνωνται.—Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.—Σχολαστικὸς οἰκίαν πρι-
15 μεμένος, τῆς θυρίδος προκύνψας, ἡρώτα τοὺς παριόντας, εἰ πρέπει αὐτῷ ἡ οἰκία.—Τὰ Τέμπη χωρὸς ἐστὶ κείμενος
15 μεταξὺ τοῦ Ὀλύμπου καὶ τῆς Ὀσσης.

3. PASSIVE VOICE.

1. Ἐωράκαμεν ἀνθρώπους οἱ καὶ κυνῶν θανάτῳ καὶ ἱππῶν αἰσχυρῶς ὑπὸ λύπης διετέθησαν.—Δάφνιν τὸν βο-
κόλον λέγουσι τεχθέντα ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ
20 ὄνομα ἔλαβεν.—Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν Φιλίπ-
20 που τῶν φίλων, τὸ μέλλον παρατεθήσεσθαι τῶν τραγη-
μάτων περιεχρύσουν.—Τοῦ Καρανίου ἐν Μακεδονίᾳ γάμους
ἐστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν φιάλαι
ἀργυραῖ, ἐκαστῷ μία, δωρεά.—Ἡρακλῆς, τὸν Ἐρμάνθιον
κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλήν, παρειμένον
25 ἐνεδρόχισεν.

2. Πλάτων πρὸς Ἀρίστιππον εἶπε σοὶ μόνῳ δέδοται
καὶ χλαμύδα εὐ φορεῖν καὶ ῥάκος.—Πυθαγόρας ἔλεγε, δύο
ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδῶσθαι κάλλιστα,
τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν.—Ταῖς Μούσαις λέγουσι
30 παρὰ Διὸς τὴν γραμμάτων εὐρεσιν δοθῆναι.—Ὁ οἶνος εἰς
τὴν ἰατρικὴν χρησιμώτατος· πολλάκις γὰρ τοῖς ποτοῖς φαρ-
μάκοις κεράννυται.—Νεὼς ἐν Ῥώμῃ δέικνυται, οὐ πρόσω
τῆς ἀγορᾶς, ἐν ᾧ αἱ εἰκόνας τῶν Τρωϊκῶν θεῶν κεῖνται

XI. SOME IRREGULAR VERBS.

1. Κρείττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.—'Απέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσούσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰπόντος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, ἐμπεπτώκαμεν εἰς τοὺς πολεμίους, τί μᾶλλον, 5 εἶπεν, ἢ εἰς ἡμᾶς ἐκεῖνοι;—Νῖνος Σεμίραμιν ἔγημε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὣν παρειλήφαμεν.—'Ο Κάτων φησὶν, αὐτὸς πλείονας εἰληφέναι πόλεις, ὣν διήγαγεν ἡμερῶν ἐν Ἰβηρίᾳ.—Πολὺς ὁ χειμῶν πάντα ἡ χιῶν κατέλιπε, καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον, 10 ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς.—'Ω δαῖμον, ὃς με εἰληχας, ὥς πονηρὸς εἶ, καὶ λυπεῖς, αἶτι τῇ πενίᾳ συνδέων.

2. Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν, ὥσθ' ὑπειλήφασι, τὴν μὲν ἀδικίαν ἐπονειδιστον μὲν εἶναι, κερδαλέαν δὲ, τὴν δὲ δικαιοσύνην, εὐδόκιμον μὲν, ἀλυσιτελῆ δέ.—'Εὰν 15 τὰ παρεληλυθότα μνημονεύης, ἀμείνων καὶ περὶ τῶν μελλόντων βουλεύσει.—Μαρσύας εὐρῶν αὐλοῦς, οὗς ἔρριψεν Ἀθηνᾶ, ἦλθεν εἰς ἔριν περὶ μουσικῆς Ἀπόλλωνι.—Σχολαστικὸς, βουλόμενος περάσαι ποταμὸν, ἀνῆλθεν ἐς τὸ πλοῖον ἐφιππος· πνυθομένου δέ τινος τὴν αἰτίαν, ἔφη, σπουδάζειν. 20 —Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν Ἀσίαν διέβησαν.

3. Μακαριώτατον ἐν ἀνθρώποις εὐτυχοῦντα ἀποθανεῖν.—'Ο Ἑλλήσποντος ἐκλήθη ἀπὸ τῆς Ἑλλης ἐν αὐτῷ θανούσης.—Περικλῆς, τοὺς ἐν Σάμῳ τεθνηκότας ἐγκω- 25 μάζων ἐπὶ τοῦ βήματος, ἀθανάτους ἔλεγε γεγονέναι καθάπερ τοὺς θεοὺς.—Τεθνάναι πολὺ κρεῖττον ἢ δεῖ ἀκрасίαν τὴν ψυχὴν ἀμαυρῶσαι.—Ἡρακλῆς, τυχῶν ἀθανασίας, καὶ διαλλαγείς Ἡρᾶ, τὴν ἐκείνης θυγατέρα Ἥβην ἔγημεν.—Τὸ κάλλος ἢ χρόνος ἀνῆλωσεν, ἢ νόσος ἐμάρανεν ἢ 30 δὲ τῆς ἀρετῆς κτῆσις συγγηράσκει.—Τίς οὐκ οἶδεν, οἷα ἔπαθεν ὁ Προμηθεὺς, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν;—Δίκαια δράσας συμμάχου τεύξει θεοῦ.

4. Πολλὰ λυπηρὰ ὁ βίος ἐν ἑαυτῷ φέρει —'Ανὴρ σοφὸς

τὰς ἐν βίῳ συμφορὰς ῥᾶον οἴσει τῶν ἄλλων.—Μέγιστος μὲν, καὶ θεοῦ μόνον, τὸ ἀναμάρτητον· γενναίων δὲ, μετὰ τὸ ἀμάρτημα ὡς τάχιστα ἀνενεγκεῖν.—Θάμυρις κάλλιε διενεγκῶν καὶ κιθαριφδία, περὶ μουσικῆς ἤρισε Μούσαις.—
 "Ὅτε οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις· 5 ἐπόρθουν, ἐν Μιλήτῳ Θεσμοφορίων ὄντων, καὶ συνθηθροισμένων γυναικῶν ἐν τῷ ἱερῷ, δ βραχὺ τῆς πόλεως ἀπέχει, μέρος τι τῶν βαρβάρων διῆλθεν εἰς τὴν Μιλησίαν, καὶ ἐξαπιναιῶς ἐπιδραμὸν εἴλε τὰς γυναῖκας.—Ἡ Σφίγξ, Οἰδίποδος τὸ αὐτῆς αἰνιγμα εὐρόντος, ἐκ σκοπέλου ἑαυτὴν 10 ῥίψασα ἀνεΐλεν.—Ἀδμήτου μέλλοντος θανεῖν, Ἀλκηστὶς εἴλετο ὑπὲρ αὐτοῦ θάνατον.—Λέγεται ὅτι ὁ Λερναῖος ὄφις πεντήκοντα κεφαλὰς εἶχε, σῶμα δὲ ἐν· καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο κεφαλὴν μίαν, δύο ἀνεφύοντο.

5. Γλαῦκος, ὁ Σισύφου υἱός, ὑφ' Ἰππων κατεδρώθη.— 15 Φασὶν Ἀκταίωνα μὲν ὑπὸ τῶν ἰδίων κυνῶν καταδρωθῆναι· πολλοὶ δὲ ὑπὸ κολάκων καὶ παρασίτων καταδιδρώσκονται.—Κύκνος, ὑπ' Ἀχιλλέως πληγῆς λίθῳ, οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγρονέναι λέγεται.—Μίνως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ Ἴκαρον καθεΐρξε· Δαίδαλος δὲ ποιήσας πτέρ- 20 υγας προσθετὰς ἐξέπτη μετὰ τοῦ Ἰκάρου.—Ὁ δὲ Ἴκαρος τελευτᾷ ἐν τῷ πελάγει· ὅθεν ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Φρίξος μαθὼν ὅτι ὁ πατὴρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κρινῶν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον πόντον. 25

6. Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαυτῷ γε συνειδήσεις.—Πύρρος, ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, ἂν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλαμεν.—Θεμιστοκλῆς 30 τῆς Ἑλλάδος ἐκπεσὼν, πλούσιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· ὦ παῖδες, ἀπωλόμεθα ἂν, εἰ μὴ ἀπολώλουμεν.

7. Οὐδεὶς ἀνθρώπων ἡξιώθη τοῖς θεοῖς ὁμιλεῖν, πλὴν ὅσοι μετεσχέασιν κάλλους. Πέλοψ γὰρ τούτου χάριν ἀμβροσίας μετέσχε, καὶ Γανυμήδης, καὶ ἄλλοι τινές.—Ὁ 35 Θησεὺς τὴν Ἑλένην ἥρπασε, Πειρίθουν παραλαβὼν κοινῶ

νεῦντα, καὶ μεγίστην ἔσχεν αὐτῷ χάριν τῆς συμμαχίας ταύτης. Ἡ γὰρ Ἑλένη πλείστον μέρος μετέσχηκε κάλλους.—Δαναὸς ἐξ Αἰγύπτου φυγὼν Ἄργος κατέσχευε.

XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

1. Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφορῶντες αὐτῷ τὴν πυρὸς τροφήν, λέγουσι· πῦρ, δέσποτα, ἐσθιε.—Οἱ Αἰγύπτιοι θηρία τιμῶσι, καὶ οἱ αὐτῶν θεοὶ ἀποθνήσκουσι, καὶ πενθοῦνται, καὶ δαίκνυνται τάφοι θεῶν.—Τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις ἔπεται κατ' ἀνάγκην σκιά· τοῖς δὲ διὰ τῆς δόξης βαδίζουσιν ἀκολουθεῖ φθόνος.—Τὸ ἐσθίειν πολλὰ τοὺς μὲν λογισμοὺς ἐξαιρεῖ, καὶ τὰς ψυχὰς ποιεῖται βραδυτέρας, ὀργῆς δὲ καὶ σκληρότητος ἐμπέμπλῃσιν.—Ὁ Ἀθάμας, δυναστεύων Βαιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φρίξον, θυγατέρα δὲ Ἑλλην· αὐτὸς δὲ Ἰνώ γαμεῖ, ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο.
- 15 2. Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἥστραπευεν, ἐδρόντα, ξυνεκύκα τὴν Ἑλλάδα.—Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν, καὶ ἀνίστη, καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.
3. Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον, ἀπέστειλε τοῖς 20 Ἑλλήσι θεὸν αὐτὸν ψηφίσασθαι.—Ἦρα δύο δράκοντας ἀπέστειλεν, ἀναλώσοντας Ἡρακλέα, ἔτι βρέφος ὄντα.—Ὁ δὲ παῖς, οὐ καταπλαγείς, ἑκατέρῃ τῶν χειρῶν τὸν αὐχένα σφίγγας, ἀπέπνευξε τοὺς δράκοντας.—Κόνων τῇ περὶ Κνίδον ναυμαχίᾳ νικήσας Λακεδαιμονίους, ἑκατόμβην θύσας, 25 πάντας Ἀθηναίους εἰστίασε.—Τίς λοιμὸς ἢ σεισμὸς τοσαύτας πόλεις ἐκένωσεν, ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν ἢ κατέδυσεν, ὅσα ἢ τῶν βασιλέων φιλοτιμία;—Ἀθηνᾶ Κάδμῳ βασιλείαν κατεσκεύασε· Ζεὺς δὲ ἔδωκεν αὐτῷ γυναῖκα Ἀρμονίαν, καὶ πάντες θεοὶ, καταλιπόντες τὸν 30 οὐρανὸν, ἐν τῇ Καδμείᾳ τὸν γάμον εὐωχούμενοι ἀνύμνησαν.—Ὁ Ξέρξης τῷ στρατοπέδῳ ἔπλευσε μὲν διὰ τῆς ἠπείρου, ἐπόρευσε δὲ διὰ τῆς θαλάσσης, τὸν μὲν Ἑλλήσποντον ζεύξας, τὸν δὲ Ἀθῶ διορύξας.
4. Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, ἣν ἐθελήσω, ἔφη, ἐγὼ

μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ', ἦν ἀποκρεμ-
 ασθέντες βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθ-
 ελκύσετε· εἰ δ' ἐγὼ ἐθελήσαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ
 καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν συναρτήσας μετεωριῶ.
 —Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλήσιν ἐτόλμη- 5
 σεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήξεται, ἡ δὲ ψυχὴ ἀνα-
 πτᾶσα οἰχήσεται ἀθάνατος καὶ ἀγήρω. — Ἐμπεδοκλῆς τὴν
 τῶν Ἀκραγαντίνων τρυφὴν ἰδὼν, ἔλεγεν· Ἀκραγαντῖνοι
 τρυφῶσι μὲν ὥς αὐριοι ἀποθανοῦμενοι, οἰκίας δὲ κατα-
 σκευάζονται ὥς πάντα τὸν χρόνον βιωσόμενοι. — Ἡρακλῆς, 10
 τὴν Ἡσιόνην ἰδὼν κῆτει ἐκκεκμένην, ὑπέσχετο σώσειν
 αὐτήν, εἰ τὰς ἵππους τοῦ Λαομέδοντος λήψεται.

5. Τὸ Ἀλωέως παῖδε, ἀτασθάλῳ ὄντε, δίκας ἐτισάτην,
 ἣ κλίμακα ἐπὶ τὸν οὐρανὸν ἐποιησάσθη. — Πολλὰ ἦσαν ἐν
 τοῖς παλαιοῖς χρόνοις θεῶν ἀγάλματα, ὧν τὰ μὲν δι' ἐκ- 15
 πληξιν ἐσεβάσθη, τὰ δὲ διὰ τὸ κάλλος ἐπηνέθη. — Μηδέ-
 ποτε ἐπὶ μηδενὸς εἴπης, ὅτι ἀπώλεσα αὐτὸ, ἀλλ' ὅτι ἀπέ-
 δωκα· τὸ παιδίον ἀπέθανεν; ἀπεδόθη· τὸ χωρίον ἀφῆρέ-
 θη; οὐκοῦν καὶ τοῦτο ἀπεδόθη. — Ἀκταίων, τραφεὶς παρὰ
 Κεῖρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεδρώθη ἐν 20
 τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν.

6. Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται
 ἀλλὰ δεδάνεικεν. — Ἀλεξάνδρου ἡ σκηνὴ πολυτελὴς ἦν
 χρυσοὶ γὰρ κίονες διειλήφεσαν αὐτήν, καὶ τὸν βροφον
 διάχρυσος ἦν, καὶ ἐκπεπόνητο ποικίλμασι πολυτελέσι. — 25
 Καὶ πρῶτοι μὲν Πέρσαι πεντακύσιοι περὶ αὐτήν εἰστήκε-
 σαν, πορφυρὰς καὶ μηλίνας ἡσθημένοι στολὰς ἐπ' αὐτοῖς
 δὲ τοξόται χίλιοι, φλόγινα ἐνδεδυκότες καὶ ὕγινοβαφῇ.

7. Γινώθι σαντόν· μὴ πολλὰ λάλει· τὸν τετελευτηκότα
 μακάριζε· τοὺς πρεσβυτέρους σέβου· ἡ γλῶσσά σου μὴ 30
 προτρεχέτω τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διαλλάσ-
 σου, ὑδριζόμενος δὲ τιμωροῦ. — Φίλων παρόντων καὶ ἀπόν-
 των μέμνησο.

Ἀγάπα τὸν πλησίον· νόμῳ πείθου· θεοὺς σέβου· γονεῖς
 εἰδοῦ· ἄρχε σεαυτοῦ· πρόνοιαν τίμα· κακίας ἀπέχου· χρόν- 35
 ον φείδου· ὄρα τὸ μέλλον· σοφοῖς χροῦ. — Λαβὼν ἀπόδος· τὸ

συμφέρων θηρῶ· ἐπὶ βρωμῆς μὴ καυχῶ· κακοῖσι μὴ προσομιλεῖ ἀνδράσιν, ἀλλ' αἰετῶν ἀγαθῶν ἔχον· θεοὺς δεῖδιδαι ἐπίορκον μὴ ἐπόμνηθι.

Μίνως. Ὁ μὲν ληστὴς οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω· ὁ δ' ἱερόσυλος ὑπὸ τῆς Χημαίρας διασπασθῆτω· ὁ δὲ τύραννος ὑπὸ τῶν γυνῶν κειρέσθω· τὸ ἥκαρ ἡμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε ἐς τὸ Ἥλύσιον πεδίον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε κατὰ τὸν βίον.

- 10 8. Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθίοιεν, αὐτὸν δὲ ἐσθίειν ἵνα ζῶῃ.—Ὁ αὐτὸς ἡξίου τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν', εἰ μὲν καλοὶ εἰεν, ἀξιοὶ γίγνοιτο· εἰ δὲ αἰσχροὶ, παιδεῖα τὴν δυσειδεῖαν ἐπικαλύπτειεν.—Σόλων ἐρωτηθεὶς, πῶς ἂν μὴ γίγνοιτο
15 ἀδίκημα ἐν τῇ πόλει, εἶπεν, εἰ ὁμοίως ἀγανακτοῖεν οἱ μὴ ἀδικούμενοι τοῖς ἀδικουμένοις.—Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιτο, εἰ συνεχῶς, ἔφη, θεωροίῃ τὰ ὑπ' αὐτοῦ πρασσόμενα.—Ἀνάχαρσις ἐρωτηθεὶς, πῶς ἂν τις μὴ μεθύσκοιτο, εἰ, ἔφη, ὀρώῃ τοὺς μεθύ-
20 οντας οἷα ποιοῦσι.—Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς ἂν τις ἀσφαλῶς τηροίῃ τὴν βασιλείαν, εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδόιῃ παρῆρσις δικαίας, τοὺς δὲ ἀρχομένους κατὰ δύναμιν μὴ περιορώῃ ἀδικουμένους.

Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς
25 ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὅποτε μὲν αὐτὸν ὀρώεν οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς· ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἰ τις ἄλλος τολμῶῃ περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἐσσεσθαι
30 βοηθόν.—Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε λέγειν.

Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγοντος· ἀπολοίμην, εἰ μὴ σε τιμωρησαίμην, ἐγὼ δὲ, εἶπεν,
35 εἰ μὴ σε φιλεῖν ἡμᾶς πείσαιμι.—Εἰ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ βίου, τί ἂν ἐτι ἀγαθὸν ἡμῖν γένοιτο,

ἢ τίς ἂν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν ;—Τῷ αὐτῷ
 φουσημάτι τὸ μὲν πῦρ ἀνακαύσειας ἂν, καὶ μεῖζον ποιήσειας
 ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσειας.—Μάλιστα
 ἂν εὐδοκμοίης, εἰ φαίνοιο ταῦτα μὴ πράττων, ἃ τοῖς
 ἄλλοις ἂν πράττουσιν ἐπιτιμῶης.—Εἰ ἅπαντες μιμησαίμε- 5
 θα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν
 ἀπολοίμεθα· εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι νομίμοις
 βουλευθήμεν, εὐδαιμόνως ἂν τὸν βίον διατέλομεν.

9. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν,
 καθόσον οἱ μὲν ζῶσιν, ἢ ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα 10
 ζῇ.—Θεῶρει ὥσπερ ἐν κατόπτρῳ τὰς σαντοῦ πράξεις, ἵνα
 τὰς μὲν καλὰς ἐπικοσμήῃ, τὰς δ' αἰσχροὺς καλύπτῃς.—'Ο
 Πίττακος τῷ μεθύοντι, ἐὰν ἀμάρτη, διπλὴν ζημίαν ἔθηκεν,
 ἵνα μὴ μεθύοιεν οἱ πολῖται.—Τὸν οἶνον ἦν πίνῃ τις με-
 τρώς, τὸ σῶμα ὤνησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἦν δὲ 15
 πίνῃ πρὸς ὑπερβολὴν, καὶ ἤδη μεθύσκηται, αἰσχροὺς πάσχει,
 καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.—'Απόλλων ἠτή-
 σατο παρὰ τῶν Μοιρῶν, ἵνα, ὅταν 'Αδμήτος μέλλῃ τελευ-
 τᾶν, ἀπολυθείη τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ
 θνήσκῃν ἔλθῃ.—Πομπηίου καὶ Καίσαρος διαστάντων, ὁ 20
 Κικέρων ἔφη, γιγνώσκω ὃν φύγω, μὴ γιγνώσκων πρὸς ὃν
 φύγω.—Οἱ δραπεταί, κἂν μὴ διώκωνται, φοβοῦνται, οἱ δὲ
 ἀφρονες, κἂν μὴ κακῶς πράττωσι, ταραττονται.

Οἱ Κρήτες τοὺς παῖδας μανθάνειν τοὺς νόμους κελεύουσι
 μετὰ τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυχαγωγῶνται, 25
 καὶ εὐκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.—
 Διογένης ἰδὼν τοξότην ἀφνὴ, παρὰ τὸν σκοπὸν ἐκάθισεν,
 εἰπὼν, ἵνα μὴ πληγῶ.

—Χωρὶς τῶν ἀναγκαίων κακῶν
 αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν 30
 λυπούμεθ', ἦν πτέρῃ τις· ἦν εἰπη κακῶς,
 ὀργιζόμεθ'· ἦν ἰδῷ τις ἐνύπνιον, σφόδρα
 φοβούμεθ'· ἦν γλαδῆς ἀνακράγη, δεδοίκαμεν.

10. 'Εδιδάχθη 'Ηρακλῆς ἄρμαθῃ λατεῖν μὲν ὑπὸ 'Αμφι-
 τρύωνος παλαιῶν δὲ ὑπὸ τοῦ Αὐτολύκου τοξεύειν δὲ 35

ὑπὸ Εὐρύτου· ὀπλομαχεῖν δὲ ὑπὸ Κάστυρος· καθαρχοῦν δὲ ὑπὸ Λίνου· οὗτος δὲ ὑπὸ Ἡρακλέους τῇ κιθάρᾳ πληγεὶς ἀπέθανεν· ἐπιπλάξαντα γὰρ αὐτὸν ὀργισθεὶς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς 5 πρεσβυτέρους τιμᾶν, μὴ ὀμνύναι θεοὺς, ἀνομίᾳ πολεμεῖν, φυτὸν ἡμέρον μήτε φθείρειν μήτε σίνεσθαι, μνήμην ἀσκεῖν, ἐν ὀργῇ μήτε τι λέγειν, μήτε πράσσειν.—Χείλων, εἰς τῶν ἐπτά σοφῶν, προσέταττε, γλώττης κρατεῖν, μὴ κακολογεῖν τοῖς πλησίον, γῆρας τιμᾶν, ζημίαν αἰρεῖσθαι μᾶλλον ἢ 10 κέρδος αἰσχροῦν, ἀτυχοῦντι μὴ ἐπιγελαῖν, νόμοις πείθεσθαι.

Κάδμον φασὶ τὸν Ἀγήμερος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐντολὰς λαβόντα, ἢ τὴν παρθένον ἀγαγεῖν, ἢ μὴ ἀνακάμπτεν εἰς τὴν Φοινίκην. Μὴ δυνάμενον δὲ ἀνευρεῖν, ἀπογινῶναι τὴν 15 ἐς οἶκον ἀνακομιδὴν, καὶ κατὰ τινα χρησμὸν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ ἀτοκήσαντα γῆμαι μὲν Ἀρμονίαν, γεννησάαι δὲ ἐξ αὐτῆς Σεμέλην, καὶ Ἴνῳ, καὶ Αὐτονόην, καὶ Ἀγαυὴν

11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἰτνῆς 20 ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι, ὅτι γεγόνοι θεοί· ὕστερον δὲ γνωσθῆναι, ἀναρρίπισθαι αὐτοῦ μᾶς τῶν κρηπίδων· χαλκᾶς γὰρ εἶθιστο ὑποδεῖσθαι.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥάδιον· τὸ δὲ, ὅπως 25 τὰ παρόντα βελτίω γένηται, συμβουλευσαι, τοῦτ' ἔμφρονος συμβούλου ἔργον.—Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματου ὁμοιωμάτι σημεῖναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναι φασί, καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀνα- 30 φῖναι· οἱ Θηβαῖοι δὲ ἐξ ὅφως ὀδόντων ἀνδρας ἀναβεβλασθηκέναι λέγουσιν.—Οἱ Νάξιοι μυθολογοῦσι τὸν Διώνυσον παρ' αὐτοῖς τραφῆναι· καὶ διὰ τοῦτο τὴν νῆσον αὐτῷ γεγενῆναι προσφιλεστάτην.

Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις 35 φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι, φανέν-

τος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῶν βυθῶν καὶ στήναι ἐν μέσοις τοῖς κύμασιν.

12. Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον μύθρον ἔλεγε διάπυρον ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περικλέους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγα- 5 δευθῆναι.—Σχολαστικὸς, νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγιείας· ὁ δὲ οὐκ ἠδύνατο ἀποκριθῆναι· ὀργισθεὶς οὖν, ἐλπίζω, ἔφη, κάμῃ νοσήσειν, καὶ ἐλθόντι σοι μὴ ἀποκρινεῖσθαι.—Λέγεται, τὴν Χίμαιραν τραφῆναι μὲν ὑπὸ Ἀμισωδάρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἐχιδνῆς. 10

Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, καὶ τὸν Ἀθῶ διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων.—Ὁ Πλάτων τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι· ἀποστήσεσθαι γὰρ τῆς τοιαύτης ἀσχημοσύνης.

Καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.—Οἱ δελφῖνες 15 ἀνασκιρτῶντες χειμῶνα ἐπιόντα μνηύουσιν.—Οἱ περὶ τὴν Σαλαμίνα διατρίβοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούοντες κατεσκάφθαι, δεινῶς ἠθύμουν.

Δαίδαλος πρῶτος τῶν ἀγαλμάτων τὰ σκέλη διαβεβηκό- 20 τα, καὶ τὰς χεῖρας διατεταμένας ποιῶν, ζῶντα ἀγάλματα κατασκευάζεσθαι ἔλεγετο. Οἱ γὰρ πρὸ αὐτοῦ τεχνῖται κατεσκεύαζον τὰ ἀγάλματα τοῖς μὲν ὅμμασι μεμυκῶτα, τὰς δὲ χεῖρας ἔχοντα καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας. 25

13. Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίων, ἡ τοῦτῳ, ἔφη, κακὸν γέγονεν ἢ ἄλλῳ ἀγαθόν.—Ὁ αὐτὸς πρὸς τὸν τὰ χωρία κατεδηδοῖότα, τὸν μὲν Ἀμφιάραον, ἔφη, ἢ γῇ κατέπιε, σὺ δὲ τὴν γῆν.—Τὸν Μίνω βεβασιλευκῶτα νομιμώτατα, καὶ μάλιστα δικαιοσύνης πεφροντικῶτα, δικασ- 30 τὴν καθ' ἑδου ἀποδεδεῖχθαι λέγουσι.—Τὰ παιδία, ἄχρι γένηται τετταράκοντα ἡμερῶν, ἐγρηγορότα μὲν οὐ γελᾷ, οὐδὲ δακρύει, ὑπνοῦντα δὲ ἀμφοτέρα.

14. Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσειν, οὐκ ἔστιν, εἶπεν, 35 ἐν πολέμῳ δις ἀμαρτάνειν.—Δημοσθένης, λοιδορουμένου

τενός αὐτῷ, οὐ συγκαταβαίνω, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττωμένος τοῦ νικῶντός ἐστι κρείττων.

Εἰ τις οἴεται τερπνότερον εἶναι τὸν ἐν ἄστει βίον ταῦ ἐν ἀγροῖς, ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μὲν ἐστι βότρυς ὄρῃν ἐξ ἀμπέλου κρεμαμένους, οἷον δὲ ἰδεῖν λήϊα Ζεφύρων αὔραις κινούμενα, οἷον δὲ ἀκοῦσαι βοῶν μυκωμένων καὶ προβάτων βληχωμένων, οἷον δὲ θέαμα δαμάλεις σκιρτῶσαι καὶ ἔλκουσαι γάλα· ἐμοὶ γὰρ δοκεῖ τὰ ἐν τοῖς θεάτροις δεικνύμενα μηδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων ἡδονήν.

10 Μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρησαμένην.

15 Τοῦ Κρόνου τὰ ἑαυτοῦ τέκνα κατεσθίοντος, ὁ Ζεὺς, κλαπεῖς ὑπὸ τῆς Ῥέας, καὶ ἐς τὴν Κρήτην ἐκτεθεὶς, ὑπ' αἰγὸς ἀνετράφη.—Ὁ Ἴκαρος, ὁ τοῦ Δαιδάλου υἱός, τακέντος αὐτῷ τοῦ κηροῦ, καὶ τῶν πτερῶν περιόβρυντων, εἰς τὰ πέλαγος ἐνέπιπτεν.



SECOND COURSE.

EXERCISES IN READING.

FABLES AND ANECDOTES

I. ÆSOPIC FABLES.

1. *The Wolf.*

Λύκος ἰδὼν ποιμένας, ἐσθίοντας ἐν σπηνῇ πρόβατον, ἰγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

2. *The Lioness.*

Λέαινα, ὀνειδίζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἕνα τίκτειν, ἕνα, ἔφη, ἀλλὰ λέοντα. 5

3. *The Goat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοδὸς ἐκαθέσθη καὶ ἡϋλει· εἶπε δὲ πρὸς τὸν βοῦν, εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, οὔτε οὕτως ἦλθες ἔγνω, οὔτε ἐὰν μένης, μελήσει μοι.

4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρα, ὄφιν εὐρὼν ὑπὸ κρύους πεπη- 10 γότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

5. *The Fox and the Grapes.*

Βότρνας πεπεῖρους ἀλώπηξ, κρεμαμένους ἰδοῦσα τούτους ἐπειρᾶτο καταφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ δυνή- 15 θεῖσα ψαῦσαι, τὴν λύπην παροαμνθουμένη, ἔλεγεν, ὁμφα- κες ἔτι εἰσίν

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δώματος ἐστῶς, ἐπειδὴ λυκὸν παρ-
όντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκαπτεν αὐτόν. Ὁ δὲ λύκος
ἔφη, ὦ σῦτος, οὐ σὺ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος ἐν ποταμῷ, ἐκινδύνευε πνιγῆναι· καὶ
5 ἰδὼν τινα παροδίτην, ἐπεφώνει, βοήθησον. Ὁ δὲ ἐμέμ-
φετο τῷ παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν,
ἀλλὰ νῦν μοι βοήθησον, ὕστερον δὲ σωθέντι μέμφου.

8. *The Dog and the Fox.*

Κύνων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὥς δὲ
ἐπιστραφεὶς ἐκείνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ
10 ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, ὦ
κακὴ κεφαλῇ, σὺ λέοντα ἐδίωκες, οὐτινος οὐδὲ τὸν βρυχηθ-
μὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναῦν κατέφυγε. Προσ-
καλουμένον δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι
15 θυσιάσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος ἔφη πρὸς αὐτόν·
ἀλλ' αἰρετώτερόν μοι ἐστὶ θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ
διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος, δορὰν λέοντος ἐπερνύθει, λέων ἐνομίζετο πᾶσι,
καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ
20 ἄνεμος, βιαιότερον πνεύσας, ἐγύμνου αὐτόν τοῦ προκα-
λύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις
αὐτόν ἔπαιον.

11. *The Woman and the Hen.*

Γυνὴ τις χήρα ὄρνιν εἶχε, καθ' ἑκάστην ἡμέραν ὦδον
αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιθι
35 κριθὰς παραβάλαι, οἷς τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν.
Ἡ δὲ ὄρνις πιμελὴς γενομένη οὐδ' ἀπαξ τῆς ἡμέρας τακεῖν
ἠδύνατο

13. *The Birds and the Peacock.*

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἤξιον διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοῖδς ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

5

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἑμαστίγουν. Τοῦ δὲ εἰπόντος, εἰμαρτό μοι κλέψαι, καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλναροῦν μειράκιον, διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ὠτά 10 σου εἰς τὴν γλῶσσαν συνερβύηκεν.—4. Ζήνων, Ἀντιγόνην πρέσβεις Ἀθήναζε πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κάκεινων παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς εἰσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγείλωσι 15 περὶ αὐτοῦ πρὸς Ἀντίγονον; τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾷ ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρώπον ἠλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὐ- 20 ρημέναι πυροὺς καὶ νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πύλεως εἴη, οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἰ τις μεγάλης πατρίδος ἀξίός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν οἱ μαθηταί, ἔφη, εἰ, τὸς προέχοντας διώκον- 25 τες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν ταῖς φίλοις προσφερόμεθα, ἔφη, ὡς ἂν εὐχαίμεθα

αὐτοὺς ἡμῖν προσφέρεισθαι.—10. Ἀριστοτέλης, ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος ἀτύποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, οὐ θαυμαστὸν ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἀλλ' εἰ τις πόδας ἔχων σὲ
5 ὑπομένει.

Plato.

11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, οὐ παύσει, μειράκιον, εἶπε, τούτου καταφροσύν, δι' ὃν μέγα φρονεῖν ἀξιοῖς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, λαβὼν, ἔφη,
10 τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λαιδοροῦσα, οὐ καὶ σὺ, εἶπε, χηνῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον
15 θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐκινιόντος.

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεύς, ὁ Κῦων ἐπικαλούμενος, παντὶ τόπῳ ἐχρήτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ
20 ἐπήρεισατο ἀσθενήσας· ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πήραν ἐκομίσατο, ἐνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δέ τινι, οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πίδον τινα ἔσχεν οἰκίαν.—17. Διογένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἡκολούθει,
25 ὄνομα Μάνης· ὃς σὺ φέρων τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, οὐκ αἰσχρὸν ἐστὶ, Μάνην μὲν μὴ δεῖσθαι Διογένη, Διογένην δὲ Μάνους;—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέβριψε τῆς πήρας τὴν κοτύλην, εἰπὼν, παιδίον με γενέ-
30 κειεν εὐταλείᾳ. Ἐξέβαλε δὲ καὶ τὸ τρυβλίον, ὁμοίως παιδίου θεασάμενος, ἐπειδὴ κατέβαλε τὸ σκεῦος, τῷ καίλῳ ἄνθρωπῳ

τὴν φακτὴν ὑποδεχόμενον.—19. Δύχρον μεθ' ἡμέραν ἄφαρ, ἄνθρωπον, ἔφη, ζητῶ.—20. Ὅτε ἀλούς καὶ πωλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἔφη, εἰ τις ἐθέλει δεσπότην αὐτῷ πρίασθαι.—21. Ἐλεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ αὐ- 5 τὸν, δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἱατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, μηδὲν εἰσὶτω κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσ- ἐλθοι ἄν;—23. Ἐκ τοῦ βαλανείου ἐξίῳν, τῷ μὲν πυθόμε- 10 νῳ, εἰ πολλοὶ ἄνθρωποι λοῦνται, ἡρνήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὠμολόγησεν.—24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, ἰδοὺ, φησὶ, καὶ Διογένης παρσιέτους τρέφει.—25. Πρὸς τὸν πυθόμενον, ποῖα ὥρα δεῖ ἀριστῆν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ.—26. 15 Πλάτωνος ὀρισμένου, ἀνθρωπὸς ἐστὶ ζῶον δίπουν, ἄπτερον, καὶ εὐδοκμοῦντος, τίλας ἀλεκτρυόνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ Πλάτωνος ἀν- θρώπος.—27. Διογένης ἄσωτον ἦτει μῦᾰν· τοῦ δὲ εἰπόν- τος, διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μῦᾰν αἰτεῖς; 20 ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικῷ τινος ἐγκαλοῦντος αὐτῷ, διότι Λακεδαιμονίους μᾶλλον ἐπαινῶν, παρ' ἐκείνοις οὐ διατρίβει· οὐδὲ γὰρ ἱατρὸς, εἶπεν, ὑγείας ὧν ποιητικὸς, ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται.—29. Διογένης 25 τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετέβασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἑαρος μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Antisthenes

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, ἀγω- 30 νῶ, ἔφη, μή τι κακὸν εἰργασμαι.—31. Ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι ἑαυτῷ ὀμ- λεῖν.—32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκασιότα- τον, ἔφη, τὸ ἀπὸ ἀπομαθεῖν.—33. Συνεδούλευεν Ἀθῆ-

ναίαις, τοὺς ὄνους ἵππους ψηφίσασθαι. Ἄλογον δὲ ἡγουμένων, ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίνονται παρ' ὧν μὴδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.—34. Αἰρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιέγεγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι θαρρόντως ὁμιλεῖν.
 —36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, ἔφη, ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν.
 —37. Ἐρωτηθεὶς ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἰσεῖ.—38. Ἐρωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἔφη, ὥπερ οἱ δεδαμιασμένοι ἵπποι τῶν ἀδαμιάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μαρθάνειν, ἔφη, οἷς ἄνδρες γενόμενοι χρήσονται.—40. Ἐρωτηθεὶς ὑπὸ τίνος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἐσται παιδευθεὶς, καὶ εἰ μὴδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντάς τινος αὐτῷ υἱόν, ἤγησε πεντακοσίας δραχμὰς· τοῦ δὲ εἰπόντος, τοσούτου δύναμαι ἀνδράποδον ὠνήσασθαι, πρῶν, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ βαρυνομένου, ἀπόχεε, ἔφη, τὸ πλέον, καὶ ὅσον δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι, ἔφη, ὅτι οἱ μὲν ἴσασιν ὧν δέονται, οἱ δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἔσκωφε καὶ ἔφη, εἰ ταῦτα ἔμαδες προσφέρεσθαι, οὐκ ἂν τυράννων αὐλάς ἐθεράπευες· ὁ δὲ, καὶ σὺ, εἶπεν, εἰπερ ἦδεις ἀνθρώποις ὁμιλεῖν, οὐκ ἂν λάχανα ἐπλυνες.—45. Εἰς Κόρινθον αὐτῷ πλέοντί ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι πρὸς οὖν τὸν εἰπόντα, ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν. ἡμεῖς δὲ οἱ φιλόσοφοι δειλιάτε· οὐ γὰρ περὶ ὁμοίης, ἔφη, ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σύλων ἀποβαλὼν υἱὸν ἔκλαυσεν. Εἰπόντος δε τινος πρὸς αὐτὸν, ὡς οὐδὲν προὔργου ποιεῖ κλαίων, δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεαντῖνος ἐρωτηθεὶς, ποῖα διαίτη χρώμενος εἰς μακρὸν γῆρας ἦλθεν, οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν, οὔτε δρασας.—48. Γοργίας, ἥδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκoi, μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκίδιον ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐτὸς ἐπὶ τέρματι ὦν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο· ἥδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

Pittacus. Xenophon.

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, συγγνώμη τιμωρίας ἀμελῶν τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους.—51. Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἑπαμινώνδας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξενοφῶντα φασὶ θύειν ἐστεμμένον· ἀπαγγελθέντος δὲ οὗ αὐτῷ τοῦ θανάτου τοῦ παιδὸς, ἀπεστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἐνιοὶ δὲ οὐδὲ δεκρῦσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἰπεῖν, ἔδειν θνητὸν γεγεννηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδωκεν αὐτὰ, εἰπὼν· μισῶ δωρεὰν ἥτις ἀναγκάζει ἀγρυπνεῖν.—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετὰ

- νόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο ἀσεβείας ἐπὶ τινι δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφὸς, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν
 5 ἔρημον τῆς χειρός. Ἐτυχε δὲ ἀριστεύων ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκὼς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων τῶν ἀριστείων ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διο-
 10 νυσίου ποτὲ εἰς τὰς λατομίας, διὰ τὸ φανλίζειν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος ὑπομείνας, ἀνέστη. Πυθομένου δὲ τοῦ Διονυσίου, ποῖ δὴ σύ; εἰς τὰς λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ Ἰοφῶντος
 15 τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος, ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δράματος, ὅπως τὸν νοῦν ὑγιαίνειν ὥς τοὺς δικαστὰς τὸν μὲν ὑπερθαυμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μανίαν.—57. Φιλήμων, ὁ κωμικὸς, ἐπὶ πρὸς
 20 τοῖς ἐννεήκοντα ἔτη βιοῦς, κατέκειτο μὲν ἐπὶ κλίνῃς ἡρεμῶν θεασάμενος δὲ ὄνουν τὰ παρσκευασμένα αὐτῷ σῦκα κατεσθίουσα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν, προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, ἀποπνιγείς ὑπὸ τοῦ
 25 γέλωτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶον λεπτότατον γενέσθαι τὸ σῶμα. Ἐπεὶ τοίνυν ἀνατραπῆναι ῥάδιος ἦν ἐκ πάσης προφάσεως, μολίβδου, φασί, πεποιημένῃ εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἰ ποτε σκληροὶ κατέπνεον.—59. Φιλιππί-
 30 δης ὁ κωμωδοποιὸς, φιλοφρονουμένου τοῦ βασιλέως αὐτὸν Δυσιμάχου, καὶ λέγοντος, τίνος σοὶ μεταδῶ τῶν ἐμῶν; οὐ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀπορρήτων.—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν
 35 πυνθομένου, ἔνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγῇς.—61. Δυσίας τινὲς δίαπν ἔρακτι λόγον συγγράφει

ος ἔδωκεν ὁ δὲ πολλάκις ἀναγνοῦς, ἦκε πρὸς τὸν Λυσίαν ὁδοιμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξιόντι θαυμαστὸν φανῆναι τὸν λόγον, αὐθις δὲ καὶ τρίτον ἀναλαμβάνοντι παντελῶς ἀμβλὺν καὶ ἀπρακτὸν ὁ δὲ Λυσίας γελάσας, τί οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δικαστῶν;

IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πύρρον τὸν Ἑπειρώτην οἱ υἱοὶ, παῖδες ὄντες, ἡρώτων, τίμιν καταλείψει τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· ὅς ἂν ὑμῶν ὀξυτέραν ἔχη τὴν μάχαιραν.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχον κουρέως περιβαλόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφῳν, 15
λέοντος στρατηγούντος, ἢ λεόντων, ἐλάφου στρατηγούντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατὴρ, Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καθ' ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.—67. Φίλ- 20
ιππος ἐρωτώμενος, οὐστinas μάλιστα φιλεῖ, καὶ οὐστinas μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδοσκότας μάλιστα μισῶ.—68. Νεοπτόλεμον, τὸν τῆς τραγωδίας ὑποκριτὴν, ἤρετό τις, τί θαυμάζοι τῶν ὑπ' Ἀισχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ 25
Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, δ' αὐτὸς ἔδεάσατο ἐπὶ μέζονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ τρισκαίδεκατον θεῶν ἐπιμαρτυρόντα, τῇ ἑστῇ ἐπισφραγέντα ἐν τῷ θαύτρῳ, καὶ

ἐφ' ἑμμένον.—69. Τριῶν Φιλίππῳ προσωγγελθέντων εὐτυχμάτων ὑφ' ἑνα καιρὸν, πρώτου μὲν, ὅτι τεθοίππῳ νεύκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρμενίων ὁ στρατηγὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρρεν αὐτῷ παιδίον ὁ ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, ὦ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθεος ἐλάττωμα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ᾤετο δεῖν αὐτὸν ὑπομνησθεσθαι, ὅτι ἀνθρωπὸς ἐστίν, καὶ προσέταξέ τινι παιδί τούτου ἔργον ἔχειν. Τρις δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἀνθρωπὸς εἶ.

Alexander.

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω κατεπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε 15 πολλάκις αὐτοῦ μνημονεύων λέγειν, εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστροφήν τοῦ 20 τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρρενωπὸν καὶ λεοντῶδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τι δακρύει, οὐκ ᾔξιον, ἔφη, δακρύειν, εἰ, κόσμων ὄντων ἀπέ- 25 ρων, ἐνὸς οὐδέπω κύριοι γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλουτίζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ὁμεινον εἶναι πλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῦν, εἰ ἦδεις, ἔφη, ὦ μήτερ, ὅσων κακῶν 30 μεστόν ἐστι τουτὶ τὸ ράκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίᾳ κείμενον αὐτὸ ἐδάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ νιού, πηνίκα μέλλουσιν ἀναξυγενεῖν, τί δέδωκας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;

Alexander of Pheræ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγῶ-
δον, ἐμπαθέστερον διετέθη πρὸς τὸν οἶκτον ἀναπηδήσας
οὖν ἐκ τοῦ θεάτρου ἀπιὼν ὥχετο, δεινὸν εἶναι λέγων, εἰ
τοσοῦ-ους ἀποσφάξας πολίτας ὀφθήσεται τοῖς Ἐκάλῃς καὶ
Πολυζένης πάθεισιν ἐπιδακρύων. 5

Crasus.

78. Ὅτε Κρεῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ
κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, ὃ
βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις
αἰτιός ἐστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου
ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυν- 10
ος πάντα συμφλεχθέντα διαφθαρῆναι. Οὕτως ἓνα μὲν
βασίλεια δέχονται Λυδοὶ, καὶ σωτήρα πιστεύουσιν εἶναι,
δύο δὲ ἅμα οὐκ ἂν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μενίσκος ὢν ἐν πότεις ἐκυλιν-
δεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαρα- 15
θῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι
Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν
ἔλεγεν, οὐκ ἐγὼ με καθεύδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιά-
δου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς
ἐβούλετ' ἂν εἶναι ἢ Ὅμηρος; σὺ δὲ αὐτὸς, ἔφη, πότερον 20
ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσει ἢ ὁ κηρύσσων τοὺς νικῶν-
τας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν
Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ
τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, πάταξόν μὲν, ἔφη,
ἀκουσον δέ. Ἥμει δὲ, ὅτι ἃ μέλλει λέγειν, τῷ κοινῷ λυ- 25
σι-τελεῖ.—82. Σερεφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὥς
οὐ δεῖ αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἐνδοξός ἐστιν, ἀληθῆ
λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σερέφιός ὢν ἐγενόμην
ἐνδοξός, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνιδὴν
ἐξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκείνον 30
γενέσθαι ποιητὴν ἀγαθόν, ἄδοντα παρὰ μέλος, μήτ' αὐτὸν

ἔρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.—84. Ἄπει καζεν αὐτὸν ταῖς πλατάνοις, αἷς ὑποτρέχουσι χευμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολουουσιν.

Erastinondas.

85. Ἐπαμινώνδας ἓνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, ἡλίκον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει!—87. Ἐλεγε πρὸς Πελοπίδαν, μὴ
10 πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρα, πρὶν ἢ φίλ-
σιν τοῖς ἀρχαίοις τινα προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα γιγνώσκοντι, μήτε ἐλάττονα φθεγγομένῳ βραδίως ἐντυχεῖν ἑτέρῳ.

Pelopidas and other Commanders.

89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐ-
τῷ, ὥς βλασφημῆσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη,
αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἴφικράτης
τὸ στράτευμα οὕτως ἔφασκε δεῖν συντετάχθαι, ὥς ἐν σῶμα-
θώρακα μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς,
20 πόδας δὲ τοὺς ἱππέας, κεφαλὴν δὲ τὸν στρατηγόν.—91.
Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρει-
ότατα τὸν θάνατον αὐτῶν ἠνεγκε, καὶ πάντας Ἀθηναίους
ἔπεισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον φέρειν.
—92. Ὀδυρομένων τῶν μετὰ Φωκίωνος μελλόντων ἀπο-
25 θνήσκειν, εἶπεν ὁ Φωκίων, εἴτα οὐκ ἀγαπᾷς, Θούδιππε,
μετὰ Φωκίωνος ἀποθνήσκων;

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἔρω-
γᾶν, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσιν οἱ πολέμιοι; καὶ ἔρω-
τῶντός τινος, πόσοι εἰσὶ Λακεδαιμόνιοι, ὅσοι, ἔφη, λιανῶς

τοὺς κακοὺς ἀπερύκειν.—94. Δημάρατος, ἀνδράπου τινὸς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν, ἔφη, ὁ σοὶ ἀνομοιότατος.—95. Πλειστώνᾳξ, ὁ Παιυσανίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμσθαῖς ἀποκαλοῦντος, 5 ὀρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμασθήκαμεν παρ' ὑμῶν.—96. Ἀγισίπολις, ὁ Κλεομβρότου, εἰπόντος τινὸς, ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυνθον κατέσκαψε, μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρί- 10 λαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκούργος οὕτως ὀλίγους ἐθήκεν, ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεῖα.

98. Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος, ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, 15 ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρωδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς 20 ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς.—101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῖ διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, φοβοῦμαι μὴ περιθέμεναι αἱ κόραι φανῶσί μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγισιλάου, καταπελτικὸν βέλ- 25 ος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγισίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς ἀκήκοα 30 πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγηςιλάου τοῦ βασιλέως, ὡς ταῖς συνεχεσί καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιτάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους 35 αὐτοὺς, μὴδ' εἰδότας μάχεσθαι διδάξας.—105. Ἀνὴρ εἰς

Λακεδαιμόνα ἀφίκετο Κείος, γέρων ἤδη ὢν, τὰ μὲν ἄλλα ἀλαζῶν, ἠδεῖτο δὲ ἐπὶ τῷ γήρῳ, καὶ διὰ ταῦτα τὴν τρίχα, πολλὰν οὖσαν, ἐπειρᾶτο βαφῇ ἀφανίζειν παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἄρχιδάμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τί δ' ἂν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεῖν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὡς χρή πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὡς χρή γεωργεῖν.—

107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαστο, ὅπως αὐτὸς βούληται, τοῦτον μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀποφηνάς ἄνδρα ἀγαθόν, παρήγαγεν εἰς τὸ θέατρον. Θυμαζόντων δὲ τῶν Λακεδαιμονίων, τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπεικὴ καὶ δημοτικὴν.—108. Περσῶν τὴν Ἑλλάδα λεηλατούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσοῦ λαβὼν, ἐμελλε προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβηθεισῶν, Ἠγησίλαος, ὁ πατὴρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλκιοίκου συνεβίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἰσοδὸν ἐφρούρησε, καὶ λιμῷ τὸν προδότην ἀνεῖλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς δροὺς ἔρριψεν.

109. Ὁ Βρασίδας μὲν τινα συλλαβὼν ἐν Ἰσχάσι, καὶ δολιχοὺς, ἀφῆκεν εἶτα πρὸς ἑαυτὸν, ὃ Ἡράκλεις, ἔφη, ὡς οὐδὲν ἐστὶν οὕτω μικρὸν, οὐδ' ἀσθενὲς, ὃ μὴ ζήσεται, τολμῶν ἀμύνασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαντευόμενον αὐτοῖς θάνατον εἰλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὐ καὶ καλῶς ἀγωνισάμενοι τέλους ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλειπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος

—111. Λέγοντός τινος, ἀπὸ τῶν δίστευμάτων τῶν βαρ-
 βάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν οὐκοῦν, ἔφη, χαρίεν,
 εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα.—112. Βουλόμενος ἦδη
 τοῖς πολεμίοις ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν,
 ἀριστοποιεῖσθαι, ὥς ἐν ἄδου δειπνοποιησόμενους. ■

Spartan Women.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπυνθάνοντο τοὺς
 παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀφικόμεναι, τὰ
 τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἐμπροσθεν, καὶ τὰ
 ὀπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γαυρούμεναι
 τοὺς παῖδας εἰς τὰς πατρώας ἔφερον ταφάς· εἰ δὲ ἐτέρως 18
 εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι,
 καὶ, ὥς ἐνι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο,
 καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι, ἢ
 λάθρα εἰς τὰ οἰκεῖα ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα
 γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χωλωθέντος, καὶ δυσ- 15
 φοροῦντος ἐπὶ τούτῳ, μὴ λυποῦ, τέκνον, εἶπε· καθ' ἕκασ-
 τον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσει.—115. Γορ-
 γῷ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ
 στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδοῦσα, εἶπεν· ἡ
 ταύταν, ἡ ἐπὶ ταῦτα.—116. Εἰπούσης τινός, ὥς ἔοικε, 20
 ξένης πρὸς Γοργῷ, τὴν Λεωνίδου γυναῖκα, ὥς μόναι τῶν
 ἀνδρῶν ἀρχετὲς ὑμεῖς αἱ Λάκαιναι, μόναι γὰρ, ἔφη, τίκτο-
 μεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνίς, ὥς ἀφικόμενοί
 τινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς 25
 αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδης ἀπέθανε, καὶ τῆς
 Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ
 λεγόντων, ὥς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, μὴ
 λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ
 Βρασίδης, πολλοὺς δ' ἄνδρας ἡ Λακεδαίμων ἔχει κείνου 30
 κρείττους.—118. Λάκαινά τις, ἐκπέμψασα τοὺς υἱοὺς αὐ-
 τῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰσ-
 τήκει, караδοκοῦσα, τί ἐκ τῆς μάχης ἀποθήσοιτο· ὥς δὲ
 παραγενόμενός τις πνυθμένης ἀπήγγειλε, τοὺς παῖδας

ἀπαντας τετελευτηκέναι, ἀλλ' οὐ τοῦτο ἐπυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πράσσει ἡ πατρίς. Φήσαντες δὲ, ὅτι νικᾷ, ἀσμένῃ, τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

- 6 119. Λακῶν τρωθεὶς ἐν πολέμῳ καὶ βαδίζειν οἱ ἠν-
νάμενος, τετραποδιστὶ ὤδενεν αἰσχυνομένῳ δ' αὐτῷ ἐπὶ
τῷ γελοίῳ, ἡ μήτηρ, καὶ πόσῳ βέλτιον, ὡ τέκνον, εἶπε,
μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ
γέλῳτι ἀνοήτῳ!—120. Σεμνυνομένης γυναικὸς τινος Ἰων-
10 ικῆς ἐπὶ τινι τῶν ἑαυτῆς ὑφασμάτων ὄντι πολυτελεῖ,
Δάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμητά-
τους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς
γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλὰν
χεῖν.—121. Γοργῷ, ἡ βασιλέως Κλεομένους θυγατέρα,
15 Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ
τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχναμένου
 χρημάτων πληθος, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέν-
τος, καταφθερεῖ σε, ὡ πάτερ, ἔφη, τὸ ξενύλλιον, εἰ μὴ
τάχῃον αὐτὸν τῆς οἰκίας ἐκβάλῃς.—122. Τὸν δὲ Ἀρισταγ-
20 ὅραν ὑπὸ τινος τῶν οἰκετῶν ὑποδοῦμενον θεασαμένη,
πάτερ, ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφ-
εῖ βραδέως, ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν,
καὶ γὰρ εἰς πολὺν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν
25 Πολυδιάδου, ὑπερσαρκούντα τῷ σώματι, καὶ ὑπέρπαχυν
διὰ τρυφὴν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ
ἠπείλυσαν αὐτῷ φυγῆς προστίμῃσιν, εἰ μὴ τὸν βίον, ὃν
ἐβίου τότε, τοῦ λοιποῦ μεθαρμόσῃται· φέρειν γὰρ αὐτοῦ
τὸ εἶδος, καὶ τὴν τοῦ σώματος διάθεσιν, αἰσχύνην καὶ τῇ
30 Λακεδαιμόνι καὶ τοῖς νόμοις.—125. Δημάδης, ὁ ῥήτωρ,
ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ
Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνῳ παρὰ πότον σεμ-

νονομένου, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ἔγνωσ ἄν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητῆς, Πανσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς 5 ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σοφὸν, μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μνησθῆναι, ὅτι ἀνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσούσης τῆς οἰκίας, ἐν ᾗ μετὰ πλειόνων ἐδείπνει, 10 μόνος σωθεὶς, καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, ὦ Τύχη, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεις; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους τοῦ λατροῦ, ἐπεὶ κατατυχὼν ἐν τισιν 15 ἀπεγνωσμέναις θεραπαίαις Ζεὺς ἐπεκλήθη, φόρτικῶς ταύτῃ χρωμένου τῇ προσωρυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησιλάῳ χαίρειν οὐκ ἀναγνοὺς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν.—129. Μενε- 20 κράτης, ὁ λατρὸς, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θνυματήριον παρέθηκε, καὶ ἐθυμῆτο αὐτῷ· οἱ δὲ λοιποὶ εἰσιῶντο, 25 καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτὸν, καὶ ἠλέγχετο, ὅτι ἦν ἀνθρωπος, καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπὼν ὤχετο, καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάνυ τοῦ Φιλίππου τὴν 30 ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὐτὸς πάλιν 35 ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ οἰσιούσιν εἰς τὸν

λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς συνοικ
 ὦν τῷ ἀφρώστῳ τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ
 ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, καὶ
 ἐπαύσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλάκις τῆς
 5 ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον,
 ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις ναυσὶν
 ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐήμερή-
 σαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς
 ἐκκλησίας ἐπιφανῶς, οὐ παρήλθεν, οὐδ' ἐξέκλινεν, ὥσπερ
 10 εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, εὖ
 γ', ἔφη, ποιεῖς αὐξόμενος, ὦ παῖ· μέγα γὰρ αὖξει κακὸν
 ἔπασσι ρούτοις.

132. Σώστρατος, ὁ αὐλητῆς, ὀνειδιζόμενος ὑπὸ τινος
 ἐπὶ τῷ γονέων ἀσῆμων εἶναι, εἶπε, καὶ μὴν διὰ τοῦτο
 13 ὤφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος
 ἄρχεται.—133. Ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο τοῦ δὲ
 βασιλέως πολλάκις λέγοντος, τὴν νήτην ἐπίσφιγξον, εἴτα
 πάλιν, τὴν μέσσην, ὅδε ἀγανακτήσας, ἔφη· μὴ γένοιτό σοι
 οὕτω κακῶς, ὦ βασιλεῦ, ὥς ἐμοῦ ταῦτα ἀκριβοῦν μᾶλλον.

134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν
 ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι
 αὐτάρκης κόσμος μοι ἐστὶν ἢ τοῦ ἀνδρός ἀρετή.—135. Θεα-
 νῶ, ἡ τυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον εἴη
 γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.—136. Στρατ-
 15 ονίκη, ἡ Σελεύκου γυνὴ, φαλακρὰ οὔσα, τοῖς ποιηταῖς
 ἀγῶνα προὔθηκε περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινέ-
 σαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐράς ἔχει τὸ πλατος
 πῆχους, τὰ δὲ ὦτα αἱ αἰγες σπιθαμῆς καὶ παλαιστῆς· καὶ
 20 ἐνταῦθα συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

The Elephant.

2. Ὁ ῥώδεϊ ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βοήν. Οὕτω τοίνυν, φασί, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἠπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς καὶ χρῆται αὐτῷ ὥσπερ χειρί· λαμβά- 5
ναι γὰρ τούτῳ, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικήσαντος φωνήν. Διαφέρουσι δὲ 10
καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θανμαστὸν ὄσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ λιθυκῶν οἱ Ἰνδοὶ μείζους τέ εἰσιν καὶ ῥωμαλεώτεροι. Ταῖς γοῦν προδοσκίαις ἐπάλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόρριζα, διανιστάμενοι εἰς τοὺς ὀπισθίους 15
πόδας. Τοσοῦτον δὲ εἰσιν εὐτιθάσσειτοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ σκοπὸν μανθάνουσι, καὶ ὅλοις χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τινὰς ἵστασθαι παραδόλους, καὶ κινήσεις δυσελίκτους ἀνακυκλεῖν, εἰς ὃ δυσμαθέστατος 20
αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προδοσκίδα κεντούντων, ἓνα αὐτῶν συλλαβὴν καὶ μετέωρον ἐξάρας, 25
ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρείσατο, καὶ παρήλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν 30
ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδούς ἑαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστώτες ἀποθεωροῦσιν, ὥς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν τοῖς υἱίζοσι πρὸς τὸ θαρρεῖν περιουσίαν τῆς ἀσφαλείας οὔσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιαύδε ἐστίν. Ἀναβάντες ἐπὶ τινας τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσιν. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ
5 δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πιθαρχει. Ἐπιβεηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες πρᾶεῖς εἰσιν· ὅταν δ' ἀποδῇ, οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἡσυχάζωσιν.

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The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεηκότος ρινόκερος, ἀλκῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ δὲ ὕψει ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροὰν πυξοειδῇ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρας, τῷ τύπῳ σιμὸν, τῇ δὲ στερεότητι σιδήρῳ παρεμφερές.
15 Τοῦτο, περὶ τῆς νομῆς ἀεὶ διαφερόμενον ἐλέφαντι, τὸ μὲν κέρας πρὸς τινα τῶν μειζόνων πετρῶν θήγει, συμπεσὼν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ, καὶ ὑποδύνον ὑπὸ τὴν κοιλίαν, ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα.
"Όταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν,
20 τῇ προβοσκίδι προκαταλάβηται τὸν ρινόκερον, περιγίγνεται ῥαδίως, τύπτων τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλέον ἰσχύων.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἐστὶν οὐκ ἐλάττων πηχῶν πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως τοῖς βουσί, τοὺς χαυλιόδοντας ἔχει μείζους τῶν
25 ἀγρίων ὕων, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν· ὧτα δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ παρεμφερῇ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ
30 νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῖτον καὶ τὸν χόρον· ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἂν ὁλοσχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

The Camel.

12. Αἱ κάμηλοι ἰδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕδον ἐπὶ τῷ νώτῳ· διαφέρουσι δὲ αἱ Βάκτριαι τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσιν ὕδους, αἱ δ' ἓνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκει δὲ αἰεὶ ἐν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πενήκοντα ἔτη.

The Ape with a Dog's Head.

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις δυσειδέσει παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμοὺς ἀνθρωπίνους προΐενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν

10

The Crocottas.

14. Ὁ λεγόμενος παρὰ Αἰθίοφι κροκόττας μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκον, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων· τοῖς δὲ ὁδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὀστών μέγεθος συντρίβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως.

15

The Fox.

15. Οἱ Θρᾶκες, ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στεφρότης. Ἦσυχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· ἂν μὲν αἰσθηται ψόφῳ τοῦ ρεύματος ἐγγὺς ὑποφερομένου, τεκμαιρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν, ἀλλὰ λεπτήν καὶ ἀδέβαιον, ἴσταται, ἂν ἔῃ τις, ἐπανερχεται· τῷ δὲ μὴ φοφεῖν θαρμύσα, διήλθεν.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν αἰσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν. ὅτε τῷ φεῦγειν οὐ πεποίθασιν.

The Hedgehog.

17. Ἡ τῶν χερσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάνυ γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλους, ὑποδνόμενος, καὶ τοῖς ποσὶ τὰς ῥάγας ἀποσεύσας τοῦ βότρινος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάν-
 5 θαις εἴτα καταδύς εἰς τὸν φῶλεον, τοῖς σκύμνοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμεινομένους παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἐμφράσσουσι τὴν κατ' ἀνεμον, τὴν δὲ
 10 ἐτέραν ἀνοίγουσιν.

The Dog.

18. Πύρρος, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ φρουρουντι σῶμα πεφονευμένου, καὶ πυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν.
 15 Ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασίς ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φυνέας τοῦ δεσπότου παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτούς, καὶ καθυλακτεὶ πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον
 20 ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους γενέσθαι διὸ συλληφθέντες εὐθὺς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἔξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ὑρκανόν. Οὗτος νεκρῷ τε
 25 μόνος παρέμεινεν αὐτῷ, καὶ καιομένου τοῦ σώματος ἐνδραμῶν αὐτὸς ἑαυτὸν ἐπέβριψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν δρᾶσαι λέγουσιν, ὃν Πύρρος, σὺν ὁ βασιλεὺς, ἀλλ' ἑτερός τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ, περὶ τὸ σῶμα διατριβὼν, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφε-
 30 ρόμενον, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιεμένου καὶ κάπρου καὶ ἀρκτου, ἡσυχίαν ἔχοντα κείσθαι, καὶ περιορῆν· ὁφθέν-

τος δὲ λέωντος εὐθὺς ἐξαναστῆναι καὶ διακονίεσθαι, καὶ φατερόν εἶναι αὐτοῦ πεισόμενον ἀνταγωνιστήν, τῶν δὲ ἄλλων ὑπερφροσύντα πάντων.

The Raven.

20. Ὁ κόραξ ὁ ἤδη γέρων, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἔσθιουσιν τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθεν φασὶ τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· κακοῦ κόρακος κακὸν ὦν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθλεῖν· ἔπειτα ὅταν πλήθος εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἰθ' οὕτως τὰ μὲν κρέα ἔσθλειν τῶν κογχῶν, τῶν δὲ ὀστράκων μὴ ἀπτεσθαι.

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλων παραπλήσιον, τὰς δὲ κεφαλὰς πεφρικυίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροῶν μέλανας. 15 Μακροτράχηλον δ' ὑπάρχον, ῥύγχος ἔχει βραχὺ πανταλῶς, καὶ εἰς ὀξύ συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς καὶ τετριχωμένοις, καὶ δυοὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοις, χερσαῖον ὅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος οὐ θυνάμενον ἐξᾶραι καὶ πέτεσθαι, κατὰ τῆς γῆς 20 ὥκεως ἀκροβατεῖ, καὶ, διωκόμενον ὑπὸ τῶν ἱππέων, τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

The Magpie.

23. Κουρεύς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ 25 τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θαυμαστόν τι χρήμα πολυφώνου κίττης ἔτρεφεν, ἣ ἀνθρώπου ῥήματα καὶ θηρείους φθόγγους ἀνταπαίδιδον, καὶ ψόφους ὀργάνων, μηδεὺς ἀναγκάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμον-

μένη μηδὲν ἀφῆρτον ἀπολεπεῖν, μηδὲ ἀμίμητον. Ἐτυχὲ
 δὲ τις ἐκεῖ τῶν πλουσίων ἐκκομίζόμενος ὑπὸ σάλπιγξι
 πολλαῖς, καὶ γενομένης, ὥσπερ εἶωθε, κατὰ τὸν τόπον
 ἐπιστάσεως, εὐδοκимоῦντες οἱ σάλπιγκται καὶ κελευόμενοι,
 5 πολλὴν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν
 ἐκείνην ἀφθογγος ἦν καὶ ἀναυδος. Τοῖς οὖν πρότερον
 αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἢ σιωπῇ
 παρείχεν· ὑποψία δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους
 ἦσαν· οἱ δὲ πλείστοι τὰς σάλπιγγας εἰκαζον ἐκπλήξαι τὴν
 10 ἀκοήν, τῇ δ' ἀκοῇ συγκατεσθέσθαι τὴν φωνήν. Ἦν δὲ
 οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὡς ἔοικεν· ἀφνω γὰρ
 αὐθις ἀφῆκεν, οὐδὲν τῶν συνηθῶν καὶ παλαιῶν μιμημάτων
 ἐκείνων, ἀλλὰ τὰ μέλη τῶν σάλπιγγων, αὐταῖς περιόδοις
 φθεγγομένη, καὶ μεταβολὰς πάσας διεξιούσα.

The Crocodile.

15 24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς
 ἂν ὦα μὲν τοῦ ζώου τίκτοντος τοῖς χηνεῖοις παραπλήσια,
 τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἑκαίδεκα.
 Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ
 μὲν γὰρ δέρμα αὐτοῦ πᾶν φολιδωτόν ἐστι καὶ τῇ σκληρό-
 20 τητι διαφέρον, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρ-
 χουσι πολλοί, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει
 τῶν ἄλλων διαλλάττοντες. Σαρκοφαγεὶ δὲ οὐ μόνον ἀν-
 θρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν ἐπὶ τῆς γῆς ζώων τὰ
 προσπελάζοντα τῷ ποταμῷ. Πλήθος δ' αὐτῶν ἀμύθητόν
 25 ἐστὶ κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ὡς ἂν
 πολυγόνων τε ὀντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων
 ἀναιρουμένων. Τοῖς μὲν γὰρ ἐγχωρίων τοῖς πλείστοις
 νόμμόν ἐστιν ὡς θεὸν σέβεσθαι τὸν κροκόδειλον· τοῖς δ'
 30 ἄλλοφύλοις ἀλυσιτελής ἐστὶν ἡ θήρα παντελῶς, οὐκ οὐσης
 ἐδωδίου τῆς σαρκός. Ἄλλ' ὅμως τοῦ πλήθους τούτου
 φυομένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε μέγα
 βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παραπλήσιος ὢν
 μικρῷ κυνὶ, περιέρχεται τὰ τῶν κροκοδείλων ὦα συντρίβων,
 τίκτοντος τοῦ ζώου παρὰ τὸν ποταμὸν.—25. Ὁ κροκόδειλος

ἔχει ὀφθαλμοὺς μὲν ὕδρ, ὀδόντας δὲ μεγάλους καὶ χανλιό-
δοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον
θηρίων οὐκ ἔφυνε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν
ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροὺς,
καὶ δέρμα λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου· τυφλὸν δὲ ἐν
ὑδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ὑπανιν ποταμὸν τὸν περὶ Βόσπορον
τὸν Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ
δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφερ-
ομένου δὲ τοῦ ἡλίου, ἀπομαραινεται, καὶ ἅμα ὄνομένῳ 10
ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφή-
μερον.

Bees. Geese.

27. Θαυματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ
τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδες
τι μέλλουσαι κάμπτειν ἀκρωτήριον, ἐρματίζουνσιν ἑαυτὰς, 15
ὑπὲρ τοῦ μὴ παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες
τοὺς ἀετοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον,
εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομίζ-
οντες αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωνον καὶ ἄλλον,
ὅπως λάθωσι σιωπῇ παρελθόντες. 20

Of some Marine Animals.

28. Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐ-
τῆς ἐκπύγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρύτητα ναρ-
κώδη ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἐνιοὶ
δὲ ἱστοροῦσι, πείραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν
ἐκπέσῃ ζῶσα, κατασκεδαννύντες ὑδρὶ ἄνωθεν, αἰσθάνεσ- 25
θαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφήν
ἀμβλύνοντος, ὡς ἔοικε, διὰ τοῦ ὕδατος τρεπομένου καὶ
προπεπονθότος.—29. Ὁ πιννοτήρας ζῶν ἐστι καρκινῶδες,
καὶ τῇ πίννῃ σύνεστι, καὶ πυλωρεῖ τὴν κόγχην προκαθήμε-
νος, ἐὼν ἀνεωγμένην καὶ διακεχηνυῖαν, ἄχρι προσπέσῃ τι 30
τῶν ἀλωσίμων αὐτοῖς ἰχθυοῖν· τότε δὲ τὴν σάρκα τῆς

πίννης δακῶν παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κατεσθίουσιν.

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν ἀεὶ σύνεστιν ἐνὶ τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπενδύνων, ὅπως οὐκ ἐνσχεθῇσεται βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεταὶ γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὃ τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος 10 ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβεδυσμένον· ἐκεῖνο δὲ γιγνώσκον, ἀναλαμβάνει τῷ στόματι καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τὸ κῆτος ἔστηκεν ἀναπανομένου καὶ ὄρμεϊ· προελθόντος δὲ αὐτῆς ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολείπομε- 15 νον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἐξενεχθέντα.

The Tortoise.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίκει μὲν γὰρ ἐκβαίνουσα τῆς θαλάττης πλησίον· ἐπώαζειν δὲ μὴ δυναμ- 20 ῆν, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθῃσι τῇ ψάμμῳ τὰ ὠὰ, καὶ τὸ λειότατον ἐπαμᾶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ καταχώσῃ καὶ ἀποκρύψῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ καταστίζειν τὸν τόπον, εὖσημον ἑαυτῇ ποιοῦσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ 25 τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν ἐστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέττεται καὶ περιρῥήγνυται τὰ ὠὰ) πρόσσεισι, καὶ γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὥς οὐδεὶς χρυσίου θήκην ἀνθρω- 30 πος, ἀσμένως ἀνοίγει καὶ προθύμως.

The Magnet. Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ πολλοὶ Ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροὺς ἀλλὰ καὶ δύναμιν ἐντίθῃσι τοῖς δακτυλίοις, ὥστε δύνασθαι ταῦτόν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐνίοτε ὀρμαθὸς μακρὸς 5 πάννυ σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἤρπεται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἑτέρου ῥύμματος προσδεῖσθαι· κἂν πλείω χρόνον ἐν τῷ ὕδατι ἑάσῃ τις, διαπίπτει. 10

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς ἐστὶ τὰ ἔξω. Ἄ γερβάντι δὲ καὶ ἐπὶ τοῦ κώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διανγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ, πρῶτον μὲν ἀκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, 15 ὄντες ὑπηρεταὶ καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βεσίλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ 20 πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἴξιον καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκείνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄδατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός. 25

2. Οἱ θεοὶ οὔτε αἶτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἡδονταὶ σιτούμενοι τὸν ἐκ τῶν

θυσιῶν καπνὸν αὐτῇ κνίσσῃ ἀγνηνεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργὸς, ἄρνα δὲ ὁ ποιμὴν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις ὁ λιθανωτὸν ἢ πόπανον· ὁ δὲ πένης ἱλάσκεται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηναῖαν παρθένον καλὴν, γλαυκῶπιν, αἰγίδα ἀνεζωσμένην, ἑόρην φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐώπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνον, Ἀπόλλωνα μενιάκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θεόντα.—Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀνθρώποις χρησίμην.
15 Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰάται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἄρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, καὶ τὰς προσαγορευόμενας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἕκαστῳ μυθολογοῦσι τὸν Δία τῶν
25 εὐρεθέντων ἐπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστάμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βουλόμενον αἰώνιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς,
30 καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ὅς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθῆναι τὴν τῆς ὕψεως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.
35 6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν ἐν τῇ τέλει κακοπαθουσῶν

διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν δὲ φασιν εὐρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἁρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ ὀνομαζομένων Ὠρῶν ἑκάστη δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ Εἰρήνης.

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7. Ἀθηνᾶ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρῳσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθίτης κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμαις εἰσηγήσασθαι τοῖς ἀνθρώποις· εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύουσι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὕρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικὴν. Ἡφαιστον δὲ λέγουσιν εὐρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἀρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν λατρικὴν ἐπιστήμην ἐξευεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστούντας· εὐρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος δὲ καὶ Κορωνίδος Ἀσκληπιὸν γεννηθέντα, καὶ πολλὰ

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παρὰ τοῦ πατρὸς τῶν εἰς ἱατρικὴν μαθόντα, προσεξειοεῖν
τὴν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ
ρίζων δυνάμεις, καὶ καθόλου προδιδάσκει τὴν τέχνην ἐπὶ
τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

5 10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις
γινόμενας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ
δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας
κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων
σφετερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαιστρας γεν-
10 ἐσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόν-
υσον δὲ μυθολογοῦσιν εὐρετὴν γενέσθαι τῆς ἀμπέλου,
καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιίας, καὶ τοῦ
πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζειν.

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι
15 λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕ-
τως

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἑρατώ τε, Πολύμνιά τ', Οὐρανίη τε,
Καλλιόπη θ', ἥ σφέων προφερεστάτη ἐστὶν ἀπασέων.

* * * *

20 12. Ὁ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν,
Ὀμήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινὰ ὑπὸ τῇ γῇ
πάνυ βαθὺν Ἄδην ὑπειλήφασιν, μέγαν τε καὶ πολύχωρον
τοῦτον εἶναι, καὶ ζοφερὸν καὶ ἀνήλιον. Βασιλεύειν δὲ
τοῦ χάσματος ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον.

25 Περιφρέεισθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε
καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων Κωκυτοὶ γάρ,
καὶ Πυριφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ
μέγιστον, ἡ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη
τοὺς ἀπαντῶντας, ἣν οὐκ ἐνὶ διαπλευσαι, ἢ παρελθεῖν
30 ἄνευ τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλη
οὖση ἀδαμαντίνῃ, ἀδελφιδοῦς τοῦ βασιλέως Αἰακὸς ἐστὶ
τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ κύων τρικέφα-
λος. Περαιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται
μέγας, καὶ ποτὸν, μνήμης πολέμον. Διὸς γοῦν διὰ
35 τοῦτο ὀνόμασται. Ὁ μὲν οὖν Πλούτῳ καὶ ἡ Περσεφονί,

δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννύες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθονται δύο, Μένως τε καὶ Ῥαδάμανθυς, Κριῆτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν ἐς τὸ Ἥλύσιον πεδῖον, τῷ ἀρίστῳ βίῳ συνεσμιμένους· τοὺς δὲ πονηροὺς ταῖς Ἑριννύσι παραδόντες, ἐς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ἄδου φρουρὸς, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐράν δράκοντος, κατὰ δὲ τοῦ νῶτον παντοίων ὄψεων κεφαλὰς.—14. Ὁ Τάρταρος τόπος 10 ἐστὶν ἐρεβώδης ἐν ἄδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον ἀπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS

I. APOLLO AND DIANA.

1. Αἰτῶ, ἡ τοῦ Κόλου θυγάτηρ, κατὰ τὴν γῆν ἄπασαν ὑφ' Ἑρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἀρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα 15 ἐγέννησεν.—Ἀρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανδός, ἦκεν εἰς Δελφοὺς, χρησιμωδούσης τότε θέμδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφιν ἐκώλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ 20 μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσε, καὶ ᾗτήσατο παρὰ Μοιρῶν, Ἴνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἀνέκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔληται. Ὡς δὲ ἦλθεν 25 ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, Ἀλκησις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη ὥς δὲ ἐνιοὶ λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὑδρὶν
 πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ
 μισθῷ τειχεῖν τὸ Πέργαμον τοῖς δὲ τειχίσασιν τὸν μισθὸν
 οὐκ ἀπέδιδου. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἐπέμπε.
 6 Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀν-
 θρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν
 συμφορῶν, εἰς προθῇ Λαομέδων Ἡσιόνην, τὴν θυγατέρα
 αὐτοῦ, βορὰν τῷ κῆτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς
 θαλάσσης πέτραις προσαρθήσας αὐτήν. Ταύτην ἰδὼν ἐκ
 10 κειμένην Ἡρακλῆς, ὑπέσχετο σῶσειν αὐτήν, εἰ τὰς ἵππους
 παρὰ Λαομέδοντος λήψεται, ὃς ὁ Ζεὺς ποιήνῃ τῆς Γανυ-
 μήδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος
 εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Μὴ βουλο-
 μένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκ-
 15 τεине, καὶ τὴν πόλιν εἶλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ
 διαφέρων, κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην
 Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος
 ἐγένετο τῶν θεῶν ἐπὶ πλείον. Ὑστερον δὲ τὴν εὐτυχίαν
 20 οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέξης καὶ πάσης παρ-
 ῥησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανά-
 τοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ
 τελευτήσας αἰωνίου τιμωρίας ἤξιώθη, καταχθεὶς εἰς τοὺς
 ἀσεβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτ-
 25 ηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας τὰς
 ἰσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν
 τέκνων μέγα φρυαττομένη, πλεονάκεις ἐκαυχᾶτο, καὶ τῆς
 Λητοῦς ἑαυτὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰθ' ἡ μὲν
 Λητῷ, χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατα-
 30 τοξεύσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυ-
 γατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ
 τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης,
 συνέβη αὐτὴν ὑφ' ἑνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ
 ἀτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιπούσα, πρὸς
 35 τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· ἀκχεῖ
 Διὶ εὐδαμένη, τὴν μορφὴν εἰς λίθον μετέβαλε, καὶ χεῖται
 δάκρυα νύκτω καὶ μεθ' ἡμέραν.

6. Ἀκταίων, Αὐτοσύης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαειῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφήν εἰς 8 ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη ἀπολομένοι οὖν Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, κατωρύοντο, καὶ ζήτησιν ποιοῦμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδὼλον κατεσκεύασεν 10 Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν λατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδά- 15 χθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνῆγγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς 20 Ἀπόλλων κτείνει Κύκλωπας, τοὺς τὸν κεραυνὸν διὰ κατασκεύασαντας. Ζεὺς δὲ ἐμέλλησε ῥίπτειν αὐτὸν εἰς Τάρταρον· δεηθείσης δὲ Ἀθητοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θηεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φερὰς πρὸς Ἀδμήτῳ, τὸν Φέρητος, τοῦτ' ἰατρὸν ἐποίμαινε, καὶ τὰς θηλείας 25 βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκούργος, παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οὗ Στρυνμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι 20 δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμνηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας

ἀπέκτεινε, καὶ ἀκρωτηριάσας αὐτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἃν θανατωθῇ Λυκοῦργος. Ἡδῶνοί δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος, ἔδθησαν· ἀκεῖ 5 κατὰ Διανύσου βούλησιν ὑφ' ἱππων διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην, καὶ τὴν Ἰνδικὴν ἅπασαν, στήλας ἐκεῖ στήσας, ἦκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱὸς, παρὰ Κάδμου εἰληφώς τὴν 10 βασιλείαν, διεκώλυε ταῦτα γίγνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαυῆς κατὰ μανίαν ἐμελείσθη. Ἐνόμισε γὰρ αὐτὸν θηριον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομ- 15 ισθῆναι, Τυρρηνῶν ληστρικὴν ἐμοσθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθήμενοι, Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἰσθὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἐπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης 20 ἔφυγον, καὶ ἐγένοντο δελφίνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἰνοποιίαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρή- 25 σασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ, τὸν πατέρα μαστενούσῃ, κῶν συνήθης, ὄνομα Μαίρα, ἢ τῷ Ἰκαρίῳ συνείπετο, τὸν 30 νεκρὸν ἐμήνυσε· ἀάκελνῃ ὀδυρομένη τὸν πατέρα, αὐτήν ἀνήρτησεν.

III. MERCURY.

Ἑρμῆς, Μαίας καὶ Διὸς υἱὸς, ἔτι ἐν σπαργάνοις ὢν, ἐκδὺς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἵνα δὲ μὴ φωραθεῖν ὑπὸ τῶν ἰχνῶν

ὑποδήματα τοῖς ποσὶ περίεθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχετο, καὶ εὐρίσκει πρὸ τοῦ ἀντροῦ νεμομένην χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντείνας, λύραν εὔρε καὶ πληκτρον.—'Απόλλων δὲ τὰς βόας ζητῶν, εἰς Πύλον 5 ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἤλάθησαν, διὰ τὸ μὴ εὐρεῖν ἰχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλοφῶτα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν 'Ερμῆν ᾔτιότο· ἡ δὲ ἀπέ- 10 δειξεν αὐτὸν ἐν τοῖς σπαργάνοις. 'Απόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας, τὰς βόας ἀπῆτει. Διδὸς δὲ κελεύοντος ἀποδοῦναι, ἤρνεῖτο. Μὴ πείθων δὲ, ἄγει τον Απόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—'Ακούσας δὲ τῆς λύρας, ὁ 'Απόλλων ἀντιδίδωσι τὰς βόας. 15 'Ερμῆς δὲ, ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. 'Απόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσὴν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν. 20

IV. MINERVA.

1. Κέκροψ αὐτοχθὼν, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς 'Αττικῆς ἐδασίλευσε πρῶτος, καὶ τὴν γῆν, πρότερον λεγομένην 'Ακτῆν, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασεν. 'Επὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλαβέσθαι, ἐν αἷς ἐμελλον ἔχειν τιμὰς ἰδίας ἑκαστος. 25 'Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν 'Αττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσῃν τὴν ἀκρόπολιν ἀνέφηγε θάλασσαν, ἣν νῦν 'Ερεχθίδα καλοῦσι. Μετὰ δὲ τοῦτον ἦκεν 'Αθηνᾶ, καὶ ἐφύτευsen ἐλαίαν, ἡ νῦν ἐν τῷ Πανόροσίῳ δέικνυται. Γενομένης δὲ ἑριδος ἀμφοῖν περὶ τῆς χώρας, 30 'Αθηνᾶν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς 'Αθηνᾶς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευsen. 'Αθηνᾶ μὲν οὖν ἀφ' ἑαυτῆς τὴν

πόλιν ἐκάλεσεν Ἀθήναις Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς, τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλὸν ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ
 5 Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς.
 Οὐ περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται
 διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ
 τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον,
 ἐμήνυνεν· ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλωθῆναι, ὅτι
 10 αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης
 τὴν θεὸν (ἣν δὲ προσφιλὴς τῇ Ἀθηνᾷ ἢ Χαρικλῷ) ἀπο-
 καταστήσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο
 ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν
 ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἐδωρήσατο, ὃ φέρων
 15 ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα
 Δεύτερον, ἐν Λέρνη πολυαύχενον ἔκτανεν ὕδραν.
 Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἑρμιάνθιον ἔκτανε κάπρον.
 Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον
 20 Πέμπτον δ', ὀρνίθας Στυμφαλίδας ἐξεδίωξεν.
 Ἑκτον, Ἀμαζονίδος κόμισε ζωστῆρα φαινόν.
 Ἑβδομον, Λύγειου πολλὴν κόπρον ἐξεκάθηρεν.
 Ὀγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον.
 Εἵνατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
 25 Γηρυόνον, δέκατον, βόας ἤλασεν ἐξ Ἑρυνθείης.
 Ἐνδέκατον, κύνα Κέρβερον ἤγαγεν ἐξ Αἰδαο.
 Δωδέκατον δ', ἥνεγκεν ἐς Ἑλλάδα χρύσεια μήλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος,
 βῶμη σώματος πολὺ τῶν ἀπάντων διενέγκας, ἐπῆλθε
 30 τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ
 τὰ τὴν χώραν ἀόικητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώ-
 πους τὴν ἐλευθερίαν περιποιήσας, ἀήττητος μὲν ἐγένετο
 καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε
 παρ' ἀνθρώποις.

3. Ἡρακλῆος παιδὸς ὄντος ὀκταμηνιαίου, δύο δράκον-
τας ὑπερμεγέθεις Ἦρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἐπεμψε,
διαφθαρῆναι τὸ βρέφος θέλουσα. Ἐπιβουμένης δὲ Ἀλκ-
μήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ἀγῶν ἐκατέρ-
αις ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπ-5
έταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν.
Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον.
Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν
ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον. Ὡς δὲ ἔμαθεν
ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ 10
λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν
ἐτέραν ἀπωκοδόμησεν εἰσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε
τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ κατέσχευεν
ἄγῶν, ἕως ἐπνίξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκομίζεν
εἰς Μυκῆνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμ- 15
φαλίδας ὀρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει
τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συν-
ηρεφῆς ὕλη. Εἰς ταύτην ὀρνεις συνέφυγον ἄπλετοι.
Ἀμμηχανοῦντος οὖν Ἡρακλῆος, πῶς ἐκ τῆς ὕλης τὰς ὀрни-
θας ἐκβάλλῃ, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηναῖ, παρ' 20
Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὀρους τῇ
λίμνῃ παρακειμένου, τὰς ὀρνιθας ἐφόδει. Αἱ δὲ τὸν
δοῦπον οὐχ ὑπομένουσαι, μετὰ δέους ἀνίπταντο, καὶ τοῦ-
τον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιθύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς 25
ξένους ἀναγκάζων παλαίειν ἀνῆρει. Τούτῳ δὲ παλαίειν
ἀναγκαζόμενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον, ἀπ-
έκτεινε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι.
Διδὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ
Λιθύην Ἡρακλῆς Αἴγυπτον διεξήει. Ταύτης ἐβασίλευε 30
Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνευ
ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία
τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου,
μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, ἐὰν
ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, 35
ἐκείνον πρῶτον σφάξας τὸν μάντιν, πάντας τοὺς κατιόν-

τας ξένους ἔσφαζε. Συλληφθεῖς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαφρήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες αὐτοῦ, φυγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν Ἑλέου βωμόν, ἠξίουν βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ
10 ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας Ὕλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυσεν αὐτοῦ

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπο
15 τῆς μητρυνῆς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι·
20 τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τέ τι λόγιον θύσαντα τὸν κριδόν, ἀναθελῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπ-
25 λεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὴ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὀμότητα καταδειξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσῃ τῆς χώρας.

2. Τῷ Περίῳ, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάσασθαι. Τὸ μὲν οὖν πρῶτον ἡγνύει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλως τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ

ποθῶ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ρέειν πέδιλον. Θεασάμενος δὲ Πελλίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τινος φονευθῆσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταττον ἂν φέρειν αὐτῷ. Τοῦτο Πελλίας ἀκούσας, εὐθὺς ἐπὶ τὸ δέρας ἔλθειν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἀρεὸς ἄλσει κρεμáμενον ἐκ ὄρνυς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος ἀύπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἀργὸν παρεκάλεσε τὸν Φρίξον κάκεινος, Ἀθηναῖς ὑποθεμένης, πεντηκόντορον ναὺν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργῷ· κατὰ δὲ τὴν πῶραν ἐνῆρμον σεν Ἀθηναῖα φωνῆεν φηγοῦ τῆς Δωδωνίδος ξύλον· ὥς δὲ ἡ ναὺς κατεσκευάσθη, χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησσὸν, ἐνθα ὤκει Φινεὺς μάντις, τὰς ὕψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγῆνορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱὸν καὶ πηρωθῆναι φασὶν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προύλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρὸς, τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνῆρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶν αὐτόν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τὰ ξίφη, δι' αἰέρος ἐδίωκον. Ἦν δὲ ταῖς Ἀρπυίαις χρεῶν τεθνάναι ὑπὸ τῶν Βορέου παίδων τοῖς

δὲ Βορέου παῖδοι, τότε τελευτήσῃεν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμὸν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται·
 5 ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κυτὰ τὴν ἡῖονα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃεν.

- 10 4. Ἀπαλλαγείς δὲ τῶν Ἀρπυιῶν, Φινεύς ἐμήνυσσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὐταί, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον
 15 ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην εἰ μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονούντας· εἰ δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι.
 20 Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφ᾽ αὐαῖς ἐκ τῆς πύρας πελειάδα· τῆς δὲ ἵπταμένης, τὰ ἄκρα τῆς οὐράς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρσεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἥρας, διῆλθον, τὰ ἄκρα
 25 τῶν ἀφλάστων τῆς νηὸς περικοπέσης. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν· χρεῶν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στήναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμῶδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Διήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελείου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὃ δὲ δώσειν ὑπέσχετο, εἰ μὲν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον
 35 Ἡφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπείρειν

δράκοντος ὀδόντας· εἶχε γὰρ λαβὼν παρ' Ἀθηνῆς τοὺς ἡμίσεις ὧν Κάδμος ἐσπείρειν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζεῦξαι, Μῆδεια αὐτοῦ ἔρωτα ἰσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδύας τῆς Ὠκεανοῦ, φαρμακίς. 5 Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθορῇ, κρύφα τοῦ πατρὸς συνεργήσειν αὐτῷ πρὸς τὴν κατὰζευν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, εἰς ὁμοσὴν αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγεται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ κατα- 10 ζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῆσαι τὴν τε ἀσπίδα, καὶ τὸ ὄφρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικηθήσεται, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι 15 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος, ἐμάστευσε 20 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὁρμήσαντας αὐτοὺς κατέζευνε. Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἐνοπλοί· ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιών, ἀνῆρει. Κατεζευγμένων δὲ τῶν ταύ- 25 ρων, οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργῶ καταφλέξαι, καὶ κτείνειν τοὺς ἐμπλέοντας. Φθάσασα δὲ Μῆδεια, τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῶ 30 παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἰσώνα, τὸν Ἰάσονος πατέρα, κτείνειν ἤθελεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς 35 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ.

ἐπαρασαμένη Πελίᾳ, νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἐαυτήν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἡδικήθη μετελθεῖν ἐθέλων, 5 καιρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτὸς δὲ Μῆδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασιλεία τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ 10 καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσειν νέον· καὶ, τοῦ πιστεῦσαι χάριν, κριὸν μελίσσασα καὶ καθ-εψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἰωλκῶν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα 15 μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ᾄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὀφews, κατῆλθεν εἰς ᾄδον, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ 20 ὑπέσχετο τοῦτο ποιήσειν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἥλιον μὲν 25 υἱὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους 30 ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλ-οῦμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κεραννῶσαι μὲν τὸν Φαέθοντα,

ἀποκατασγῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος τρὸς τὰς ἐκβολὰς τοῦ νῦν Πιάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανὸν προσαγορευομένου, θρηῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευταίην, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχημα- 5 τισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἥλεκτρον.

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα 10 Διός, ἐν νάρθηκι κρύψας. Ὡς δὲ ᾔσθετο Ζεὺς, ἐπέταξεν Ἑφαιστῷ τῷ Καυκάσῳ θρεῖν τὸ σῶμα αὐτοῦ προσηλωσά. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἥπαρ αὐτοῦ ἐνέμετο, 15 αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθεὺς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμει Πύρραν, τὴν Ἐπιμηθεὺς καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην 20 γυναῖκα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθεὺς, Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολλὴν ὑετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν ὥστε διαφθα- 25 ῖναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἰσας, τῷ Παρνασσῷ προσίσχει, κάκει, τῶν θύβρων παύλαν λαβόντων, ἐκβὰς ἔθυσσε Διὶ Φιξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν 30 πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ὑπὲρ τεφαλῆς αἰρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λίθου. 35

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἔλεγε γὰρ

ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, εἰς τῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἰγυπτὸν καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῶ πεντήκοντα. Στασιασάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικώς, ὑποθεμένης Ἀθηνᾶς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθέμενος, ἔφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν Δαναόν, τῆς τε ἑχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίουν. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα διέσωσε διὸ καθεΐρξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Δέρνῃ κατῶρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδυσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκῇ συνῴκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθῆνας, καὶ Μέγαρα εἶλε, Νίσου βασιλεύοντος, τοῦ Πανδίου. Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἣς ἀφαιρέσεις αὐτὸν μοῖρα ἢν τελεντᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἔρασθεισα Μίνωος, ἐξεῖλε τὴν τρίχα κοιμωμένη. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον. παραγεγαμ-
 ενην εἰς τὰς Θήβας, αἶνιγμα προτιθέναι τῷ δυναμένῳ λύ-
 σαι, καὶ πολλοὺς ὑπ' αὐτῆς οἰ' ἀπορίαν ἀναιρεῖσθαι. Ἦν
 δὲ τὸ προτεθὲν ὑπὸ τῆς Σφίγγος· Τί ἐστὶ τὸ αὐτὸ δίπουν,
 τρίπουν, καὶ τετράπουν·

6

ἀλλ' ὅποτα βαίνει πλείστοισι πόδεσσι,

Ἐνθα μένος γυίοισι ἀφαιρότατον πέλει αὐτοῦ.

Ἀπορουμενων δὲ τῶν ἄλλων ὁ Οἰδίπους ἀπεφῆνατο,
 ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν
 ὑπάρχοντα, τετράπουν εἶναι· αὐξήσαντα δὲ, δίπουν· γηρά- 10
 σαυτα δὲ, τρίπουν· βακτηρία χρώμενον διὰ τὴν ἀσθενείαν.
 Ἐνταῦθα τὴν μὲν Σφίγγα ἑαυτὴν κατακλημνίσαι, τὸν δὲ
 Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἑαυτοῦ μητέρα, τῷ
 λύσαντι ἐπαθλον προσιθεμένην.

9. Ἑλένη, Ἀλέως καὶ Τυνδάρω θυγάτηρ, ὡς δὲ ἄλλοι 15
 λέγουσι, Διὸς, κάλλι ἦν διαπρεπής. Παρεγένοντο δὲ εἰς
 Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων
 Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρως, ἐδεδοίκει
 μὴ, κριθέντος ἑνὸς, στασιάζουσιν οἱ λοιποὶ, ἐξορκίζει τοὺς
 μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου 20
 τινὸς ἀδικῆται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον
 νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδί-
 δωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλ-
 λέα. Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλ- 25
 ἕως εἰς τὸ πῦρ ἐγκρυθαῦσα τῆς νυκτὸς, ἐφθειρεν ὃ ἦν αὐτῷ
 θυητὸν πατρῶον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλ-
 εὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ
 πυρὸς, ἐδόθησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελει-
 ῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρείδας ᾤχε- 30
 το. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεύς. Ὁ δὲ
 λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ συῶν ἀγρίων
 καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε
 γενομένων αὐχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπ- 35
 ῶν διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ-

βαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων λατεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὐρέσθαι, παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες ὅσων ἅπαντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντες κοινὸν τῶν Ἑλλήνων, οὐπὲρ ἐκείνος ἐποιήσατο τὴν εὐχὴν. Καὶ κατ' ἐκείνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετέλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρῃ τιμὰς μεγίσ-
 10 τας ἔχων παρεδρεῦεν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΰς. Ὃν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεΰς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι,
 15 τῇ Νηρέως, θνητὸς ὧν ἀθανάτῳ, συνῶκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῃναι. Τούτοις δ' ἐκατέροις, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλέως δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδωσαν τῆς αὐτῶν ἀρε-
 20 τῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατώκουν· ἀλλὰ στρατείας τοῖς Ἑλλήσιν ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομασ-
 τῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς
 25 μὲν ἅπαντων διήνεγκεν, Αἴας δὲ μετ' ἐκείνον ἡρίστευσεν. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἀξίος, καὶ τῶν ἄλ-
 λων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα κατώκισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίδαις σύμμαχος γενόμενος,
 30 καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφνεῖς, οἱ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕβριν αὐτῶν ἔπαυσεν, οὐ πολλῶ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐ-
 τοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ
 35 τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἡγανάκτησεν, ὥστ' ἡγήσατο κρεῖττον

εἶναι τεθνάναι, ἢ ζῆν αἰσχροῦς, ἀρχῶν τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἠναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμυγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεὺς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ὦ Ἑρμῇ;

Ἑρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις. 10

Ἑ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινα πολυόμματος Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὖπνος ὢν. 15

Ἑ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζ. Καταπατάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποιήσων. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλόντας. 20

II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἦκω γάρ, ὡς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μᾶ πληγῇ διατεμεῖν. 25

Ζ. Εὐγε, ὦ Ἥφαιστε. Ἀλλὰ διέλέ μου τὴν κεφαλὴν εἰς δύο κατενεγκών.

Ἥφ. Πειρᾷ μου, εἰ μέμνη; Πρόσταττε δ' οὖν τάληθες, ὅπερ θέλεις σοι γενέσθαι.

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νυν
πρῶτον ὀργιζομένου πειράσει μου ἀλλὰ χρηὴ καθικνεῖσθαι
παντὶ τῷ θυμῷ, μηδὲ μέλλειν ἀπόλλυμαι γὰρ ὑπὸ
τῶν ὠδίνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

5 Ἡφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὁξὺς γὰρ ὁ
πέλεκυς ἐστί.

Ζ. Κατένευκε μόνον, ὦ Ἡφαιστε, θαρρόων· οἶδα γὰρ
ἐγὼ τὸ συμφέρον.

Ἡφ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρηὴ ποιεῖν, σου
10 κελεύοντας;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ,
κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὁξύνυμος ἦσθα,
τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωσγονίῳ, καὶ ταῦτα
ἔνοπλον· ἥ που στρατόπεδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων·
ἥ δὲ πηδᾶ, καὶ πυρρῆχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ
15 ὄρου πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάννυ
καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν,
ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιε καὶ Ἡράκλεις, ἐρίζοντες
πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα,
20 καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἡρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προ-
κατακλίνεσθαι μου;

Ἀσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἡρ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκε-
25 ραύνωσεν, ἃ μὴ θέμις ποιῶντα, νῦν δὲ κατ' ἔλεον αὐτίς
ἀθανασίας μετείληφας;

Ἀσκ. Ἐπιλέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἷτῃ
καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

Ἡρ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς
30 μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον,
θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμω-
ροῦμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν
ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀν-
δοῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἄσκ. Εὐ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δέ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ 5 τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα.

Ἦρ. Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἰσει, ὥς σὺ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μὴδὲ τὸν Παιήονα 10 λάσασθαι σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὖ γνωμον, ὦ Ἥρακλες, προκατακλίνεσθαι σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα. 15

IV. JUNO AND LATONA.

Ἥρα. Καλὰ μὲν γάρ, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διί.

Λητ. Οὐ πᾶσαι, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος δ' Ἥφαιστός ἐστιν.

Ἥρ. Ἀλλ' οὗτος μὲν ὁ χωλός, ὅμως χρήσιμός γε ἐστὶ, 20 τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μέτρου, καὶ ὀρεῖος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. 25 Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ λατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἑξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι 30 τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὰς γοῦν ὁ μάντις ἡγνῶει, ὅτι φονεύσει

δὲ Βορέου παῖοι, τότε τελευτήσῃεν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται·
 5 ἐστράφη γάρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κωτὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπαλλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃεν.

- 10 4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν, Φινεύς ἐμήνυσσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσοδόν. Ἦσαν δὲ ὑπερμεγέθεις αὐταί, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον
 15 ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἂν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονούντας· ἂν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι.
 20 Ταῦτα ἀνήγγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιασιν ἐκ τῆς πρώρας πελειάδα· τῆς δὲ ἱπταμένης, τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρσεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἦρας, διῆλθον, τὰ ἄκρα
 25 τῶν ἀφλάστων τῆς νηὸς περικοπίσας. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔσθησαν· χρεῶν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στήναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμῶδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἤκε πρὸς
 30 Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἂν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον
 35 Ἠφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπαίρειν

δράκοντος ὀδόντας· εἶχε γὰρ λαβὼν παρ' Ἀθηνῆς τοὺς ἡμίσεις ὧν Κάδμος ἐσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζευξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. 5 Δεδοικνῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρῇ, κρύφα τοῦ πατρὸς συνεργήσειν αὐτῷ πρὸς τὴν κατὰ ζευξιν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, εἰς ὁμῶση αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγεται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ κατα- 10 ζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρίσαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδῆλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι 15 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος, ἐμάστευσε 20 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε. Σπεύροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι· ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιῶν, ἀνῆρει. Κατεζευγμένων δὲ τῶν ταύ- 25 ρων, οὐκ ἐδίδον τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργῶ καταφλέξαι, καὶ κτείνειν τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσωνα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῶ 30 παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσωνα, τὸν Ἰάσονος πατέρα, κτείνειν ᾔδελεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς 35 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ,

ἐπαρασαιμένη Πελία, νήπιον ἀπολιπούσα παῖδα Πρόμαχον, ἐαυτήν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἡδικήθη μετελθεῖν ἐθέλων, δκαιρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναὺν Ποσειδῶνι· αὐθις δὲ Μῆδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασιλεία τοῦ Πελίου παρελθούσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ 1 ὀκαθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσειν νέον· καὶ, τοῦ πιστεῦσαι χάριν, κριὸν μελίσσασα καὶ καθειψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα 13 μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ᾄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὀφews, κατῆλθεν εἰς ᾄδον, καὶ Πλούτωνα ἐπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ 20 ὑπέσχετο τοῦτο ποιήσειν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασί, Φαέθοντα τὸν Ἥλιον μὲν 25 υἱὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· 30 καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλοῦμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διδὼ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κερανῶσαι μὲν τὸν Φαέθοντα.

ἀποκατασθῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος τρὸς τὰς ἐκβολὰς τοῦ νῦν Πιάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἡριδανὸν προσαγορευομένου, θρηνησάμενος μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευταίην, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχημα- 5 τισθῆναι τὴν φύσιν, γενομένης αἰγείρου. Ταύτας δὲ κατ' ἐνιαντὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

8. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα 10 Διός, ἐν νάρθηκι κρύψας. Ὡς δὲ ᾔσθετο Ζεὺς, ἐπέταξεν Ἥφαιστῳ τῷ Καυκάσῳ θρεῖν τὸ σῶμα αὐτοῦ προσηλωσάμενος. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετετέλεσε. Καθ' ἑκάστην δὲ ἡμέραν ἀετὸς ἐπιπτάμενος, τὸ ἥπαρ αὐτοῦ ἐνέμετο, 15 αὐξάνομενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθεὺς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πύρραν, τὴν Ἐπιμηθεὺς καὶ Πανδώρας, ἣν ἐπλάσαν οἱ θεοὶ πρώτῃν 20 γυναῖκα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποδεμένου Προμηθεὺς, Δευκαλίων τεκτηνῶμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθήμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὕετον ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν. ὥστε διαφθα- 25 ῖναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἳ συνέφυγον εἰς τὰ πλησιέστατα ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἰσας, τῷ Παρνασσῷ προσίσχει, κάκει, τῶν θύβρων παῦλαν λαβόντων, ἐκβάς ἔθυσεν Διὶ Φιξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν 30 πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἰρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λίθου. 35

5. Σαλμυνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ

ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, εἰς τῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἰγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στασιασ-
 10 ἄντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης Ἀθηνῆς αὐτῷ, ναὺν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθέμενος, ἔφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν
 15 Δαναόν, τῆς τε ἐχθρᾶς παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἤξιουν. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὡμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι
 20 ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα διέσωσε· διὸ καθείρξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδευ-
 25 σαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκῇ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθῆνας, καὶ Μέγαρα εἶλε, Νίσου βασιλεύοντος, τοῦ Πανδίου. Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἣς ἀφαιρέσεις αὐτὸν μοῖρα ἦν τελευτᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξεῖλε τὴν τρίχα κοιμωμένῳ. Μίν-
 30 ως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποδρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἰνιγμα προτιθέναι τῷ δυναμένῳ λύσαι, καὶ πολλοὺς ὑπ' αὐτῆς οἱ ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθεὶν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δῖπον, τρίπον, καὶ τετράπον·

6

ἀλλ' ὁπόται βαίνει πλείστοισι πόδεσσι,

Ἐνθα μένος γυίοισι ἀφαιρότατον πέλει αὐτοῦ.

Ἀπορουμένων δὲ τῶν ἄλλων ὁ Οἰδίπους ἀπεφώνητο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπον εἶναι· αὐξήσαντα δὲ, δῖπον· γηρά- 10
σαντα δὲ, τρίπον· βακτηρίᾳ χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα ἑαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἑαυτοῦ μητέρα, τῷ λύσαντι ἑπαθλον προτιδεμένην.

9. Ἑλένη, Ἀήδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι 15
λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἑνὸς, στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου 20
τινὸς ἀδικῇται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλ- 25
εὺς εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτὸς, ἐφθειρεν ὃ ἦν αὐτῷ θνητὸν πατρῶον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, ἐδόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρείδας ᾤχε- 30
το. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχχνους λεόντων καὶ σὺν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων 35
διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ-

βαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὐρέσθαι, παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες ὅσων ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντα κοινὸν τῶν Ἑλλήνων, σὺπερ ἐκεῖνος ἐποιήσατο τὴν εὐχήν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετέλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ τιμὰς μεγίσ-
 10 τας ἔχων παρεδρεῦεν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΐδης. Ὡς ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεΐδης δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι,
 15 τῇ Νηρῳῷ, θνητὸς ὧν ἀθανάτῳ, συνώκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῃναι. Τούτοις δ' ἐκατέροις, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεΐδης δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδωκαν τῆς αὐτῶν ἀρε-
 20 τῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατώκουν· ἀλλὰ στρατείας τοῖς Ἑλλήσιν ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομασ-
 τῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς
 25 μὲν ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἡρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιός, καὶ τῶν ἄλ-
 λων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα κατώκισεν.

12. Θησεύς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος,
 30 καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφνεῖς, οἳ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕδριν αὐτῶν ἔπανσεν, οὐ πολλῷ δ' ὕστε-
 ρον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐ-
 τοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ
 35 τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἡγανάκτησεν, ὥσθ' ἡγήσατο κρεῖττον

εἶναι τεθνάναι, ἢ ζῆν αἰσχυρῶς, ἀρχὸν τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἡναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ὦ Ἑρμῇ;

Ἑρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις. 10

Ἑ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὖπνος ὢν. 15

Ἑ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζ. Καταπατάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποιήσων. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλόντας.

II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γάρ, ὥς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μᾶ πληγῇ διατεμεῖν. 25

Ζ. Εὐγε, ὦ Ἥφαιστε. Ἀλλὰ διέλέ μου τὴν κεφαλὴν εἰς δύο κατενεγκών.

Ἥφ. Πειρᾷ μου, εἰ μέμνη; Πρόσταττε δ' οὖν τάληθες, ὅπερ θέλεις σοι γενέσθαι.

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, σὺ νῦν πρῶτον ὀργιζομένου πειράσει μουν· ἀλλὰ χρή καθικνεῖσθαι παντὶ τῷ θυμῷ, μὴδὲ μέλλειν ἀπόλλυται γὰρ ὑπὸ τῶν ὠδίνων, αἱ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

5 Ἡφ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὁξὺς γὰρ ὁ πέλεκυς ἐστι.

Ζ. Κατένευκε μόνον, ὦ Ἡφαιστε, θαρρύν· οἶδα γὰρ ἐγὼ τὸ συμφέρον.

Ἡφ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρή ποιεῖν, σου
10 κελεύοντας;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὁξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονεῖν, καὶ ταῦτα ἔνοπλον· ἢ που στρατόπεδον, σὺ κεφαλὴν, ἐλελήθεις ἔχων· ἢ δὲ πηδᾶ, καὶ πυρρίχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ
15 ὄρου πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιε καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα,
20 καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἡρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαι μου;

Ἄσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἡρ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκ-
25 ραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐτίς ἀθανασίας μετείληφας;

Ἄσκ. Ἐπιλέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἰτῇ καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

Ἡρ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν δὲ Διὸς
30 μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἰσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀν-
δρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἄσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δέ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἐξαινον ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ 3 τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα.

Ἦρ. Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἰσει, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥέψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα 10 ἰάσασθαι σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνώμον, ὦ Ἥρακλεις, προκατακλίνεσθαι σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα. 15

IV. JUNO AND LATONA.

Ἥρα. Καλὰ μὲν γάρ, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διί.

Λητ. Οὐ πᾶσαι, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἀλλ' οὗτος μὲν ὁ χωλός, ὅμως χρήσιμός γε ἐστὶ, 20 τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μέτρου, καὶ ὀρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθούσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. 25 Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ λατρός εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι 30 τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου πολλοὶ γὰρ οἱ ἀνῆντοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὰς γοῦν ὁ μάντις ἡγνῶει, ὅτι φονεύσει

μέν τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο θε, ὡς
φεύξετα αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ
κομήτην ὄντα. Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέρα
τῆς Νιόβης ἔδοξας.

5 Λητ. Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος, καὶ ὁ
ψευδόμαντις, οἶδα ὅπως λυπεῖ σε, ὀρώμενα ἐν τοῖς θεοῖς,
καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ
κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἦρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρ-
10 σίας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειπεν
ἄν, αὐτὸς κρατήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς
ἀθλιος ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος
οὕτω καλὴ ἐστίν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ
Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ
15 αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

Λητ. Μέγα, ὦ Ἦρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ, καὶ
συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν
ἀλλ' ὀψομαί σε μετ' ὀλίγον αὐθις δακρύουσαν, ὅπότεν σὲ
καταλιπὼν ἐς τὴν γῆν κατίῃ, ταῦρος ἢ κύκνος γενόμενος

V. JUNO AND JUPITER.

20 Ἦρ. Ἐγὼ μὲν ἤσυχνόμεν ἄν, ὦ Ζεῦ, εἰ μοι τοιοῦτος
ἦν υἱός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης·
μήτρῃ μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέν-
αις γυναιξὶ συνῶν, ἀδρότερος αὐτῶν ἐκείνων, ὑπὸ τυμ-
πάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων καὶ ὅλως παντὶ
25 μᾶλλον ἔοικώς, ἢ σοὶ τῷ πατρί.

Ζ. Καὶ μὴν οὐτός γε ὁ θηλυμήτρης, ὁ ἀδρότερος των
γυναικῶν, οὐ μόνον, ὦ Ἦρα, τὴν Λυδίαν ἐχειρώσατο, καὶ
τοὺς κατοικοῦντας τὸν Τρωῶνα ἔλαβε, καὶ τοὺς Θρᾶκας
ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικείῳ
30 τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς
χώρας ἐκράτησε, καὶ τὸν βασιλέα, πρὸς ὀλίγον ἀντιστῆναι
τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα
ἔπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος
κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπα-

χείρητε λαιδορήσασθαι αὐτῷ, ὑδρίσας ἐς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. 'Ορᾷς ὡς ἀνδρείαα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφή πρόσσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ ὁ κάλιστα εἰ λογίσασθό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου ἐὺτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

'Ερμ. Ἔστι γάρ τις, ὧ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὧ 'Ερμῆ, τοιοῦτον μὴδέν. 10

'Ερμ. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ, διαστρώσαντα τὴν κλισίαν, εἰτα εὐθετήσαντα ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, 15 ἅντι καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἶνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μὴδὲ νυκτὸς καθεδύω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὴν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, κἀν ταῖς ἐκκλησίαις κηρύττειν, καὶ βήτορας ἐκδιδίσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Αἴδας τέκνα παρ' ἡμέρ- 20 ᾶν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ᾧδον εἰσὶν ἐμοὶ δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κάκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν 'Αλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γεγόμενοι, εὐνοχῶνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς 'Ατλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά με ἀπὸ 25 Σιδῶνος παρὰ τῆς 'Αγήνορος θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀφόμενον ὃ τι πράττει ἡ παῖς, μὴδὲ ἀναπνεύσαντα, πέπομφεν αὐτίς ἐς τὸ 'Αργεῖο ἐπισκεψόμενον τὴν Δανάην εἰτ' ἐκεῖθεν ὅς Βοιωτίας, φησὶν, ἄλδων, ἐν παρόδῳ

τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἦδη. Εἰ γοὺν μοι δυνατὸν ἦν, ἡδέως ἂν ἡξίωσα πεπραῖσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφθης, σόδει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρώντες.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

Ζέφ. Ἐδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἰδοῖς ἔτι.

15 Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

20 Ζέφ. Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.

Νότ. Μὲν οὖν ὁ Ζεὺς ἐραστὴς ἐκ πολλοῦ τῆς παιδός, τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἦδη ἀκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡῖονα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἑαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπής, καὶ τὸ βλέμμα ἡμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡῖονος, καὶ ἐμυκάτο ἡδίστου, ὥστε τὴν Εὐρώπην τοιμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, ὁρμαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτήν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαίῃ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ ἀπολισθάναι· τῇ ἑτέρῃ δὲ ἠνεμίζετον τὸν πέπλον συνεῖχεν.

Νότ. Ἦδὺ τοῦτο θέαμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδῖω παραπολὺ, ὦ Νότε ἢ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ παραπετ-
 ῶμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὡς ἐνίστε ἀκροῖς τοῖς 5
 ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμιμένας τὰς δῶδας φέροντες, ἔχον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδύσαι παρίπ-
 πευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολ-
 λαί· τό τε τῶν Τριτῶνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν
 λῶειν τῶν θαλασσίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ 10
 μὲν γὰρ Ποσειδῶν ἐπιβεθηκῶς ἄρματος, παροχουμένην τε
 καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθῶς, προοδοιπορῶν
 νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο
 Τρίτωνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη παντοῖα
 ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς 15
 Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος
 οὐκέτι ἐφαίνετο· ἡμεῖς δὲ, ἐμπεσόντες, ἄλλος ἄλλο τοῦ
 πελάγους μέρος διεκυμαίνομεν.

Νότ. ὦ μακάριε Ζέφυρε τῆς θεάς! Ἐγὼ δὲ γρύπας,
 καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων. 20

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου,
 δς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὐτὶν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ
 διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη. 25

Ποσ. Οἶδα δὲ λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίου δ' ἀνέ-
 πλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, οὐδὲ πᾶν εὐθαρσῆς ὦν; 30

Κύκ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀνασ-
 τρέφας, πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς
 οἰμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ 35
 ἔστι μοι παμμεγέθης), καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος
 ἔφερον δένδρον ἀπὸ τοῦ δρους, ἐφάνησαν ἀποκρύπτειν
 αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ
 εἰκὸς ἦν, κατέφραγα, ληστοῦς ὄντας. Ἐνταῦθα ὁ παλαιός·

γούπιτος ἐκείνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν. δίδωσί μοι
 πιεῖν φάρμακόν τι ἐγχείας, ἥδ' ὃν μὲν καὶ εὖοσμον, ἐπιβουλότ-
 ατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει
 μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνестρέφ-
 8 ετο, καὶ οὐκέτι ὄλως ἐν ἐμαντῷ ἦμην· τέλος δὲ ἐς ὕπνον
 κατεσπασθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας
 γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυ-
 φλὸς εἰμί σοι, ὦ Πόσειδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, δς οὐκ ἐξέθορας
 10 μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διεφύγεν,
 οὐ γὰρ ἂν, εὐ οἶδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτραν
 ἀπὸ τῆς θύρας.

Κύκ. Ἀλλ' ἐγὼ ἀφεῖλον, ὥς μᾶλλον αὐτὸν λάβαρι
 ἐξιώντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας
 15 ἐκπετάσας, μόνῃ παρὲς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλ-
 ἄμενος τῷ κριῷ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξεληθῶν
 σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιδοῆσασ-
 θαι ἐπ' αὐτόν.

20 Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἤκον· ἐπεὶ δὲ ἤρουντο
 τοῦ ἐπιβουλεύσαντος τοῦνομα, καὶ γὰρ ἔφην, ὅτι Οὔτις ἐστὶ,
 μελαγχολῶν οἰθθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατ-
 εσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα
 ἠγίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, οὐδ' ὁ
 25 πατήρ, φησὶν, ὁ Ποσειδῶν, λίσσεται σε.

Ποσ. Θάρσει, ὦ τέκνον, ἀμννοῦμαι γὰρ αὐτόν, ὥς μάθῃ,
 ὅτι, εἰ καὶ πῆρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ
 γούν τῶν πλεόντων ἐπ' ἐμοὶ ἐστὶ· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαληνῆ, χθὲς, οἷα ἐποίησεν ἡ Ἔρις παρὰ
 30 τὸ δεῖπνον ἐν Θετταλίῳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ
 συμπόσιον;

Γαλ. Οὐ συνεισιτώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν
 ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν
 τὸ πάλαιος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθασαν. Ἡ δ' Ἐρις, ἐν τοσούτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ βαδίσως, τῶν μὲν πενόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι κίθαρίζοντι, ἢ ταῖς Μοῦσαις ᾄδούσαις προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, ὃ χρυσοῦν ὄλον, ὃ Γαλήνῃ ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινθούμενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἤκεν ἐνθα Ἥρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο. Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, 10 ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου. Καὶ εἰ μή γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἀν προὔχώρησε τὸ πρᾶγμα. Ἄλλ' ἐκεῖνος, αὐτὸς μὲν οὐ κρινῶ, φησί, περὶ τοῦτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἡξίου), ἄπιτε δὲ ἐς τὴν Ἰδὴν παρὰ 15 τὸν Πριάμου παῖδα· ὃς οἰδέ τε διαγνῶναι τὸ καλλίον, φιλόκαλος ὢν, καὶ οὐκ ἀν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαί, ὦ Πανόπη; ✕

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδὴν, καὶ τις ἥξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν. 20

Γαλ. Ἦδη σοι φημί, οὐκ ἄλλη κρατήσει, τῆς Ἀφροδίτης ἐγωνιζομένης, ἣν μή τι πάνυ ὁ διατετῆς ἀμόλυντῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κατὰ σθεσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν; 25

Ξάν. Ἦφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσα, ὃ δ' οὐκ ἐπαύσατο τῆς 30 ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὥς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἦφαιστος, ἔτυχε γὰρ πλησίον που ὢν, πᾶν, οἶμαι, ἔσεν ἐν τῇ Δίμῳ

πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποθι ἄλλοθι, φέρον
ἐπῆλθέ μοι· καὶ κατέκαυσε μὲν τὰς πτελέας καὶ μυρίκας
ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγγέλεις
αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον
10 ἔξηρὸν εἰργασται. 'Ορᾶς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν
ἐγκανμάτων.

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὥς εἰκός· τὸ αἷμα
μὲν ἀπὸ τῶν νεκρῶν ἡ θέρμη δὲ, ὥς φῆς, ἀπὸ τοῦ πυρός.
Καὶ εἰκότως, ὦ Ξάνθε, δς ἐπὶ τὸν ἐμὸν υἱὸν ὤρμησας,
10 οὐκ αἰδεσθεῖς ὅτι Νηρηίδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Θεού-
γας;

Θάλ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν
ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS

(In the Lower World.)

15 Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;
Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμτελῇ
μὲν τὸν δόμον καταλιπών, χήραν δὲ τὴν νεόγαμον γυ-
ναῖκα.

Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοι-
20 αύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὐ λέγεις· ἐκείνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριον,
δς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια
ῶχετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ'
25 ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι,
τοσούτοις θανάτου αἷτιος γεγεννημένος.

Πρωτ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ
ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἀδίκῃ παιὼν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμῶ-
30 τεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ
αὐτῷ θεῷ κατέσχημαι. Οἶσθα δὲ, ὥς ἀκούσιόν τι ἐστὶ,
καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἐνθα ἂν ἐθέλῃ καὶ ἀδύνατόν
ἔστιν ἀντετάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἶθε σὺν μοι τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἔρᾶν τῷ Πάριδι ἰσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, 5 ὧ Πρωτεσίλαε, ἢ σεαυτὸν ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων, δόξης ἀρασθεῖς, οἱ ἦν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἑμαντοῦ σοι, ὦ Διαιτῆ, ἀπο- 10 κρινοῦμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰ. Ὅρθῶς τί σὺν τούτους αἰτιᾷ;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereids.)

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα 15 ἡδίκησεν, ὥς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ δέλεαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιῶν, λοχῆσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρί, τὸν 20 Περσεά, τὸ τῆς Δανάης παιδίον, ὃ, μετὰ τῆς μητρὸς, ἐν τῇ κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἐσώσατε, οἰκτεῖρασθαι αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ 25 μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὥς ἐγένετο. Ἐστάλη μὲν σὺν ἐπὶ τὰς Γοργόνας, ἀθλὸν τινα τοῦτον τῷ βασιλεῖ 30 ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιδύην, ἐνθα ἦσαν...

Ἰφ. Πῶς, ὦ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν; ἄλλως γὰρ δύσπορος ἡ οὐδός.

Τρ. Διὰ τοῦ ἀέρος ὑπόπτερον γὰρ αὐτὸν ἡ Ἀθηνᾶ ἔθηκεν. Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθ' αὐδον, οἶμαι, ὁ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν κεφαλὴν ὥχετ' ἀποπτάμενος.

8 Ἰφ. Πῶς ἰδὼν; ἀθάετοι γάρ εἰσιν ἡ δὲ ἂν ἰδῇ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἦκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὑστερον), ἡ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος
 10 ἀποστιλβούσης, ὥσπερ ἐπὶ κατόπτρου, παρέσχεν αὐτῇ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαίᾳ τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον
 15 ταύτην τῆς Αἰθιοπίας ἐγένετο, ἦδη πρόσγειος πετόμενος, ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπαταλευμένην, καλλίστην, ᾧ θεοὶ, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς
 20 καταδίκης· κατὰ μικρὸν δὲ ἀλοὺς ἔρωτι βοηθεῖν· διέγνω. Κάπειδ' ἡ τὸ κῆτος ἐπῆει, μάλα φοβερὸν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον ἐποίησε αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ,
 25 καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὴ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρὰς οὖσης· καὶ νῦν γαμῇ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἄργος ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα
 30 εὔρετο.

Ἰφ. Ἐγὼ μὲν οὐ πάνυ ἐπὶ τῷ γεγονότι ἄχθομαι· τί γὰρ ἡ παῖς ἡδίκηκε ἡμᾶς, εἰ τι ἡ μήτηρ ἐμεγαλαύχει τότε, καὶ ἡξίου καλλίων εἶναι;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ
 35 γε οὕσα.

Ἰφ. Μηκέτι μεμνώμεθα, ὦ Δωρ, ἐκείνων, εἰ τι βάρβα-

ρος γυνή ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

GEOGRAPHY.

I. EUROPE.

1. Ἡ Εὐρώπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς ἀοικητου διὰ ψύχος· αὕτη δ' ὁμορεῖ τοῖς Ἀμαζικοῖς, 5 τοῖς περὶ τὸν Τάναϊν, καὶ τὴν Μαιῶτιν, καὶ τὸν Βορυσθένη. Τῆς δὲ οἰκησίμου, τὸ μὲν δυσχείμερον καὶ τὸ ὀρεῖν-δὸν μοχθηρῶς οἰκεῖται τῇ φύσει· ἐπιμελητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φαύλως οἰκούμενα ἡμεροῦται. Καθάπερ οἱ Ἕλληνες, ὄρη καὶ πέτρας κατέχοντες, ὥκουν καλῶς διὰ 16 τὴν πρόνοιαν τὴν περὶ τὰ πολιτικά, καὶ τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ῥωμαῖοί τε πολλὰ ἔδθη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν.

2. Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτη, διότι τοὺς καρποὺς 15 ἐκφέρει τοὺς ἀρίστους, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα ὅσα χρήσιμα· θυώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν, ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστίν, ἢ τοῖς εὐπορουμένοις. Ὡς δ' αὐτῶς βοσκομμάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν. 20

3. Τῆς Ἰθηρίας τὸ μὲν πλεον οἰκεῖται φαύλως· ὄρη γὰρ καὶ ὄρημους καὶ πεδιά λεπτὴν ἔχοντα γῆν, οὐδὲ ταύτην ὁμαλῶς εὐδὸρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσβορρος ψυχρά ἐστι τελέως πρὸς τῇ τραχύτητι. Ἡ δὲ νότιος πᾶσα εὐδαιμων σχεδόν τι, καὶ διαφερόντως ἡ ἔξω στηλῶν. 25

4. Τὴν Βαιτικὴν διαρρεῖ ὁ Βαῖτις ποταμός, ἐξ ἀνατολῶν ὁρμώμενος. Οἰκοῦσιν αὐτὴν Τουρδίτανοί, σοφώτατοι τῶν Ἰθήρων ὄντες. Ὁ Βαῖτις ἀναπλέεται ὀλκάσι μεγάλαις, καὶ εἰσι περὶ τὰς δυχθας αὐτοῦ μέταλλα ἄλλα τε καὶ ἀργυρος πλείστος. Ἰθηρία πᾶσα τῶν ὀλεθρίων θηρίων 30

σπανίζει, πλὴν τῶν γεωρύχων λαγιδίων. Λημαίνονται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα ρίζοφαγοῦντες.

5. Ἡ Τουρδίτανία καὶ ἡ προσεχῆς αὐτῇ γῇ εὐκαρπὴς ἐστὶ, καὶ μετάλλοις πληθύνει. Οὔτε γὰρ χρυσὸς, οὔτε ἄργυρος, οὔδ' ἔτι χαλκὸς, οὔδ' εἰς οἶδρος, οὔδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὔθ' οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν· ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον, ἀλλὰ καὶ σῦρεται· καταφέρουσι δὲ οἱ ποταμοὶ καὶ οἱ χεῖμαρροι τὴν χρυσίτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὖσαν·
10 ἀλλ' ἐκεῖ μὲν ἀφανὴς ἐστίν, ἐν δὲ τοῖς ἐπικλύστοις ἀπολάμπει τὸ τοῦ χρυσοῦ ψήγμα. Ἐν δὲ τοῖς ψήγμασι τοῦ χρυσοῦ φασὶν εὐρίσκεσθαι ποτὲ καὶ ἡμιλιτριαίας βώλους, ὅς τε καλοῦσι πάλας, μικρὰς καθάρσεως δεομένας.

6. Τῶν δὲ Ἰθέρων ἀλκιμώτατοι μὲν εἰσιν οἱ καλούμενοι
15 Λυσιτανοί. Φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, διαπεπλεγμένας νεύροις, καὶ δυναμένας σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶνται δὲ καὶ σαυνίοις ὀλοσιδῆροις ἀγκιστρῶδεσιν· ἀκοντίζουσι δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κούφοι,
20 ῥαδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπιτηδεύουσι δὲ κατὰ μὲν τὴν εἰρήνην ὀρχησθὲν τινα κούφην καὶ περιέχουσιν πολλὴν εὐτονίαν σκελῶν· ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμὸν ἐμβαίνουνσι, καὶ παιᾶνας ᾄδουσιν, ὅταν ἐπίωσι τοῖς ἀντιτεταγμένοις.

25 7. Τὰ Πυρρηναῖα ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἄλλων. Πολλῶν δὲ ὄντων ἐν αὐτοῖς ὄρυμνών, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπὸ τινων νομέων, ἀφέντων πῦρ, κατακαῆναι παντελῶς ἅπασαν τὴν ὀρεινὴν χώραν. Διὸ καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς
30 ἐπιφλέγοντος, καῆναι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὄρη διὰ τὸ συμβεβηκὸς κληθῆναι Πυρρηναῖα, τὴν δὲ ἐπιφάνειαν τῆς κατακεκαυμένης χώρας ἀργύρῳ ῥυθῆναι πολλῷ, καὶ ῥύακας γενέσθαι πολλοὺς ἀργύρου καθαροῦ. Τῆς δὲ τούτου χρεῖας ἀγνοουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς
35 Φοίνικας, ἐμπορίαις χρωμένους καὶ τὸ γεγονὸς μαθόντας, ἀγοράζειν τὸν ἀργυρὸν μικρὰς τινὲς ἀντιδόσεως ἄλλων

φορτίων. Διὸ δὴ τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους.

8. Καταντικρὺ δὲ τῆς Ἰθρηρίας νῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἑλλήνων ὀνομαζόμεναι Γυμνήσιαι, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ 8 θέρους ὥραν· ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται Βαλλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφενδόναις λίθους μεγάλους κάλλιστα τῶν ἀνθρώπων—Ὀπλισμὸς δ' ἔστιν αὐτοῖς τρεῖς σφενδόναι, καὶ τούτων μίαν μὲν περὶ τὴν κεφαλὴν ἔχουσιν, ἄλλην δὲ περὶ τὴν γασ- 10 τέρα, τρίτην δ' ἐν ταῖς χερσίν. Κατὰ δὲ τὰς πολεμικὰς χρείας βάλλουσι λίθους πολὺ μείζους τῶν ἄλλων, οὕτως εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπὸ τίνος καταπέλτου φέρεσθαι.

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς 15 ἄρκτους, χειμέριός ἐστι καὶ ψυχρὰ διαφερόντως. Κατὰ γὰρ τὴν χειμερινὴν ὥραν, ἐν ταῖς συννεφέσιν ἡμέραις, ἀντὶ μὲν τῶν θμβρων χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πάγοις ἐξαισίλοις πληθύνει, δι' ὧν οἱ ποταμοὶ, πηγνύμενοι, διὰ τῆς ἰδίας φύσεως γεφυροῦνται. 20 Οὐ μόνον γὰρ οἱ τυχόντες ὁδῖται κατ' ὀλίγους κατὰ τοῦ κρυστάλλου πορενόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατοπέδων μυριάδες μετὰ σκευοφόρων καὶ ἁμαξῶν γεμουσῶν ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν δεόντων διὰ τῆς Γαλατίας, καὶ τοῖς βεῖθοις ποικίλως τὴν 25 πεδιάδα τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀθύσσων ῥέουσιν, οἱ δὲ ἐκ τῶν ὄρων ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιρροίας· τὴν δὲ ἐκβολὴν οἱ μὲν εἰς τὸν Ὠκεανὸν ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστός δ' ἔστι τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ῥεόντων ὁ Ῥοδανός, τὰς μὲν γονὰς 30 ἔχων ἐν τοῖς Ἀλπείοις ὄρεσι, πέντε δὲ στόμασιν ἐξερευγόμενος εἰς τὴν θάλασσαν.—10. Εὐφυνῶς δὲ κεῖνται οἱ τῆς χώρας ποταμοὶ, ὥστε ἀπὸ τοῦ Ὠκεανοῦ εἰς τὴν ἔσω θάλασσαν καὶ ἔμπαλιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ ἔμποροι διαδιβάζουσιν, ὀλίγων τινῶν χωρίων περὶ κομίζεσθαι ἀναγκαζόντων.

11. Κατὰ τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον συ-
γίγνεται, χρυσὸς δὲ πολὺς, ὃν τοῖς ἐγχωρίοις ἢ φύσις ἀνευ
κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ
μικρὸν εὐρίσκονται καὶ χειροπληθεῖς χρυσοῖον πλάκες, ἔσθ'
5 ὅτε μικρὰς ἀποκαθάρσεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆγμα
ἐστὶ καὶ βῶλοι, καὶ αὗται κατεργασίαν οὐ πολλὴν ἔχουσ-
αι.—12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ
μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ
τοὺς καρποὺς καὶ τοὺς βραχίονας ψέλλια φοροῦσι· περὶ δὲ
10 τοὺς αὐχένας κρίκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους
ἀξιολόγους, ἔτι δὲ χρυσοὺς θώρακας.

13. Τὸ σύμπαν ἔθνος, ὃ νῦν Κελτικόν τε καὶ Γαλατ-
ικὸν καὶ Γαλλικὸν καλεῖται, θυμικόν ἐστὶ καὶ μάχιμον,
καὶ μάλιστα ἱππικῇ μάχῃ εὐδοκίμουν, καὶ τὸ κράτιστον
15 Ῥωμαίοις ἱππικὸν οὗτοι παρέχουσιν. Εἰσὶ δὲ τοῖς τρόπ-
οις ἀπλοῖ, καὶ οὐ κακοήθεις· τῷ δὲ ἀπλῶ καὶ θυμικῶ
πολὺν τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσσεσι τοῖς Γαλάταις
καὶ τὸ φιλόκοσμον.—14. Τοῖς μὲν σώμασίν εἰσιν εὐμήκεις,
ταῖς δὲ σαρκὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ
20 μόνον ἐκ φύσεως ξανθοί, ἀλλὰ καὶ διὰ τῆς κατασκευῆς
ἐπιτηδεύουσιν αὔξειν τὴν φυσικὴν τῆς χροῆς ιδιότητα.
Τιτάνου γὰρ ἀποπλύματι σμῶντες τὰς τρίχας συνεχῶς,
ἵνα διαφανεῖς ὦσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν
καὶ τοὺς τένοντας ἀνασπῶσιν· ὥστε τὴν πρόσοψιν αὐτῶν
25 φαίνεσθαι Σατύροις καὶ Πᾶσιν ἑοικυῖαν· παχύνονται γὰρ
αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς τῶν
ἱππων χαίτης διαφέρειν. Τὰ δὲ γένειά τινες μὲν ξυρῶν-
ται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς
μὲν παρειὰς ἀπολειπνοῦσι, τὰς δ' ὑπῆρας ἀνειμένας ἑῶσιν
30 ὥστε τὰ στόματα αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται
συνωρίσιν, ἔχοντος τοῦ ἄρματος ἡνίοχον καὶ παραβάτην.
Κατὰ δὲ τὰς παρατάξεις εἰώθασι προάγειν τῆς παρατάξε-
ως, καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους
35 εἰς μονομαχίαν, προανασειόντες τὰ ὅπλα καὶ καταπλητ-
τόμενοι τοὺς ἐναντίους. Ὅταν δὲ τις ὑπακούσῃ πρὸς τὴν

μάχην, τὰς τε τῶν προγόνων ἀνδραγαθίας ἐξυμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προφέρονται, καὶ τὸν ἀντιταττόμενον ἐξονειδίζουσι. Τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγω- 5 γοῦσι, παιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον· καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν, ὥσπερ ἐν κυν- ηγίαις τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσιν. 10

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανῆτιν, καταντικρὺ τῶν Ἑρκυνίων ὀνομαζομένων ὄρυμῶν, νῆσοι πολλαὶ κατὰ τὸν Ὀκεανὸν ὑπάρχουσιν, ὧν ἐστὶ μία καὶ μεγίστη, Βρεττανικὴ καλουμένη. Αὕτη δὲ τῷ σχήματι τρίγωνος οὖσα παραπλησίως τῇ Σικελίᾳ, τὰς πλευρὰς οὐκ ἰσοκῶλους ἔχει. 15 Κατοικεῖν δὲ φασὶ τὴν Βρεττανικὴν αὐτόχθονα γένη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς διατηροῦντα. Ἀρμασι μὲν γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἥρωες ἐν τῷ Τρωϊκῷ πολέμῳ κεχρῆσθαι παρα- δέδονται· καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ καλάμῳ ἢ 20 ξύλῳ κατὰ τὸ πλείστον συγκειμένας. Τοῖς δὲ ἡθεσιν ἀπλοῦς εἶναι αὐτοὺς λέγουσι, καὶ πολὺν κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων ἀγχινοίας καὶ πονηρίας· τὰς τε διαί- τας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεγνωμένης τρυφῆς πολὺ διαλλάττοντας· βασιλεῖς τε καὶ δυνάστας 25 πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλείστον εἰρη- νικῶς διακεῖσθαι.

17. Τῆς Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως εἰσὶ, καὶ διὰ τὴν τῶν ξένων ἐμπόρων ἐπιμιξίαν ἐξημερω- 30 μένοι τὰς ἀγωγὰς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι, φιλοτέχνως ἐργαζόμενοι τὴν φέρουσιν αὐτὴν γῆν.—18. Ἡ πλείστη τῆς μεγάλης Βρεττανίας πεδιάς ἐστὶ καὶ κατὰδρυμος, πολλὰ δ' ἔχει καὶ ὄρενά. Φέρει δὲ σῖτον καὶ βοσκήματα καὶ μέταλλα χρυσοῦ καὶ ἀργύρου καὶ σιδήρου· 35 καὶ δέρματα δὲ καὶ ἀνδρόποδα χρηργεῖ καὶ κύνες κινηγε-

ικούς. Κέλτοι δὲ καὶ τοῖς κυσὶ τούτοις χρῶνται πρὸς τοὺς πολέμους. Εἰσὶ δ' οἱ Βρεττανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἡθὴ ἀπλούστερα καὶ βαρβαρώτερα ἔχουσιν ἢ περ οἱ Κέλτοι, ὥστ' ἔνιοι διὰ τὸ ἀγνοεῖν, καίτοι γαλακτὸς εἰσπορῶντες, οὐ τυροποιοῦσιν· ἀπειροὶ δ' εἰσὶ καὶ κηπείας καὶ ἄλλων γεωργικῶν. Πόλεις δὲ αὐτῶν εἰσὶν οἱ δρυμοί. Φράξαντες γὰρ δένδροι καταβεβλημένοις εὐρυχωρῇ κύκλον, καὶ αὐτοὶ ἐνταῦθα καλυδοποιοῦνται, καὶ τὰ βοσκήματα κατασταθμεύουσιν, οὐ πρὸς πολὺν χρόνον. Ἐπομ-
 10 βροὶ δ' εἰσὶν οἱ ἀέρες μᾶλλον ἢ νυφτωδεις. Ἐν δὲ ταῖς αἰθρίαις ὁμίχλη κατέχει πολὺν χρόνον, ὥστε, δε' ἡμέρας ὅλης, ἐπὶ τρεῖς μόνον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὁρᾶσθαι τὸν ἥλιον.

19. Οἱ Γερμανοὶ μικρὸν ἐξαλλάττουσι τοῦ Κελτικοῦ φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους, καὶ τῆς ξανθότητος· τᾶλλα δὲ παραπλήσιοι καὶ μορφαῖς καὶ νόμοις, ὅθεν καὶ Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται· δύναται δὲ τὸ ὄνομα γνήσιοι. Τὰ βορειότερα ἔθνη τῶν Γερμανῶν ἀμαξόδια ἔστι καὶ νομαδικὰ, καὶ ῥαδίως μετα-
 20 ναστεύειν ἔτοιμα, διὰ τὸ μὴ θησαυρίζειν.—20. Οἱ παρωκεανῖται Γερμανοὶ καλοῦνται Κίμβροι. Ἔθος δέ τι αὐτῶν διηγοῦνται τοιοῦτον, ὅτι ταῖς γυναιξίν αὐτῶν συστρατευούσαις τοῖς ἀνδράσι παρηκολούθουν γυναῖκες προμάχ-
 25 τίδας ἐπιπεπορημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνόποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου συνήντων ξιφήρεις· καταστέψασαι δὲ αὐτοὺς ἦγον ἐπὶ κρατῆρα χαλκοῦν, ὅσον ἀμφορέων εἰκοσιν. Εἶχον δὲ ἀναβάθραν, ἣν ἀναβάσα ἡ ἰέρεια ὑπερπετῆς τοῦ λέβητος
 30 ἐλαιμοτόμει ἕκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ προχέον-
 ἐνυ αἵματος εἰς τὸν κρατῆρα μαντεῖαν τινα ἐποιοῦντο. Ἄλλαι δὲ διασχίσασαι ἐσπλάγχχνουν, ἀναφθεγγόμεναι νίκην τοῖς οἰκείοις. Ἐν δὲ τοῖς ἀγῶσιν ἐτυπτον τὰς βύρσας, τὰς περιτεταμένας τοῖς γέφροις τῶν ἄρμαμαξῶν,
 35 ὥστε ἀποτελεῖσθαι ψόφον ἐξαίσιον.

21. Μετὰ τὴν ὑπώρειαν τῶν Ἀλπέων ἀρχή ἐστι τῆς

Ἰταλίας. Καὶ τὰ μὲν ὑπὸ ταῖς Ἀλπεσιν ἔστι πεδῖον εὐδαίμων εὐφρόδρα, καὶ γεωλοφίαις εὐκάρποις πεποικιλμένον. Διαιρεῖ δ' αὐτὸ μέσον πῶς ὁ Πάδος. Ἀπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύνει καὶ ἔλεσι, μάλιστα δὲ ἡ τῶν Ἑνετῶν.—Παρά τοῖς Ἑνετοῖς τῷ Διομήδει ἀποδοδευγμέναι τινὲς ἱστοροῦνται τιμαί· καὶ γὰρ θύεται λευκὸς ἵππος αἰ-τῷ· καὶ δύο ἄλση, τὸ μὲν Ἥρας Ἀργείας δέικνυνται, τὸ δ' Ἀρτέμιδος Αἰτωλίδος. Προσμυθεύουσι δὲ ἐν τοῖς ἄλσεσι τούτοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγελάζεσθαι· προσιόντων δὲ τῶν ἀνθρώπων καὶ κατα-10 ψαύοντων ἀνέχεσθαι· τὰ δὲ διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδὴν καταφύγη δεῦρο, μηκέτι διώκεσθαι.

22. Οἱ Λίγυες νέμονται χώραν τραχεῖαν καὶ παντελὴς λυπρᾶν· τοῖς δὲ πόνους καὶ ταῖς κατὰ τὴν λειτουργίαν συνεχέσι κακοπάθειαις ἐπίπονον τινὰ βίον καὶ ἀτυχῇ 15 ζῶσιν. Καταδένδρου γὰρ τῆς χώρας οὐσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι' ὅλης τῆς ἡμέρας, οἱ δὲ τὴν γῆν ἐργαζόμενοι τὸ πλεῖον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύτητος—οὐδεμίαν γὰρ βῶλον τοῖς ἐργαλείοις ἀνασπῶσιν ἀνευ λίθου—καὶ τοιαύτην ἔχοντες ἐν τοῖς ἔργοις κακο-20 πάθειαν, τῇ συνεχεῖα περιγίγνονται τῆς φύσεως· καὶ πολλὰ μοχθήσαντες, ὀλίγους καρποὺς καὶ μόλις λαμβάνουσι. Πρὸς δὲ τὴν κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς γυναῖκας, εἰθισμένας ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι. Κυνηγίας δὲ ποιοῦνται συνεχεῖς, ἐν αἷς πολλὰ 25 τῶν θηρίων χειρούμενοι, τὴν ἐκ τῶν καρπῶν σπάνιν διορθοῦνται. Θρασεῖς δ' εἰσὶ καὶ γενναῖοι, οὐ μόνον εἰς πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἐχούσας δεινότητος. Ἐμπορευόμενοι γὰρ πλέουσιν τὸ Σαρδῶν καὶ τὸ Λιβυκὸν πέλαγος, ἐτοιμῶς ἑαυτοὺς ῥίπτοντες 30 εἰς ἀβοηθήτους κινδύνους. Σκάφεσι γὰρ χρώμενοι τῶν σχεδίων εὐτελεστέροις, καὶ τοῖς ἄλλοις τοῖς κατὰ ναῦν χρησίμοις ἥκιστα κατεσκευασμένοις, ὑπομένουσι τὰς ἐκ τῶν χειμῶνων φοβερωτάτας περιστάσεις καταπληκτικῶς.

23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυρρῆνοί, οἱ παρὰ τοῖς 35 Ῥωμαίοις Ἑτροῦσκοι καὶ Τούσκοι προσαγορεύονται, τὰ

πεδία ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τιβέριδος. Ῥεῖ
 δὲ ἐκ τῶν Ἀπεννίνων ὀρῶν ὁ Τίβερις· πληροῦται δὲ ἐκ
 πολλῶν ποταμῶν· μέρος μέντοι δι' αὐτῆς φερόμενος τῆς
 Τυρρήνιας, τὸ δ' ἐφεξῆς διαρίζων ἀπ' αὐτῆς, πρῶτον μὲν
 5 τὴν Ὀμβρικήν, εἶτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς
 πρὸς τῇ Ῥώμῃ μέχρι τῆς παραλίας.—24. Οἱ Τυρρῆνοί, τε
 μὲν παλαιῶν ἀνδρείῳ διενέγκαντες, χώραν πολλὴν κατεκ-
 τήσαντο, καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἔκτισαν.
 Ὀμοίως δὲ καὶ ναυτικαῖς δυνάμεσιν ἰσχύσαντες, καὶ πολ-
 10 λούς χρόνους θαλαττοκρατήσαντες, τὸ μὲν παρὰ τὴν
 Ἰταλίαν πέλαγος ἀπ' εαυτῶν ἐποίησαν Τυρρηνικὸν προσ-
 αγορευθῆναι· τὰ δὲ κατὰ τὰς περὶ τὰς δυνάμεις ἐκπονή-
 σαντες, τὴν τε σάλπιγγα ἐξεύρον, καὶ πολλὰ ἄλλα, ὧν
 τὰ πλεῖστα Ῥωμαῖοι μιμησάμενοι μετήνεγκαν ἐπὶ τὴν ἰδίαν
 15 πολιτείαν. Γράμματά τε καὶ φυσιολογίαν καὶ θεολο-
 γίαν ἐξεπόνησαν ἐπὶ πλείον, καὶ τὰ περὶ τὴν κεραυνοσκο-
 πίαν μάλιστα πάντων ἀνθρώπων ἐξεργάσαντο. Χώραν
 δὲ νεμόμενοι παμφόρον, καὶ ταύτην ἐξεργαζόμενοι, καρπῶν
 ἀφθονίαν ἔχουσιν. Ἐνδοξότατοι δὲ τὸ πρὶν ὄντες, εἰς
 20 τρυφὴν ὠλισθήσαν, καὶ ἐν πότοις τε καὶ ῥαθυμίαις βιοῦν-
 τες, τὴν ἐκ παλαιῶν χρόνων παρ' αὐτοῖς ζηλουμένην
 ἀλκὴν καὶ τὴν τῶν πατέρων δόξαν ἐν τοῖς πολέμοις ἀπο-
 δεβλήκασιν.

25. Ἡ τῶν Λατίνων χώρα μεταξὺ κεῖται τῆς τε ἀπὸ
 25 τῶν Ὠστίων παραλίας, μέχρι πόλεως Σινυέσσης καὶ τῆς
 Σαβινῆς· ἐκτείνεται δὲ ἐπὶ μῆκος μέχρι τῆς Καμπανίας
 καὶ τῶν Σαννιτικῶν ὀρῶν.—26. Ἀπασα ἡ Λατίνη, οὐ
 Ῥώμῃ κεῖται μᾶλλον εὐδαίμων καὶ παμφόρος, πλὴν ὀλίγων
 χωρίων τῶν κατὰ τὴν παραλίαν, ὅσα ἐλώδη καὶ νοσερὰ, ἢ
 30 εἰ τινα ὄρευνά καὶ πετρώδη· καὶ ταῦτα δ' οὐ τελῶς ἀργὰ,
 οὐδ' ἄχρηστα, ἀλλὰ νομάς παρέχει δαψιλεῖς ἢ ὕλην, ἢ
 κασπούς τινας ἐλείους ἢ πετραίους. Τὸ δὲ Καίκουνδον,
 ἐλώδες ὄν, εὐοισοτάτην ἀμπελον τρέφει, τὴν δεινῶν.

27. Τὸ Καμπανίας πεδίου εὐδαιμονέστατον τῶν ἀπὸ
 35 τῶν ἐστί· περίκεινται δ' αὐτῷ γεωλοφαί τε εὐκαρποί,
 καὶ ὕλη τὰ τε τῶν Σαννιτικῶν καὶ τὰ τῶν Ὀσκων. Διὰ δὲ

την ἀρετὴν περιμάχητον ἦν τὸ πεδίον. Ἱστορεῖται δὲ ἕνια τῶν πεδίων σπεῖρεσθαι δι' ἔτους, δις μὲν τῇ ζέφ, τὸ πρὸ τρίτον ἐλύμφ, τινὰ δὲ καὶ λαχανεύεσθαι τῷ τετάρτῳ σπορῷ. Καὶ μὴν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν ἔχουσι Ῥωμαῖοι, τὸν Φάλερνον, καὶ τὸν Στάτανον καὶ Β Κάληνον. Ὡς δ' αὐτῶς εὐέλαιός ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὐέναφρον ὁμορον τοῖς πεδίοις ὄν.

28. Ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐεσσούιον, ἀγροῖς περιουκούμενον παγκάλους, πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστίν, ἀκαρπος 1α δ' ὄλη· ἐκ δὲ τῆς ὄψεως τεφρώδης, καὶ κοιλάδας φαίνει σπαραγγώδεις πετρῶν αἰθαλωδῶν κατὰ τὴν χροάν, ὥς ἂν ἐκβεβρωμένων ὑπὸ πυρός· ὥς τεκμαίροιτ' ἂν τις, τὸ χωρίον τοῦτο καίεσθαι πρότερον, καὶ ἔχειν κρατῆρας πυρός, σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης. 15 +

29. Ἡ Κρότων, ἣν Μύσκελλος ἔκτισε, δοκεῖ τὰ τε πολέμα καλῶς ἀσκήσαι, καὶ τὰ περὶ τὴν ἀθλησιν. Ἐν μὲν γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ σταδίῳ ἑπτὰ ἄνδρες ἅπαντες ὑπῆρξαν Κροτωνιάται· ὥστ' εἰκότως εἰρῆσθαι δοκεῖ, διότι Κροτωνιατῶν ὁ ἔσχατος 20 πρῶτος ἦν τῶν ἄλλων Ἑλλήνων. Πλείστους οὖν Ὀλυμπιονίκας ἔσχε, καίπερ οὐ πολὺν χρόνον οἰκηθεῖσα, διὰ τὸν φθόρον τῶν ἐπὶ Σάγγα πεσόντων ἀνδρῶν, πλείστων τὸ πλῆθος. Προσέλαβε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν 25 ἀθλητῶν γεγονώς, ὁμηγητῆς δὲ Πυθαγόρου, διατρίψαντος ἐν τῇ πόλει πολὺν χρόνον. Φασὶ δὲ ἐν τῷ συσσιτίῳ ποτὲ τῶν φιλοσόφων πονήσαντος στύλου, τὸν Μίλωνα ὑποδύντα σῶσαι ἅπαντας, ὑποσπᾶσαι δὲ ἑαυτόν. Τῇ δὲ αὐτῇ ῥώμῃ πεποιθότα εἰκός ἐστιν εὑρέσθαι καὶ τὴν τοῦ βίου κατα- 30 στροφὴν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὕλης βαθείας εὑρεῖν ξύλον μέγα ἐσφηνωμένον· ἐμβαλὼν δὲ χεῖρας ἄμα καὶ πόδας εἰς τὴν διάστασιν. βιάζεσθαι πρὸς τὸ διασχίσαι τελέως τοσοῦτον δ' ἰσχυσε μόνον, ὥστ' ἐκπεσεῖν τοὺς πόδας, εἰτ' εὐθύς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀπο- 35 ληφθέντα δ' αὐτὸν ἐν τῇ τοιαύτῃ πάγῃ θηρόδωτον γενέσθαι

30. Ἐφεξῆς δ' ἐστὶν Ἀχαιῶν κτίσμα ἡ Σύδαρις, ὅνουν ποταμῶν μεταξὺ, Κράθιδος καὶ Συδαρίδος. Τοσοῦτον δ' εὐτυχία διήνεγκεν ἡ πόλις αὕτη τὸ παλαιόν, ὥς τεττάρων μὲν ἐθνῶν τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἰκοσι
 5 πόλεις ὑπηκούους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσαν, πεντήκοντα δὲ σταδίων κύκλον συνεπλήρουν οἰκοῦντες ἐπὶ τῷ Κράθιδι. Ὑπὸ μέντοι τρυφῆς καὶ ὕδρεως τὴν εὐδαιμονίαν ἅπασαν ἀφηρεύθησαν ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἑβδομήκοντα· ἐλόντες γὰρ
 10 τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.

31. Διαδόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Συδαρίται, οἱ τὰς ποιούσας ψόφον τέχνας οὐκ ἐώσι ἐπιδημεῖν τῇ πόλει, οἷον χαλκέων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς πανταχόθεν ἀθόρυβοι ὦσιν οἱ ὕπνοι. Οὐκ ἐξῆν δ' οὐδ'
 15 ἀλεκτρύονα ἐν τῇ πόλει τρέφεσθαι. Ἱστορεῖ δὲ περὶ αὐτῶν Τίμαιος, ὅτι ἀνὴρ Συδαρίτης, εἰς ἀγρόν ποτε πορευόμενος, ἔφη, ἰδὼν τοὺς ἐργάτας σκάπτοντας, αὐτὸς ῥῆγμα λαβεῖν· πρὸς δὲ ἀποκρίνασθαι τινα τῶν ἀκουσάντων αὐτὸς δὲ σοῦ διηγουμένου ἀκούων πεπόννηκα τὴν πλευράν.

20 —Ἄλλος δὲ Συδαρίτης παραγενόμενος εἰς Λακεδαιμόνα, καὶ κληθεὶς εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπληχθῆαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, τῶν δὲ θεασάμενος νομίζειν μηδὲν τῶν ἄλλων αὐτοὺς διαφέρειν·

25 καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἂν ἐλέσθαι ἀποθανεῖν, ἢ τοιοῦτον βίον ζῶντα καρτερεῖν.—32. Δοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξύνει αὐτοὺς ἐκτρυφῆσαι· ἡ γὰρ πόλις αὐτῶν ἐν κοίλῳ κειμένη, τοῦ μὲν θέρου, ἔωθεν τε καὶ πρὸς ἑσπέραν ψύχος ὑπερ-

30 βάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύποιστον· ὅθεν καὶ ῥηθῆναι, ὅτι τὸν βουλόμενον ἐν Συδαρί μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δνόμενον, οὔτε ἀνίσχοντα τὸν ἥλιον ὀρεῖν δεῖ.—33. Ἐς τηλικούτον δ' ἦσαν τρυφῆς ἐληλακότες, ὥς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι
 35 πρὸς αὐλὸν ὀρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνιάται, ὅτε αὐτοῖς ἐπολέμουν, ἐνέδοσαν τὸ ὀρχηστικὸν μέλος·

συμπαρήσαν γὰρ αὐτοῖς καὶ αὐλήται ἐν στρατιωτικῇ σκευῇ· καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ἤτομόλησαν πρὸς τοὺς Κροτωνιάτας.

34. Ἡ Σικελία πασῶν τῶν νήσων καὶ κρατίστη ἐστὶ, 5 καὶ τῇ παλαιότητι τῶν μυθολογουμένων πεπρώτευσεν· Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχήματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικανῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν ἐκ τῆς Ἰταλίας πανδημεὶ περαιωθέντων ὠνόμασται 10 Σικελία. Ἔστι δ' αὐτῆς ἡ περίμετρος σταδίων ὡς τετρακισχιλίων τριακοσίων ἐξήκοντα. Οἱ ταύτην οὖν κατοικούντες Σικελιώται παρειλήφασιν παρὰ τῶν προγόνων, αἰ τῆς φήμης ἐξ αἰῶνος παραδεδομένης τοῖς ἐγγύνοις, ἱερὰν ὑπάρχειν τὴν νῆσον Δήμητρος καὶ Κόρης, καὶ ταύτας 15 τῆς θεᾶς ἐν αὐτῇ πρώτως φανῆναι, καὶ τὸν τοῦ οἴτου καρπὸν ταύτην πρώτην ἀνεῖναι, διὰ τὴν ἀρετὴν τῆς χώρας. —35. Καὶ τῆς ἀρπαγῆς τῆς κατὰ τὴν Κόρην ἐν ταύτῃ γενομένης ἀπόδειξιν εἶναι λέγουσι φανερωτάτην, ὅτι τὰς διατρεβὰς αἱ θεαὶ κατὰ ταύτην τὴν νῆσον ἐπορεύοντο, διὰ 20 τὸ στέργεσθαι μάλιστα παρ' αὐταῖς ταύτην. Γενέσθαι δὲ μυθολογοῦσι τῆς Κόρης τὴν ἀρπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ τὴν Ἐνναν., Ἔστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως, τοῖς δὲ καὶ τοῖς ἄλλοις ἀνθεσι παντοδαποῖς εὐπρεπῆς καὶ θεᾶς ἄξιος. Διὰ δὲ τὴν ἀπὸ τῶν φνομένων 25 ἀνδῶν εὐωδίαν, λέγεται τοὺς κυνηγεῖν εἰωθότας κύνας μὴ δύνασθαι στιβεύειν, ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν. Ἔστι δὲ ὁ προειρημένος λειμὼν, ἔνωθεν μὲν ὀμαλὸς καὶ παντελῶς εὐνδρος, κύκλῳ δὲ ὑψηλός, καὶ πανταχόθεν κρημνοῖς ἀπότομος· δοκεῖ δ' ἐν μέσῳ κεῖσθαι τῆς ὅλης 30 νήσου, διὸ καὶ Σικελίας ὀμφαλὸς ὑπὸ τινῶν ὀνομάζεται. Ἐχει δὲ καὶ πλησίον ἄλσιν καὶ λειμῶνας καὶ περὶ ταῦτα ἔλιν, καὶ σπήλαιον εὐμέγεδες, ἔχον χάσμα κατάγειον, πρὸς τὴν ἄρκτον νενευκός· δι' οὗ μυθολογοῦσι τὸν Πλούτωνα, μεθ' ἄρματος ἐπελθόντα, ποιήσασθαι τὴν ἀρπαγὴν τῆς 35 Κόρης. Μετὰ δὲ τὴν ἀρπαγὴν μυθολογοῦσι τὴν Δήμητ-

ραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης· τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν δ καρπὸν ἀντιδωρησαμένην.

36. Τὰ ἄνω τῆς Αἴτνης χωρία ψιλὰ ἐστὶ, καὶ τεφρώδη, καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυμοῖς καὶ φυτεῖαις διειληπταὶ παντοδαπαῖς. Ἔοικε δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ
10 πυρὸς, τοτὲ μὲν εἰς ἓνα κρατῆρα συμφερομένου, τοτὲ δὲ σχιζομένου, καὶ τοτὲ μὲν ῥύακας ἀναπέμποντος, τοτὲ δὲ φλόγας καὶ λιγνῆς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσῶντος. Νύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύϊ κατέχεται.

15 37. Ἡ Κύρνος νῆσος, ἥ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἑγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὔσα, πολλὴν τῆς χώρας ὀρεινὴν ἔχει, πεπυκασμένην δρυμοῖς συνεχέσι, καὶ ποταμοῖς διαφρέομένην μικροῖς. Οἱ δ' ἑγχώριοι τροφ
αῖς μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, δαψιλῶς
20 πάντα ταῦτα παρεχομένης τῆς χώρας· τὰ δὲ πρὸς ἀλλήλους βιοῦσιν ἐπιεικῶς καὶ δικαίως, παρὰ πάντας σχεδὸν τοὺς ἄλλους βαρβάρους. Τὰ τε γὰρ κατὰ τὴν ὀρεινὴν ἐν τοῖς δένδροισιν εὐρισκόμενα κηρία τῶν πρώτων εὐρισκόντων
ἐστὶ, μηδεὶς ἀμφισβητοῦντος· τὰ δὲ πρόβατα σημείως
25 διειλημμένα, κὰν μηδεὶς φυλάττη, σώζεται τοῖς κεκτημένοις· ἐν τε ταῖς ἄλλαις ταῖς ἐν βίῳ οἰκονομίαις θαυμαστῶς προτιμῶσι τὸ δικαιοπραγεῖν. Φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ μέλι
τὸ γιγνόμενον ἐν αὐτῇ παντελῶς γίγνεται πικρόν. Κατ-
30 οἰκοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἐξηλλαγμένην καὶ δυσκατανόητον· τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς τρισμυρίους.

38. Ἡ Πελοπόννησος ἔοικυῖα ἐστὶ φύλλῳ πλατάνου τὸ σχῆμα, ἴση δὲ σχεδὸν τι κατὰ μῆκος καὶ κατὰ πλάτος.
35 Ἐχουσι δὲ γῆς χερρόνησος ταύτης τὸ μὲν ἐσπέριον μέρος Ἠλεῖοι καὶ Μεσσήνιοι, κλυζόμενοι τῷ Σικελικῷ πελάγει·

ἑξῆς δὲ μετὰ τὴν Ἡλείαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔθνος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ κόλπῳ παρατείνον· τελευτᾷ δὲ εἰς τὴν Σικωνίαν. Ἐντεῦθεν δὲ Σικυὼν καὶ Κόρινθος ἐκδέχεται μέχρι τοῦ ἰσθμοῦ. Μετὰ δὲ τὴν Μεσσηνίαν ἡ Λακωνικὴ, καὶ ἡ Ἀργεῖα, μέχρι τοῦ ἰσθμοῦ καὶ ἐπὶ αὐτῇ. Μέση δὲ ἐστὶν ἡ Ἀρκαδία, πᾶσιν ἐπικειμένη, καὶ γειτνιώνσα τοῖς ἄλλοις ἔθνεσιν.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαι θαύματος ἄξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὕτη ἡ πόλις τὴν ἐπιφάνειαν ἔσχευ ἐξ ἀρχῆς μὲν διὰ τὸ 10 μαντεῖον τοῦ Ὀλυμπίου Διὸς· ἐκείνου δ' ἐκλειφθέντος, οὐδὲν ἦττον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὖξησεν, ὅσην ἴομεν, ἔλαβε διὰ τε τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακὸν, μέγιστον τῶν ἀπάντων. Ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀντιέθ- 15 ετο τῆς Ἑλλάδος, ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυβέλου τοῦ Κορινθίων τυράννου. Μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον, ὃ ἐποίησε Φειδίας, Χαρμίδου, Ἀθηναῖος.—40. Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ 20 ἐπίκειται οἱ τῇ κεφαλῇ, μεμιμημένος ἐλαίας κλῶνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσαν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ τοῦ θεοῦ χάριέν ἐστι σκήπτρον μετὰ ἄλλοις τοῖς πᾶσιν ἡνδισμένον. Ὁ δὲ ὄρνις, ὃ ἐπὶ τῷ σκήπτρῳ καθ- 25 ἦμενος, ἐστὶν ὁ ἀετός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ καὶ ἱμάτιον ὡσαύτως ἐστί. Τῷ δὲ ἱματίῳ ζώδιά τε καὶ τῶν ἀνδρῶν τὰ κρίνα ἐστὶν ἐμπεποιημένα. Ὁ δὲ θρόνος ποικίλος μὲν χρυσῷ καὶ λίθοις, ποικίλος δὲ καὶ ἐβένῳ τε καὶ ἐλέφαντι.

41. Τὴν μὲν Λακωνικὴν Εὐριπίδης φησὶν ἔχειν πολλὴν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ῥαδίαν· κοίλῃ γὰρ, ὅρεσι περίδρομος, τραχεῖά τε, δυσεῖσβολός τε πολεμίοις· τὴν δὲ Μεσσηνιακὴν καλλίκαρπον ὁ αὐτὸς λέγει, καὶ κατάρρυτον, καὶ βουσί καὶ ποίμασι εὐδοτωτάτην.—Ἐδσειστος δὲ ἡ Λακ- 35 ωνικὴ, καὶ δὴ τοῦ Ταυγέτου κορυφὰς τινὰς ἀπορράγιται

τινες μνημονεύουσιν. Εἰσὶ δὲ λατομίαι λίθου πολυτελοῦς, τοῦ μὲν Ταινάρου ἐν Ταινάρῳ, παλαιαί· νεωστὶ δὲ καὶ ἐν τῷ Ταῦγέτῳ μέταλλον ἀνέψξάν τινες εὐμέγεσθος χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

5 42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἢ τὰς εἰς πόλεμον, αἰσχρὸν ἐστίν. Ἑστιῶνται δὲ πάντες ἐν κοινῷ· τοὺς δὲ γέροντας αἰσχύνονται οὐδὲν ἦττον ἢ πατέρας γυμνάσια δ' ὥσπερ ἀνδρῶν ἐστὶν οὕτω καὶ παρθένων. Ξένους δ' ἐμβιοῦν οὐκ ἔξεστιν ἐν Σπάρτῃ, οὔτε Σπαρτιά-
10 ταις ξενιτεύειν. Χρηματίζεσθαι αἰσχρὸν Σπαρτιάτῃ· νομίσματι δὲ χρῶνται σκυτίνῳ· εἰς δὲ παρά τινι εὐρεθῇ χρυσὸς ἢ ἀργυρὸς, θανάτῳ ζημιοῦται. Σεμνύνονται δὲ πάντες ἐπὶ τῷ ταπεινῷ αὐτοὺς παρέχειν καὶ κατηκόους ταῖς ἀρχαῖς. Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γεν-
15 ναίως ἀποθνήσκοντες ἢ οἱ εὐτυχῶς ζῶντες. Οἱ δὲ παῖδες νομίμως περὶ τὸν τῆς Ὀρθίας βωμὸν περιιόντες μαστιγοῦνται. Αἰσχρὸν δὲ ἐστὶ δειλῶν σύσκηνον ἢ συγγυμναστήν ἢ φίλον γενέσθαι. Μάχονται δὲ ἐστεφανωμένοι. Ὑπανίστανται βασιλεῖ πάντες, πλην Ἑφόρων. Ὅρνυει δὲ πρὸ
20 τῆς ἀρχῆς ὁ βασιλεὺς κατὰ τοὺς τῆς πόλεως νόμους βασιλεύσειν.

43. Ἱεροπρεπὴς ἐστὶ πᾶς ὁ Παρνασσός, ἔχων ἄντρα τε καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἀγιστενόμενα· ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκειον ἄντρον. Τῶν
25 δὲ πλευρῶν τοῦ Παρνασοῦ τὸ μὲν ἐσπέριον νέμονται Λοκροὶ τε οἱ Ὀζόλαι, καὶ τινες τῶν Δωριέων, καὶ Αἰτωλοί· τὸ δὲ πρὸς ἑὼ Φωκεῖς καὶ Δωριεῖς· τὸ δὲ νότιον κατέχουσιν οἱ Δελφοί, πετρωδὲς χωρίον, θεατροειδὲς, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκατάδεκα κύκ-
• 30 λον πληροῦσαν. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον, οὐ μάλα εὐρύστομον· ἀναφέρεισθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν· ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλόν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσιν, δοχομένην τὸ πνεῦμα, ἀποθεσπίζειν ἑμμετρά τε καὶ ἀμμετρα.
35 44. Ἡ τῶν Ἀθηναίων χώρα πέφυκεν οἷα πλείστας πρὸς τοὺς νόμους παρέχεσθαι. Τὰς μὲν γὰρ ὥρας ἐνθάδε πρὸς

πτας εἶναι καὶ αὐτὰ τὰ γιγνόμενά μαρτυρεῖ· ἃ γοῦν
 πολλαχοῦ οὐδὲ βλαστάνειν δύναται· ἄν, ἐνθάδε καρποφο-
 ρεῖ· ὥσπερ δὲ ἡ γῆ, οἷτω καὶ ἡ περὶ τὴν χώραν θάλαττα
 παμφορωτάτη ἐστί. Καὶ μὴν ὅσα περ οἱ θεοὶ ἐν ταῖς
 ὤραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα πρωϊά- 5
 τατα μὲν ἄρχεται, ὀψιαίτατα δὲ λήγει. Οὐ μόνον δὲ
 κρατεῖ τοῖς ἐπ' ἐνιαυτὸν θάλλουσί τε καὶ γηράσκουσιν,
 ἀλλὰ καὶ αἰδία ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ
 λίθος ἐν αὐτῇ ἄφθονος, ἐξ οὗ κάλλιστοι μὲν ναοὶ, κάλ-
 λιστοι δὲ βωμοὶ γίγνονται, εὐπρεπέστατα δὲ θεοῖς ἀγάλ- 10
 ματα· πολλοὶ δ' αὐτοῦ καὶ Ἕλληνες καὶ βάρβαροι προσδέ-
 ονται. Ἔστι δὲ καὶ γῆ, ἡ σπειρομένη μὲν οὐ φέρει
 καρπὸν, ὀρυσσομένη δὲ πολλαπλασίους τρέφει, ἢ εἰ σίτον
 ἔφερε· καὶ μὴν ὑπαργυρός ἐστι θεία μοῖρα. Πολλῶν
 γοῦν πόλεων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατ- 15
 ταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλὲψ ἀργυρίτιδος
 θιήκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσίς
 πόλις, ἐν ἣ τὸ τῆς Δήμητρος ἱερὸν τῆς Ἐλευσινίας· καὶ
 ὁ μυστικὸς σηκὸς, ὃν κατεσκεύασεν Ἰκτίνος, ὃς καὶ τὸν 20
 Παρθενῶνα ἐποίησε τὸν ἐν ἀκροπόλει τῇ Ἀθηνᾷ, Περι-
 κλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις
 καταριθμεῖται ἡ πόλις.—46. Λόφος δ' ἐστὶν ἡ Μουνυχία
 χερσόνησος. Τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνώ-
 κιστο ἡ Μουνυχία, προσειληφυῖα τῷ περιβόλῳ τὸν Πειραιᾶ 25
 καὶ τοὺς λιμένας πλήρεις νεωρῶν· ἄξιόν τε ἦν ναύ-
 σταθμὸν τετρακοσίαις ναυσίν. Τῷ δὲ τείχει τούτῳ συν-
 ῆπται τὰ καθεικυσμένα ἐκ τοῦ Ἰσπετος σκέλη· ταῦτα
 δ' ἦν μακρὰ τεῖχη, τετταράκοντα σταδίῳ τὸ μῆκος,
 συνάπτοντα τὸ ἄστυ τῷ Πειραιεῖ. Οἱ δὲ πολλοὶ πόλεμοι 30
 τὸ τεῖχος κατήρειψαν, καὶ τὸ τῆς Μουνυχίας ἔρυμα, τὸν
 τε Πειραιᾶ συνέστευλαν εἰς ὀλίγην κατοικίαν.

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγ-
 ισται δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσός, Γόρτυνα,
 Κυδωνία. Διαφερόντως δὲ τὴν Κνωσσὸν καὶ Ὅμηρος 3.
 ὕμνει, μεγάλην καλῶν, καὶ βασιλείον τοῦ Μίνω, καὶ οἱ

ὑστερον. Καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη τὰ πρῶτα· εἶτα ἐταπεινώθη, καὶ πολλὰ τῶν νομίμων ἀφηρέθη. Ὑστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα τὸ τῆς μητροπόλεως. Ἱστορεῖται δὲ ὁ Μίνως νομοθέτης γενέσθαι σπονδαῖος, θαλαττοκρατῆσαι τε πρῶτος. Προσποιεῖτο δὲ Μίνως παρὰ τοῦ Διὸς αὐτοῦ μεμαθηκέναι τοὺς νόμους, δι' ἐννέα ἐτῶν εἰς τι ὄρος φοιτῶν, ἐν ᾧ Διὸς ἄντρον ἐλέγετο, κάκειθεν αἰεὶ τινὰς νόμους φέρων τοῖς Κρησί. Ὅμηρος αὐτὸν Διὸς μεγάλου ὀαριστὴν λέγει. Οἱ 10 ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασιν λόγους ὑπεναντίους τούτοις· ὥς τυραννικός τε γένοιτο, καὶ βίαιος, καὶ δασμολόγος· τραγωδοῦντες τὰ περὶ τὸν Μινώταυρον, καὶ τὸν Δαδύρινθον, καὶ τὰ Θησεῖ συμβάντα καὶ Δαιδάλυ.

II. ASIA.

1. Τῇ δ' Εὐρώπῃ συνεχῆς ἐστὶν ἡ Ἀσία κατὰ τὸν Ταν- 15 αῖν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον, διελόντας φυσικοῖς τισιν ὁροῖς τοῦ σαφοῦς χάριν.—Ὁ Ταῦρος μέσῃ πῶς διέζωκε ταύτην τὴν ἡπειρον, ἀπὸ τῆς ἐσπερίας ἐπὶ τὴν ἑω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων πρὸς Βορρᾶν, τὸ δὲ, μεσημβρινόν· καλοῦσι δ' αὐτῶν οἱ 20 Ἕλληνες, τὸ μὲν, ἐντὸς τοῦ Ταύρου, τὸ δὲ, ἐκτός.—Οἱ δὲ ποταμοὶ, ὅσοι κατὰ τὴν Ἀσίαν λόγου ἄξιοι, ἐκ τοῦ Ταύρου τε καὶ τοῦ Καυκάσου ἀνίσχοντες, οἱ μὲν ὥς ἐπ' ἄρκτον τετραμμένον ἔχουσι τὸ ὕδωρ, οἱ δὲ ὥς ἐπὶ νότον ἄνεμον, ὁ Εὐφράτης τε καὶ ὁ Τίγρης, καὶ ὁ Ἰνδός τε καὶ ὁ Ὑδάσπης, 25 καὶ Ἀκεσίνης, καὶ Ὑδραώτης, καὶ Ὑφασις, καὶ ὅσοι ἐν μέσῳ τούτων τε καὶ τοῦ Γάγγου ποταμοῦ εἰς θάλασσαν ἐσβάλλουσιν, ἢ ἐς τενάγῃ ἀναχεόμενοι ἀφανίζονται, καθάπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

2. Ὁ Καύκασος ὄρος ἐστὶν ὑπερκείμενον τοῦ πελάγους 30 ἑκατέρου, τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον τὸν ἰσθμὸν, τὸν διείργοντα αὐτά. Εὐδένδρον δ' ἐστὶν ὕλη παντοδαπῇ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ.—Τὰ ἄκρα τοῦ Καυκάσου κατέχουσιν οἱ Σόανες, κράτιστοι ὄντες κατ' ἀλκὴν καὶ δύναμιν. Παρὰ τούτοις δὲ λέγεται

χρυσὸν καταφέρειν τοὺς χειμάρρους· ὑποδέχεσθαι δὲ αὐτὸν τοὺς βαρβάρους φάτναις κατατετρημέναις, καὶ μαλ' αὐταῖς δοραῖς· ἀφ' οὗ δὴ μεμνηθεῖσθαι καὶ τὸ χρυσόμαλλον δέρος.

3. Τα μὲν οὖν ἄλλα ἔθνη, τὰ πλησίον—περὶ τὸν Καύ-
κασον, λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἀλβανῶν ἔθνος,
καὶ τὸ τῶν Ἰθέρων, ἃ δὴ πληροὶ μάλιστα τὸν λεχθέντα
Ἰσθμὸν, εὐδαίμονα χώραν ἔχει καὶ σφόδρα καλῶς οἰκεῖσθαι
δυναμένην.—Καὶ δὴ καὶ ἦγε Ἰθέρια οἰκεῖται καλῶς τὸ
πλέον πόλεσί τε καὶ ἐποικίους, ὥστε καὶ κεραμιωτὰς εἶναι
στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν,
καὶ ἄγορὰς καὶ τάλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλῳ
τοῖς Καυκασίοις ὄρεσι περιέχεται· ἐν μέσῳ δὲ ἐστὶ πεδῖον
ποταμοῖς διάρρυντον, ὃ οἱ γεωργικώτατοι τῶν Ἰθέρων
οἰκοῦσιν, Ἀρμενιστί τε καὶ Μηδίσι ἐσκευασμένοι. Τὴν
δὲ ὄρεινὴν οἱ πλείους, καὶ μάχμοι κατέχουσι, Σκυθῶν
δίκην ζῶντες, καὶ Σαρματῶν, ὧν περ καὶ ὁμοροὶ καὶ συγ-
γενεῖς εἰσίν.—4. Ἀλβανοὶ δὲ ποιμενικώτεροι, καὶ τοῦ
νομαδικοῦ γένους ἑγγυτέρω, πληρὴ οὐκ ἄγριοι· ταύτη δὲ
καὶ πολεμικοὶ μετρίως. Οἰκοῦσι δὲ μετὰ τῶν Ἰθέρων,
καὶ τῆς Κασπίας θαλάττης, χώραν γεμόμενοι ἀρίστην καὶ
πᾶν φυτὸν ἐκφέρουσιν ἀνευ ἐπιμελείας. Εὐεργὴ δ' ἐστὶ
καὶ τὰ βοσκήματα παρ' αὐτοῖς, τὰ τε ἡμέρα καὶ τὰ ἄγρια.
Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοῖ
δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶν-
ται, οὐδὲ ἀριθμὸν ἰσασὶ μείζω τῶν ἑκατὸν, ἀλλὰ φορτίους
τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τάλλα δὲ τὰ τοῦ βίου
ῥαθύμως ἔχουσιν. Ἀπειροὶ δ' εἰσὶ καὶ μέτρων τῶν ἐπ'
ἀκριβὲς, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ
γεωργίας ἀπρονοήτως ἔχουσιν.

5. Ἡ Ἀραβία κεῖται μὲν μετὰ τὴν Συρίαν καὶ τῆς Αἰγύπτου,
πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διειληπταί. Τὰ
μὲν οὖν πρὸς τὴν ἑω μέρη κατοικοῦσιν Ἀραβες, οὓς ὀνομά-
ζουσι Ναβαταίους, νεμόμενοι χώραν τὴν μὲν ἔρημον,
τὴν δὲ ἀνυδρον, ὀλίγην δὲ καρποφόρον. Ἐχουσι δὲ βίον
λειτουργικόν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες

λησπεύουσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. Κατε
 γὰρ τὴν ἀνύδρον χώραν λεγομένην κατεσκευακότες εὐκαιρα
 φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔθνεσιν ἀγνω-
 στα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως.
 5 Αὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυμμένα τῶν ὑδάτων,
 καὶ ταῦτ' ἀνοίγοντες, χρωῖνται δαψιλέσι πότοις· οἱ δὲ
 τούτους ἐπιδιώκοντες ἄλλοεθνεῖς, σπανίζοντες τῆς ὑδρείας
 διὰ τὴν ἀγνοίαν τῶν φρεάτων, οἱ μὲν ἀπόλλυνται διὰ
 τὴν σπάνιν τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες,
 10 μόλις εἰς τὴν οἰκίαν σῶζονται. Διόπερ οἱ ταύτην τὴν
 χώραν κατοικοῦντες Ἀραβες, ὄντες δυσκαταπολέμητοι,
 διατελοῦσιν ἀδούλωτοι.

6. Ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ ἐρήμου χώρας Ἀραβία
 τοσοῦτο διαφέρει ταύτης, ὥστε, διὰ τὸ πλῆθος τῶν ἐν
 15 αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαί-
 μονα Ἀραβίαν προσαγορευθῆναι. Κάλαμον μὲν γὰρ καὶ
 σχοῖνον καὶ τὴν ἄλλην ὕλην τὴν ἀρωματίζουσαν πολλὴν
 φέρει, καὶ καθόλου παντοδαπὰς φύλλων εὐωδίας· καὶ τῶν
 ἀποσταζόντων δακρύων ὁσμαῖς ποικίλαις διείληπται. Τὴν
 20 τε γὰρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἰς
 τὴν οἰκουμένην πᾶσαν διαπόμεμον λιβανωτὸν αἱ ταύ-
 της ἐσχατιαὶ φέρουσιν. Ἐν δὲ τοῖς ὄρεσιν οὐ μόνον
 ἐλάτη καὶ πεύκη φύεται δαψιλῆς, ἀλλὰ καὶ κέδρος καὶ
 ἄρκευθος ἄπλωτος, καὶ τὸ καλούμενον βόρατον. Πολλαὶ
 25 δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀπορροίας
 καὶ προσπνεύσεις ἔχουσι τοῖς ἐγγίσασι προσηνεστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ὁ προσαγ-
 ορευόμενος ἄπυρος χρυσὸς, οὐχ ὥπερ παρὰ τοῖς ἄλλοις ἐκ
 ψηγμάτων καθεψόμενος, ἀλλ' εὐθύς ὀρυττόμενος εὐρίσκ-
 30 εται, τὸ μέγεθος καρύου κασταναϊκοῖς παραπλήσιος, τὴν
 δὲ χρᾶν οὕτως φλογώδης, ὥστε τοὺς ἐντιμοτάτους λίθους
 ὑπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν
 κοσμημάτων. Θρεμμάτων δὲ παντοδαπῶν τοσοῦτο κατ'
 αὐτὴν ὑπάρχει πλῆθος, ὥστε ἔθνη πολλὰ, νομάδα βίον
 35 ἥρημένα, δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ
 προδεόμενα, τῇ δ' ἀπὸ τούτων δαψιλείᾳ χορηγούμενα

8. Τὰ δὲ πρὸς ὄνομας μέρη κεκλιμένα τῆς Ἀραβίας διείληπται πεδίοις ἀμμώδεσι, οἱ ὧν οἱ τὰς ὁδοιπορίας ποιούμενοι, καθάπερ οἱ ἐν τοῖς πελάγεσι, πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ' ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν 5 κεκλιμένον, πληθύνει γεωργῶν καὶ παντοδαπῶν ἐμπορῶν. — Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται μὲν ὑπεράνω τῆς εὐδαίμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διειλημμένα πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποταμῶν ἑπакτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὁδῶν 10 γιγνομένοις ἀρδεύοντες πολλὴν χώραν, καὶ διπλοὺς καρποὺς λαμβάνουσι. Τρέφει δὲ ὁ τόπος οὗτος ἐλεφάντων ἀγέλας, καὶ ἄλλα ζῶα κητώδη· πρὸς δὲ τούτοις θρεμμάτων παντοδαπῶν πληθύνει, καὶ μάλιστα βοῶν καὶ προβάτων, τῶν τὰς μεγάλας καὶ παχείας οὐράς ἔχόντων. Πλεῖστα 15 δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, ὧν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι, πολλὴν παρέχονται τοῖς ἐγχωρίοις σαφίλειαν· αἱ δὲ πρὸς νωτοφορίαν ἡσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφοροῦσιν, ἀνθρώπους δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δ' 20 ἀνάκωλοι καὶ λαγαραὶ ταῖς συστάσεσι ὁρομάδες εἰσὶ, καὶ διατείνουσι πλεῖστον ὁδοῦ μῆκος, χρήσιμαί μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ ἐρήμου συντελουμένας ὁδοιπορίας. Αἱ δ' αὐταὶ καὶ κατὰ τοὺς πολέμους εἰς τὰς μάχας ἔχουσαι τοξότας ἄγονται δύο, ἀντικαθήμενους ἀλλήλοις ἀντι- 25 νώτους. Τούτων δὲ ὁ μὲν τοὺς κατὰ πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἱ τὴν μέσσην σφῶν Συρίαν ἀπείργουσιν (ὅθεν καὶ τὸ ὄνομα Μεσοποταμία πρὸς τῶν ἐπιχωρίων κληίζεται), ὁ μὲν 30 Τίγρης πολὺ τι ταπεινότερος ῥέων τοῦ Εὐφράτου, διωρυχάς τε πολλὰς ἐκ τοῦ Εὐφράτου ἐσδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν αὐξηθεὶς ἐσβάλλει ἐς τὸν πόντον τὸν Περσικόν, μέγας τε καὶ οὐδαμοῦ διαβατὸς ἐς τε ἐπὶ τὴν ἐκβολήν, καθότι οὐ κατανα- 35 αλίσκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης

μετέωρός τε ρεῖ καὶ ἰσοχειλὴς πανταχοῦ τῇ γῇ, καὶ διώρυχ-
 ἑς τε πολλαὶ ἀπ' αὐτοῦ πεποιήνται, αἱ μὲν ἀένναοι, ἀφ'
 ὧν ὑδρεύονται οἱ παρ' ἐκάτερα ὠκισμένοι· τὰς δὲ καὶ πρὸς
 καιρὸν ποιοῦνται, ὅποτε σφίσιν ὕδατος ἐνδεὴς ἔχοι, ἑς τὸ
 5 ἐπάρδειν τὴν χώραν (οὐ γὰρ ἔεται τὸ πολὺ ἡ γῇ αὕτη ἐξ
 οὐρανοῦ), καὶ οὕτως ἑς οὐ πολὺ ὕδωρ ὁ Εὐφράτης τελευ-
 τῶν, καὶ τεναγῶδες τοῦτο, οὕτως ἀποπαύεται.

10. Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγ-
 ἄλους πλωτοὺς, οἱ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς
 10 πρὸς τὰς ἄρκτους κεκλιμένοις, φέρονται διὰ τῆς πεδιάδος·
 ὧν οὐκ ὀλίγοι συμμίγοντες ἀλλήλοις, ἐμβάλλουσιν εἰς
 ποταμὸν τὸν ὀνομαζόμενον Γάγγην. Οὗτος δὲ, τὸ πλάτος
 γενόμενος σταδίῳ τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄρκτου
 πρὸς μεσημβρίαν, ἐξερεύγεται δὲ εἰς τὸν Ὀκεανόν. Ὁ δὲ
 15 παραπλήσιος τῷ Γάγγῃ ποταμὸς, προσαγορευόμενος δὲ Ἰν-
 δός, ἄρχεται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δὲ
 εἰς τὸν Ὀκεανὸν, ἀφορίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξι-
 ῶν πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὀλίγους πλω-
 τοὺς, ἐπιφανεστάτους δὲ Ὑπανιν καὶ Ὑδάσπην καὶ Ἀκσε-
 20 Ἴνον. Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντο-
 दाπῶν διαρρεῖ, καὶ ποιεῖ κατάρβυτον πολλοῖς κηπεύμασι
 καὶ καρποῖς παντοδαποῖς τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν,
 καὶ ἐκ τῶν Ἑτησίῳν, βρέχεται τοῖς θερινοῖς ὄμβροις ἡ Ἰν-
 25 δική, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς
 ὄμβροις λίνον σπείρεται καὶ κέγχρος· πρὸς τούτοις σήσα-
 μον, ὄρυζα, βόσμορον· τοῖς χειμερινοῖς δὲ καιροῖς πυροί,
 κριθαί, ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἀπειρ-
 οί.—12. Ἔστι δένδρα ἐν τῇ Ἰνδικῇ, ὧν τοῖς κλάδοις ἔρια
 30 ὑπανθεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἔστι δὲ καὶ ἄλλα
 τινὰ δένδρα παρ' αὐτοῖς, ὧν τὰ φύλλα οὐκ ἐλάττω ἀσπίδος
 ἐστίν· ἄλλα δὲ ἐπὶ δέκα ἢ δώδεκα πήχεις κλάδους αὐξή-
 σαντα, εἴτα τὴν λοιπὴν αὐξησιν κατωφερῇ λαμβάνουσιν,
 ἕως ἂν ἄψωνται τῆς γῆς· εἴτα πάλιν ῥιζωθέντα αὐθις
 35 αὐξάνονται πρὸς τὸ ἄνω· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξήσει
 κατακαμφθέντα, ἄλλην κατώρυγα ποιοῦσιν, εἰτ' ἄλλην.

καὶ οὕτως ἐφεξῆς, ὥστ' ἀφ' ἐνὸς δένδρου σκιαδίων γενέσθαι μακρὸν, πολυστύλῳ σκηνῇ ὅμοιον. Ἔστι δὲ καὶ δένδρα, ὧν τὰ στελέχη καὶ πέντε ἀνθρώποις ἐστὶ δυσπερίληπτα.

13. Ἡ Καρμανία παμφόρος ἐστὶ καὶ μεγαλόδενδρος, καὶ ποταμίῳς κατάρβυτος. Τὴν δὲ Γεδρωσίαν ἀκαρπία κατέχει ὁ πολλάκις· διὸ φυλάττουσι τὸν ἐνιαύσιον καρπὸν εἰς ἔτη πλείω. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἐστι, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ὀνομαζομένου κόλπου· πολλῶ δὲ μείζων ἐν τῇ μεσογαίᾳ. Τριπλῇ δ' ἐστὶ καὶ τῇ φύσει, καὶ τῇ τῶν ἀέρων κράσει· ἡ μὲν γὰρ παραλία 10 καυματηρά τε καὶ ἀνεμώδης, καὶ σπανιστὴ καρποῦ ἐστὶ πλὴν φοινίκων. Ἡ δ' ὑπὲρ ταύτης ἐστὶ παμφόρος καὶ πεδινή, καὶ θρεμμάτων ἀρίστη τροφὸς, ποταμοῖς τε καὶ λίμναις πληθύνει. Τρίτῃ δ' ἐστὶν ἡ πρὸς βορρᾶν χειμέριος καὶ ὀρεινὴ. 15

14. Ἡ Περσέπολις, μητρόπολις οὖσα τῆς Περσῶν βασιλείας, πλουσιωτάτῃ ἦν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοίκειον δ' εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλείων, διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχέα διελθεῖν. Οὗσης γὰρ ἄκρας ἀξιολόγου, περιεῖληφεν αὐτὴν τριπλοῦν 20 τεῖχος, οὗ τὸ μὲν πρῶτον ὕψος εἶχε πηχῶν ἑκαίδεκα ἐπάλλεσι κεκοσμημένον· τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὁμοίαν ἔχει τῷ προειρημένῳ, τὸ δ' ὕψος διπλάσιον. Ὁ δὲ τρίτος περίβολος τῷ σχήματι μὲν ἐστὶ τετράπλευρος, τὸ δὲ τούτου τεῖχος ὕψος ἔχει πηχῶν ἐξή- 25 κοντα, λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὖ πεφυκότι κατεσκευασμένον. Ἐκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολᾶς μέρει τῆς ἄκρας τέτταρα πλέθρα διεστηκὸς ὅρος ἐστὶ, τὸ καλούμενον βασιλικὸν, ἐν ᾧ τῶν βασιλέων ὑπῆρχον οἱ τάφοι. Πέτρα 30 γὰρ ἦν κατεξαμμένη καὶ κατὰ μέσον οἴκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσθασιν μὲν οὐδεμίαν ἔχοντες, ὑπ' ὀργάνων δὲ τινῶν χειροποιήτων, ἐξαιρομένων τῶν νεκρῶν δεχόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ 35 πλείους, καὶ θησαυροὶ πρὸς τὴν τῶν χρημάτων παραφυ-

λακὴν εὐθέτως κατεσκευασμένοι. Ταῦτα τὰ βασίλεια δ' Ἀλέξανδρος ἐνέπρησε, τιμωρῶν τοῖς Ἑλλήσιν, ὅτι κακείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν.

- 6 15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ ἰδρύνονται· τιμῶσι δὲ ἥλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέμους, καὶ ὕδωρ. Εἰ δέ τις εἰς πῦρ φυσήσειεν, ἢ νεκρὸν ἐπιθείη, ἢ ὄνθον, θανατοῦται παρ' αὐτοῖς· ῥιπίζοντες δὲ ἐξάπτουσι τὴν φλόγα.—16. Οἱ τῶν Περσῶν παῖδες εἰς τὰ
10 διδασκαλεῖα φοιτῶντες, διάγουσι μανθάνοντες δικαιοσύνην, καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γάρ ὁ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ
15 ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς, καὶ ἀρπαγῆς, καὶ βίας, καὶ ἀπάτης, καὶ κακολογίας, καὶ ἄλλων, οἷων δὴ εἰκός. Οὗς δ' ἂν γινῶσι τούτων τι ἀδικούντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὗς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἔνεκα ἄνθρωποι μισοῦσι
20 μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γινῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἴονται γάρ, τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους.
- 25 17. Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ. Μέγα δὲ εἰς τοῦτο συμβάλλεται, ὅτι οὐ πᾶρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημῇνωσι. Φέρονται δὲ οἰκοθεν, σίτον μὲν, ἄρτους, ὄψον
30 δὲ, κάρδαμον· πιεῖν δ', ἣν τις διψῇ, κώδινα, ὥς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ τούτοις μανθάνουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἐξ ἡ ἑπτακαίδεκα ἑτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

III. AFRICA.

1. Ὁ Νεῖλος, ὃς Αἰγυπτος τὸ παλαιὸν ἐκαλεῖτο, ἀπὸ τῶν Αἰθιοπικῶν τερμόνων ρεῖ ἐπ' εὐθείας πρὸς ἄρκτους, ἕως τοῦ καλουμένου χωρίου Δέλτα, εἰτα σχιζόμενος τριγώνου σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ Νείλου, ὧν τὰ ἑσχάτα, τὸ μὲν ἐν δεξιᾷ Πηλουσιακὸν, τὸ δὲ ἐν 5 ἀριστερᾷ Κανωδικὸν καλεῖται καὶ Ἡρακλειωτικόν· μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαί, αἱ γε ἀξιόλογοι, λεπτότεραι δὲ πλείους.—2. Μέγιστος δ' ὧν τῶν ἀπάντων ποταμῶν καὶ πλείστην γῆν διωξίων, καμπὰς ποιεῖται μεγάλας, ποτὲ μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπι- 10 στρέφων, ποτὲ δ' ἐπὶ τὴν δύσιν καὶ τὴν Λιβύην ἐκκλίνων. Φέρεται γὰρ ἀπὸ τῶν Αἰθιοπικῶν ὁρῶν μέχρι τῆς εἰς θάλατταν ἐκβολῆς στάδια μάλιστα πῶς μύρια καὶ δισχίλια, σὺν αἷς ποιεῖται καμπαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται τοῖς ὄγκοις, αἰ μᾶλλον ἀποσπώμενου τοῦ 15 ρεύματος ἐπ' ἀμφοτέρας τὰς ἡπείρους. Τῶν δ' ἀποσχιζομένων μερῶν, τὸ μὲν εἰς τὴν Λιβύην ἐκκλίνειν ὑπ' ἁμμου καταπίνεται, τὸ βάθος ἐχούσης ἀπιστον· τὸ δ' εἰς τὴν Ἀραβίαν ἐναντίως εἰσχεόμενον, εἰς τέλματα παμμεγέθη καὶ λίμνας ἐκτρέπεται μεγάλας καὶ περιουκουμένας γένεσι 20 πολλοῖς.

3. Ἐν ταῖς ἀναβάσει τοῦ Νείλου, πᾶσα ἡ χώρα καλύπτεται, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὐταὶ δ' ἐπὶ λόφων αὐτοφυῶν ἢ χωμάτων ἰδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησιζουσαι κατὰ τὴν πόρρωθεν ὁψιν. Πλείους 25 δ' ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμείναν τὸ ὕδωρ, ἐπειθ' ὑπόδασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὔξησιν ἔσχεν· ἐν ἐξήκοντα δὲ ἡμέραις τελέως γυμνοῦται τὸ πεδίον. Πληροῦται δὲ ὁ Νεῖλος ὑπὸ τῶν ὁμβρῶν τῶν θερινῶν, τῆς Αἰθιοπίας τῆς ἀνω κλυζομένης καὶ μάλιστα 30 ἐν τοῖς ἑσχάτοις ὄρεσι· παυσαμένων δὲ τῶν ὁμβρῶν παύεται κατ' ὀλίγον καὶ ἡ πλημμυρίς.

4. Φασὶν οἱ Αἰγύπτιοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὄλων γένεσιν πρῶτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἰγυπτον.

διὰ τε τὴν εὐκрасίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ Νείλου. Τοῦτον γὰρ πολύγονον ὄντα, καὶ τὰς τροφὰς αὐτοφυεῖς παρεχόμενον, ῥαδίως ἐκτρέφειν τὰ ζωογονηθέντα. Τῆς δ' ἐξ ἀρχῆς παρ' αὐτοῖς ζωογονίας τεκμήριον 5 πειρῶνται φέρειν, τὸ καὶ νῦν ἔτι τὴν ἐν τῇ Θηβαίδι χώραν κατὰ τινὰς καιροὺς τοσοῦτους καὶ τηλικούτους μῦς γεννᾶν, ὥστε τοὺς ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίοις γὰρ αὐτῶν ἕως μὲν τοῦ στήθους καὶ τῶν ἐμπροσθίων ποδῶν διατετυπῶσθαι, καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν 10 τοῦ σώματος ἔχειν ἀδιατύπωτον, μεναύσης ἔτι κατὰ φύσιν τῆς βώλου.

5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίους προελθόντι, ὁρεινή τις ὄφρυς ἐστίν, ἐφ' ἣ πολλαὶ μὲν πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων· τρεῖς δ' ἀξιόλογοι· τὰς δὲ δύο 15 τούτων καὶ ἐν τοῖς ἑπτὰ θεάμασι καταριθμοῦνται.—Ἐν Ἀρσινόῃ πόλει, ἣ πρότερον Κροκοδείλων πόλις ἐκαλεῖτο, χειροθήτης ἱερὸς κροκόδειλος ἐτρέφετο. Ἐν δὲ Ἡρακλείους πόλει ὁ ἰχνεύμων τιμᾶται, ἐχθρὸς ὢν κροκοδείλοις καὶ ἀσπίσιν. Ἐν τῷ Κυνοπολίτῃ νομῷ καὶ τῇ Κυνῶν πόλει 20 ὁ Ἄνουδις τιμᾶται, καὶ τοῖς κυσὶ τιμῇ καὶ σίτισις τέτακται τις ἱερά. Τινὰ μὲν γὰρ τῶν ζῶων ἅπαντες κρεῖττη τιμῶσιν Αἰγύπτιοι, καθάπερ· βοῦν, κύνα, αἰλουρον, ἰέρακα, καὶ ἰβιν· ἄλλα δ' ἐστὶν ἂ τιμῶσι καθ' ἑαυτοὺς ἕκαστοι. .

6. Τὰς Θήβας Ὅμηρος ἑκατομπύλους καλεῖ, καὶ πλείστα 25 ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δέικνυται ἰχνη τοῦ μεγέθους αὐτῆς ἐπὶ ὀγδοήκοντα σταδίους τὸ μήκος· ἐστὶ δ' ἱερά πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἡκρωτηρίωσι· Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται. Ἐν τῇ περαιᾷ ἐστὶ τὸ Μεμνόνιον. Ἐνταῦθα δὲ ὄνοιν κολοσσῶν ὄντων 30 μονολίθων, ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἑτέρου τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καθέδρας, πέπτωκε σεισμοῦ γενηθέντος, ὥς φασι. Πειπίστευται δ' ὅτι ἅπαξ καθ' ἡμέραν ἐκάστην ψόφος, ὥς ἂν πληγῆς οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους. 35 Ὑπὲρ δὲ τοῦ Μεμνονίου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, θαυμαστικῶς κατεσκευασμένοι, θέας ἀξίαι.

7. Περὶ τὰς ἐσχατίας τῆς Αἰγύπτου καὶ τῆς ὁμορούσης Ἀραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ καὶ μεγάλα χρυσοῦ, συναγομένου πολλῇ κακοπαθείᾳ τε καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὕσης τῇ φύσει, καὶ διαφυᾶς καὶ φλέβας ἐχούσης μαρμάρου, τῇ λευκότητι διαφερούσας, καὶ πάσας τὰς περιλαμβομένας φύσεις ὑπερβαλλούσας τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς ἔργοις τῷ πλήθει τῶν ἐργαζομένων κατασκευάζουσι τὸν χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κακουργίᾳ καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἰχμα-
 10 λωτισθέντας, ἔτι δὲ τοὺς ἀδίκους διαβολαῖς περιπεσόντας, καὶ διὰ θυμὸν εἰς φυλακὰς παραδομένους, ποτὲ μὲν αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες, παραδιδόσιν πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ παραδοθέντες, πολλοὶ μὲν τὸ πλῆθος ὄντες, πάντες δὲ πέδαις
 15 δεδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτὸς, ἀνάπασιν μὲν οὐδεμίαν λαμβάνοντες, δρασμοῦ δὲ παντὸς φιλοτίμως εἰργόμενοι. Τῆς δὲ τὸν χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην πυρὶ πολλῷ καύσαντες καὶ ποιήσαντες χαύνην, προσάγουσι τὴν
 20 διὰ τῶν χειρῶν κατεργασίαν· τὴν δὲ ἀνειμένην πέτραν καὶ μετρίῳ πόνῳ δυναμένην ὑπείκειν λατομικῷ σιδήρῳ καταπονοῦσι μυριάδες ἀκληρούντων ἀνθρώπων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν λίθον διακρίνων τεχνίτης καθηγείται, καὶ τοῖς ἐργαζομένοις ὑποδείκνυσι· τῶν δὲ
 25 πρὸς τὴν ἀτυχίαν ταύτην ἀποδειχθέντων, οἱ μὲν σώματος ῥώμῃ διαφέροντες τυπίσι σιδηραῖς τὴν μαρμαρίζουσαν πέτραν κόπτουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βίαν προσάγοντες. Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος καταβάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι
 30 πρὸς ἐπιστάτου βαρύτητα καὶ πληγὰς. Οἱ δὲ ἀνηβοὶ ταῖδες εἰσδύμενοι διὰ τῶν ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας, ἀναβάλλουσιν ἐπιπόνως τὴν ῥιπτουμένην κατὰ μικρὸν πέτραν, καὶ πρὸς τὸν ἐκτὸς τοῦ στομίου τόπον εἰς ἑπαιθρον ἀποκομίζουν. Οἱ δὲ ὑπὲρ ἑτὶ τριάκοντα παρὰ
 35 τούτων λαμβάνοντες ὠρισμένον μέτρον τοῦ λατομήματος,

ἐν ὁλομοις λιθίνοις τύπτουσι σιδηροῖς ὑπέροις, ἄχρις ἂν
 ὁρόβου τὸ μέγεθος κατεργάσωνται. Παρὰ δὲ τούτων τὸν
 ὁροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀν-
 ὁρῶν ἐκδέχονται, καὶ μύλων ἐξῆς πλείονων ὄντων, ἐπὶ
 5 τούτους ἐπιβάλλουσι, καὶ παραστάντες ἀνὰ τρεῖς ἢ δύο
 πρὸς τὴν κώπην ἀλήθουσιν, ἐς σεμδάλεως τρόπον τὸ
 δοθὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνί-
 ται παραλαβόντες τὸν ἀληλεσμένον λίθον, πρὸς τὴν ὀλη-
 ᾶγουσι συντέλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν
 10 ἐγκεκλιμένης τρίβουσι τὴν κατεργασμένην μάρμαρον, ὑδωρ
 ἐπιχέοντες. Εἴτα τὸ μὲν γεῶδες αὐτῆς ἐκτρεχόμενον διὰ
 τῶν ὑγρῶν καταρρεῖ κατὰ τὴν τῆς σανίδος ἐγκλισιν, τὸ
 δὲ χρυσεῖον ἔχον ἐπὶ τοῦ ξύλου παραμένει διὰ τὸ βάρος.
 Πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον ταῖς χερσὶν
 15 ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπόγγοις ἀραιαῖς κούφως
 ἐπιθλίβοντες, τὸ χαῦνον καὶ γεῶδες διὰ τούτων ἀναλαμ-
 βάνουσι, μέχρις ἂν ὅτου καθαρὸν γένηται τὸ ψήγμα τοῦ
 χρυσοῦ. Τὸ δὲ τελευταῖον ἄλλοι τεχνῖται παραλαμβάνον-
 τες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμέους χύτ-
 20 ρους ἐμβάλλουσι. Μίξαντες δὲ κατὰ τὸ πλῆθος ἀνάλογον
 μολίβδου βῶλον καὶ χόνδρους ἁλῶν, ἐτι δὲ βραχὺ κασ-
 σιτέρου, καὶ κρίθινον πίτυρον προσεμβάλλουσιν. Ἄρ-
 μοστον δ' ἐπίθεμα ποιήσαντες, καὶ πηλῷ φιλοπόνως περι-
 χρίσαντες, ὁπτῶσιν ἐν καμίνῳ πέντε ἡμέρας καὶ νύκτας
 25 ἰσας ἀδιαλείπτως. Ἐπειτα ἑάσαντες ψυγῆναι, τῶν μὲν
 ἄλλων οὐδὲν εὐρίσκουσιν ἐν τοῖς ἀγγείαις, τὸν δὲ χρυσὸν
 καθαρὸν λαμβάνουσιν, ὀλίγης ἀπουσίας γεγεννημένης. Ἡ
 μὲν οὖν τῶν μετάλλων τούτων εὑρεσις ἀρχαία παντελῶς
 ἐστίν, ὥς ἂν ὑπὸ τῶν παλαιῶν βασιλέων καταδειχθεῖσα.
 30 8. Ὁ Ἀλέξανδρος κρίνας ἐν Αἰγύπτῳ πόλιν μεγάλῃν
 κτίσαι, προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην κατα-
 λειπομένοις, ἀνὰ μέσον τῆς τε λίμνης καὶ τῆς θαλάσσης
 οἰκίσαι τὴν πόλιν. Διαμετρήσας δὲ τὸν τόπον, καὶ ῥυμο-
 τομήσας φιλοτέχνως τὴν πόλιν, ἀφ' ἑαυτοῦ προσηγόρευσε
 35 Ἀλεξάνδρειαν, εὐκαιρότατα μὲν κεκμένην πλησίον τοῦ
 Φάρου λιμένος, τῇ δ' εὐστοχίᾳ τῆς ῥυμοτομίας ποιήσας

διαπνεῖσθαι τὴν πόλιν τοῖς ἐτησίοις ἀνέμοις. Καὶ τοῦ-
των πνεόντων μὲν διὰ τοῦ μεγίστου πελάγους, καταψυχόν-
των δὲ τὸν κατὰ τὴν πόλιν ἀέρα, πολλὰν τοῖς κατοικοῦ-
σιν εὐκрасίαν καὶ ὑγίειαν κατεσκεύασε. Καὶ τὸν μὲν
περίβολον αὐτῆς ὑπεστήσατο τῷ τε μεγέθει διαφέροντα **8**
καὶ κατὰ τὴν ὀχυρότητα θαυμάσιον. Ἄνὰ μέσον γὰρ ὧν
μεγάλῃς λίμνης καὶ τῆς θαλάττης, δύο μόνον ἀπὸ τῆς
γῆς ἔχει προσόδους στενὰς καὶ πανταλῶς εὐφυλάκτους.
Τὸν δὲ τύπον τῆς πόλεως ἀποτελῶν χλαμύδι παρα-
πλήσιον, ἦγε πλατεῖαν, μέσῃν σχεδὸν τὴν πόλιν τέμνου- **10**
σαν, καὶ τῷ τε μεγέθει καὶ πλάτει θαυμαστήν. Ἀπὸ
γὰρ πύλης ἐπὶ πύλῃν διήκουσα, τεσσαράκοντα μὲν σταδ-
ίων ἔχει τὸ μῆκος, πλέθρου δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ
ιερῶν πολυτελέσι κατασκευαῖς πᾶσα κεκόσμηται. Προσ-
έταξε δ' ὁ Ἀλέξανδρος καὶ βασιλεία κατασκευάσαι θαν- **15**
μαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων. Οὐ μόνον
δ' ὁ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν βασιλεύσαντες
Αἰγύπτου σχεδὸν ἅπαντες πολυτελέσι κατασκευαῖς ἠῤῥη-
σαν αὐτὰ τὰ βασιλεία. Καθόλου δὲ ἡ πόλις τοσαύτην
ἐπίδοσιν ἔλαβεν ἐν τοῖς ὑστερον χρόνοις, ὥστε παρὰ **20**
πολλοῖς αὐτὴν πρώτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκου-
μένην. Καὶ γὰρ κάλλει, καὶ μεγέθει, καὶ προσόδων πλήθει
καὶ τῶν πρὸς τροφήν ἀνηκόντων πολὺ διαφέρει τῶν ἄλ-
λων. Τὸ δὲ τῶν κατοικούντων οἰκητόρων αὐτὴν πλῆθος
ὑπερβάλλει τοὺς ἐν ταῖς ἄλλαις πόλεσιν οἰκήτορας. **25**

9. Οἱ Αἰθίοπες κακόβιοί τε καὶ γυμνήτες εἰσι τὰ πολλὰ,
καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστὶ μικρὰ πρόβατα
καὶ αἰγες καὶ βόες καὶ κύνες μικροί. Ζῶσι δ' ἀπὸ κέγχρου,
καὶ κριθῆς, ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδ'
ἀκρόδρνα ἔχουσι πλὴν φοινίκων ὀλίγων ἐν κήποις βασιλι- **30**
κοῖς· ἐνιοὶ δὲ καὶ πόαν σιτοῦνται, καὶ κλῶνας ἀπαλοὺς,
καὶ λωτὸν, καὶ καλάμου ῥίζαν. Κρέασι δὲ χρῶνται, καὶ
αἵματι, καὶ γάλακτι, καὶ τυρῷ.—10. Οἱ Αἰθίοπες χρῶνται
τόξοις τετραπλήχεσι ξυλίνοις, πεπυρακτωμένοις. Ὅπλιζ-
ουσι δὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκωνται τὸ **35**
χεῖλος τοῦ στόματος χαλκῷ κρίκῳ· κωδιοφόροι δ' εἰσὶν,

ἐρεάν οὐκ ἔχοντες, τῶν προβάτων αἰγατριχούντων· οἱ δὲ
 ὑμνήται εἰσιν, ἧ καὶ περιέζωνται μικρὰ κώδια ἢ τρίχινα
 ᾠλέγματα εὐὺφῃ. Θεὸν δὲ νομίζουσι, τὸν μὲν ἀθάνατον,
 τούτου δ' εἶναι τὸν αἷτιον τῶν πάντων, τὸν δὲ θνητὸν,
 ὁ ἀνώνυμόν τινα καὶ οὐ σαφῆ· ὥς δ' ἐπιτοπολὺ τοὺς εὐερ-
 γέτας καὶ τοὺς βασιλέας θεοὺς νομίζουσι. Τοὺς δὲ νεο-
 ροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσιν, οἱ δ' οἴκοι
 κατέχουσι περιχέαντες ὕαλον, τινὲς δὲ ἐν κεραμίαις σοροῖς
 κατορύττουσι κύκλῳ τῶν ἱερῶν. Βασιλέας καθιστᾷσι
 10 τοὺς κάλλει διαφέροντας, ἧ ἀρετῇ κτηνοτροφίας, ἧ ἀν-
 δρείας, ἧ πλοῦτον.

11. Τούτων διευκρινημένων, οἰκεῖον ἂν εἴη διελθεῖν
 περὶ τῶν Λιβύων τῶν πλησίον Αἰγύπτου κατοικούντων
 καὶ τῆς ὁμόρου χώρας. Τὰ γὰρ περὶ Κυρήνην καὶ τὰς
 15 Σύρτεις, ἔτι δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τού-
 τους χέρσου, κατοικεῖ τέτταρα γένη Λιβύων· ὧν οἱ μὲν
 ὀνομαζόμενοι Νασαμώνες· νέμονται τὰ νεύοντα μέρη πρὸς
 νότον, οἱ δ' Αὐχίσαι τὰ πρὸς τὴν δύσιν· οἱ δὲ Μαρμαρίδαι
 κατοικοῦσι τὴν μεταξὺ ταινίαν Αἰγύπτου καὶ Κυρήνης,
 20 μετέχοντες καὶ τῆς παραλίας· οἱ δὲ Μάκαι πολυανθρωπία
 τῶν ὁμοειδῶν προέχοντες, νέμονται τοὺς τόπους τοὺς
 περὶ τὴν Σύρτιν. Τῶν δὲ προειρημένων Λιβύων γεωργοὶ
 μὲν εἰσιν, οἷς ὑπάρχει χώρα δυναμένη καρπὸν φέρειν
 δαψιλῇ, νομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπιμέλειαν
 25 ποιοῦμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Ἀμφότερα
 δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βίον οὐ παντελῶς
 ἄγριον, οὐδ' ἀνθρωπίνης ἡμερότητας ἐξηλλαγμένον. Τὸ
 δὲ τρίτον γένος οὔτε βασιλέως ὑπακοῦσιν, οὔτε τοῦ δικαίου
 λόγον οὐδ' ἐννοίαν ἔχον, ἀεὶ ληστεύει· ἀπροσδοκῆτως δὲ
 30 τὰς ἐμβολὰς ἐκ τῆς ἐρήμου ποιοῦμενον, ἀρπάζει τὰ παρα-
 τυχόντα, καὶ ταχέως ἀνακάμπει πρὸς τὸν αὐτὸν τόπον
 Πάντες δ' οἱ Λίβυες οὗτοι θηριώδη βίον ἔχουσιν, ὑπαίθριοι
 διαμένοντες, καὶ τὸ τῶν ἐπιτηδευμάτων ἄγριον ἐξήλω
 κότες· οὔτε γὰρ ἡμέρου διαίτης, οὔτ' ἐσθῆτος μετέχουσιν
 35 ἀλλὰ θηραῖς αἰγῶν σκεπάζουσι τὰ σώματα. Ὁ δ' ὅπλισ-
 μὸς αὐτῶν ἐστὶν οἰκεῖος τῆς τε χώρας καὶ τῶν ἐπιτηδευ

ματων. Κοῦφοι γὰρ ὄντες τοῖς σώμασι, καὶ χώραν οἰκοῦν-
τες κατὰ τὸ πλεῖστον πεδιάδα, πρὸς τοὺς κινδύνους ὁρμῶσι,
λόγχας ἔχοντες τρεῖς καὶ λίθους ἐν ἀγγεσι ὑκνίνοις·
ξίφος δ' οὐ φοροῦσιν, οὐδὲ κράνος, οὐδ' ὄπλον οὐδὲν
ἕτερον, στοχαζόμενοι τοῦ προτερεῖν ταῖς εὐκνησίαις ἐν
τοῖς διωγμοῖς, καὶ ἄλιν ἐν ταῖς ἀποχωρήσεσι. Διόπερ
εὐθετώτατοι πρὸς δρόμον εἰσὶ καὶ λιθοβολίαν, διαπεποιη-
κότες τῇ μελέτῃ καὶ τῇ συνηθείᾳ τὰ τῆς φύσεως προ-
τερήματα. Καθόλου δὲ πρὸς τοὺς ἀλλοφύλους οὔτε τὸ
δίκαιον οὔτε τὴν πίστιν κατ' οὐδένα τρόπον διατηροῦσιν.. 10

12. Τῆς δὲ χώρας ἡ μὲν ὁμορος τῇ Κυρήνῃ γεώδης ἐστὶ
καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει
σιτοφόρος, ἀλλὰ καὶ πολλὴν ἀμπελον, ἔτι δ' ἐλαίαν ἔχει,
καὶ τὴν ἀγρίαν ὕλην, καὶ ποταμοὺς εὐχρηστίαν παρεχο-
μένους· ἡ δ' ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, ἀσορος 15
οὔσα καὶ σπανίζουσα ναματιαίων ὑδάτων, τὴν πρόσσπιν
ἔχει πελάγει παρεμφερῇ, οὐδεμίαν δὲ παρεχομένη ποικ-
ιλίαν, ἐρήμῳ γῇ περιέχεται. Διόπερ οὐδ' ὄρνεις ἰδεῖν
ἔστιν, οὐ τετράπουν ἐν αὐτῇ ζῶν, πλὴν δορκάδος καὶ
βοός· οὐ μὴν οὔτε φυτὸν, οὔτ' ἄλλο τῶν δυναμένων 20
ψυχαγωγῆσαι τὴν δρασιν, ὥς ἂν τῆς εἰς μεσόγειον ἀν-
ηκούσης γῆς ἐχούσης ἐπὶ τὸ μῆκος ἀθρόους θίνας. Ἐφ'
ἔσσαν δὲ σπανίζει τῶν πρὸς ἡμέρον βίον ἀνηκόντων, ἐπὶ
τοσοῦτον πληθύνει παντοίων ταῖς ἰδέαις καὶ τοῖς μεγέθεσιν
ὄψεων, μάλιστα δὲ τῶν τοιούτων, οὓς προσαγορεύουσι 25
κεράστας· οἱ τὰ μὲν δῆγματα θανατηφόρα ποιοῦνται, τὴν
δὲ χρῶαν ἀμμῷ παραπλησίαν ἔχουσι. Διόπερ ἐξωμωμέν-
ων αὐτῶν κατὰ τὴν πρόσσπιν τοῖς ὑποκειμένοις ἐδάφεσιν,
ὀλίγοι μὲν ἐπιγιγνώσκουσιν, οἱ πολλοὶ δ' ἀγνοοῦντες
πατοῦσι, καὶ κινδύνους περιπίπτουσιν ἀπροσδοκήτοις. 30

13. Ἡ Καρχηδὼν ἐπὶ χερρόνησσον τινὸς ἰδρύται, περι-
γραφούσης κύκλον, τριακοσίων ἐξήκοντα σταδίων ἔχοντα
τείχος. Κατὰ μέσσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλ-
ουν Βύρσαν, ὀφρὺς ἱκανῶς ὀρθία, κύκλῳ περιοικουμένη,
κατὰ δὲ τὴν κορυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν 35
ἄλυσιν τῆς πόλεως ἡ γυνὴ τοῦ Ἀσδρούβα συνέπρησεν

αὐτῇ. Ὑπόκεινται δὲ τῇ ἀκροπόλει οἱ τε λιμένες, καὶ ὁ Κώθων, νησίον περιφερὲς Εὐρίπῳ περιεχόμενον, ἔχον τε νεωσοίκους ἐκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Διδούς, ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ' εὐτυχῆς ἡ ἀποικία
 6 τοῖς Φοίνιξιν ὑπῆρξε καὶ αὕτη, καὶ ἡ μέχρι τῆς Ἰθμηῆς τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν, ὥστε καὶ τῆς Εὐρώπης τὴν ἀρίστην ἐνείμαντο οἱ Φοίνικες κατὰ τὴν ἡπειρον, καὶ τὰς προσεχείς νήσους· τὴν τε Λιβύην κατεκτήσαντο πᾶσαν, ὅσῃν μὴ νομαδικῶς οἶόν τ' ἦν οἰκεῖν. Ἀφ' ἧς δυνάμει
 10 εὖς πόλιν τε ἀντίπαλον τῇ Ῥώμῃ κατεσκευάσαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.

14. Γένοιτο δ' ἂν εὐδήςλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκηπίωνος, τοῦ Αἰμυλιανοῦ, καὶ ἡ πόλις ἄρδην ἠφανίσθη. Ὅτε γὰρ
 15 ἦρξαντο πολεμεῖν, πόλεις μὲν εἶχον τοιακοσίας ἐν τῇ Λιβύῃ ἀνθρώπων δ' ἐν τῇ πόλει μυριάδας ἐβδομήκοντα· πολιορκούμενοι δὲ καὶ ἀναγκασθέντες τραπέσθαι πρὸς ἑνδοσίην, πανοπλιῶν μὲν ἔδωσαν μυριάδας εἰκοσι, καταπελτικὰ δὲ ὄργανα τρισχίλια, ὡς οὐ πολεμηθησόμενοι. Κριθ-
 20 ἔντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἐξαίφνης ὀπλοποιῶσαν συνεστήσαντο, καὶ ἐκάστης ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα πεπηγότες· μάχαιραι δὲ τριακόσαι, καὶ λόγχαι πεντακόσαι, χίλια δὲ βέλη καταπελτικά· τρίχα δὲ τοῖς καταπέλταις αἱ θεράπαιναι παρεῖχον
 25 ἔτι τοίνυν ναῦς ἔχοντες δώδεκα, τότε, καίπερ ἤδη συμπεφευγότες εἰς τὴν Βύρσαν, ἐν διμήνῳ κατεσκευάσαντο ναῦς εἰκοσι καὶ ἑκατὸν καταφράκτους, καὶ, τοῦ στόματος τοῦ Κώθωνος φρουρουμένου, διώρυνξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος· ὕλη γὰρ ἦν ἀποκειμένη
 30 παλαιά, καὶ τεχνιτῶν πλῆθος προσεδρεῦον καὶ σιταρκούμενον δημοσίᾳ. Τοιαύτη δ' οὖσα Καρχηδῶν, ὅμως ἐάλω καὶ κατεσκάφη

HISTORY AND BIOGRAPHY

I. SOLON.

Solon procures the Athenians the Possession of Salamis

Ἐπεὶ μακρόν τινα καὶ δυσχερῇ πόλεμον οἱ ἐν ἄστει
 περὶ τῆς Σαλαμινίων νήσου Μεγαρεῦσι πολεμοῦντες ἐξέκ-
 αμιν, καὶ νόμον ἔθεντο, μήτε γράψαι τινα, μήτ' εἰπεῖν
 αὐθις, ὥς χρή τὴν πόλιν ἀντιποιεῖσθαι τῆς Σαλαμῖνος, ἢ
 θανάτῳ ζημοῦσθαι, βαρέως φέρων τὴν ἀδοξίαν ὁ Σόλων, 5
 καὶ τῶν νέων ὁρῶν πολλοὺς δεομένους ἀρχῆς ἐπὶ τὸν πόλ-
 εμον, αὐτοὺς δὲ μὴ θαρβόουντας ἀρξασθαι διὰ τὸν νόμον,
 ἐσκήψατο μὲν ἑκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν
 πόλιν ἐκ τῆς οἰκίας διεδόθη παρακινήτικῶς ἔχειν αὐτόν.
 Ἐλεγεία δὲ κρύφα συνθεῖς, καὶ μελετήσας ὥστε λέγειν 10
 ἀπὸ στόματος, ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλίον
 περιθέμενος. Ὅχλον δὲ πολλοῦ συνδραμόντος, ἀναβάς
 ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧδῃ διεξῆλθε τὴν ἐλεγείαν,
 ἧς ἐστὶν ἀρχή·

Αὐτὸς κήρυξ ἦλθον ἀφ' ἡμερτῆς Σαλαμῖνος, 15
 Κόσμον ἐπέων, ᾧδὴν ἀντ' ἀγορῆς, θέμενος.

Τοῦτο τὸ ποίημα Σαλαμῖς ἐπιγέγραπται, καὶ στίχων
 ἑκατὸν ἐστὶ, χαριέντως πάνυ πεποιημένων. Τότε δὲ ἄσ-
 θέντος αὐτοῦ, καὶ τῶν φίλων τοῦ Σόλωνος ἀρξαμένων
 ἐπαινεῖν, μάλιστα δὲ τοῦ Πεισιστράτου τοῖς πολίταις 20
 ἐγκελευομένου, καὶ παρορμῶντος πεισθῆναι τῷ λέγοντι,
 λύσαντες τὸν νόμον, αὐθις ἤπτοντο τοῦ πολέμου, προ-
 στησάμενοι τὸν Σόλωνα. Τὰ μὲν οὖν δημῳδῇ τῶν λεγο-
 ῶν τοιαῦτ' ἐστὶν, ὅτι πλεύσας ἐπὶ Κωλιάδα μετὰ τοῦ
 Πεισιστράτου, καὶ καταλαβὼν αὐτόθι πάσας τὰς γυναῖκας 25
 τῇ Δήμητρὶ τὴν πάτριον θυσίαν ἐπιτελούσας, ἐπεμψεν
 ἀνδρα πιστὸν εἰς τὴν Σαλαμῖνα, προσποιούμενον αὐτό-
 μολον εἶναι, κελεύσοντα τοὺς Μεγαρεῖς, εἰ βούλονται τῶν

Ἀθηναίων τὰς πρώτας λαβεῖν γυναῖκας, ἐπὶ Κωλιάδῃ μετ' αὐτοῦ πλεῖν τὴν ταχίστην. Ὡς δὲ πεισθέντες οἱ Μεγαρεῖς ἄνδρας ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατείδεν ὁ Σόλων τὸ πλοῖον ἐλαυνόμενον ἀπὸ τῆς νήσου, τὰς μὲν
 5 γυναῖκας ἐκποδῶν ἀπελθεῖν ἐκέλευσε, τῶν δὲ νεωτέρων τοὺς μηδέπω γενειῶντας ἐνδύμασι καὶ μίτραις καὶ ὑποδήμασι τοῖς ἐκείνων σκευασαμένους, καὶ λαβόντας ἐγχειρίδια κρυπτὰ, παίζειν καὶ χορεύειν προσέταξε πρὸς τῇ θαλάσῃ μέχρις ἂν ἀποβῶσιν οἱ πολέμοι, καὶ γένηται τὸ πλοῖον
 10 ὑποχείριον. Οὕτω δὴ τούτων πραττομένων, ὑπαχθέντες οἱ Μεγαρεῖς τῇ ὄψει, ἐξεπήδων ὡς ἐπὶ γυναῖκας ἀμυλλώμενοι πρὸς ἀλλήλους· ὥστε μηδένα διαφυγεῖν, ἀλλὰ πάντας ἀπολέσθαι, καὶ τὴν νήσον ἐπιπλεύσαντας εὐθὺς ἔχειν τοὺς Ἀθηναίους. Ἄλλοι δὲ ἄλλον τινὰ τρόπον
 15 γενέσθαι τὴν κατάληψιν λέγουσιν.

II.

Extracts from the Life of Aristides.

Ἀριστείδης ὁ Ἀνσιμάχου, φυλῆς μὲν ἦν Ἀντιοχίδος τὸν δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δ' οὐσίας αὐτοῦ λόγαι διάφοροι γεγόνασιν, οἱ μὲν, ὡς ἐν πενίᾳ συντόνῳ καταβιώσαντος, καὶ μετὰ τὴν τελευτὴν ἀπολιπόντος θυγατέρας
 20 δύο πολὺν χρόνον ἀνεκδότους δι' ἀπορίαν γεγεννημένας. Πρὸς δὲ τούτον τὸν λόγον ὑπὸ πολλῶν εἰρημένον ἀντιτασσόμενος ὁ Φαληρεὺς Δημήτριος, χωρίον τε Φαληροῖ φησὶ γινώσκειν Ἀριστείδου λεγόμενον, ἐν ᾧ τέθαιπται, καὶ ἄλλα τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας ἀγείρει,
 25 οὐ μάλα πιθανὰ, φιλοτιμούμενος αὐτὸν τῆς πενίας ἐξελέσθαι, ὡς μεγάλου κακοῦ.

Θαυμαστὴ δέ τις ἐφαίνετο αὐτοῦ παρὰ τὰς ἐν τῇ πολιτείᾳ μεταβολὰς ἢ εὐστάθεια, μήτε ταῖς τιμαῖς ἐπαιρομένου, πρὸς τε τὰς θυσσημερίας ἀθορύβως καὶ πρῶως ἔχοντος, καὶ
 30 ὁμοίως ἡγουμένου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθὶ πολιτευόμενον. Ὅθεν, τῶν εἰς Ἀμφιάραον ὑπ' Αἰσχύλου πεποιημένων λαμβείων ἐν τῷ θεάτρῳ λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
 Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
 'Αφ' ἧς τὰ κεδνὰ βλαστάνει βουλευμάτω,

πάντες ἀπέβλεψαν εἰς Ἀριστείδην, ὡς ἐκείνῳ μάλιστα
 τῆς ἀρετῆς ταύτης προσηκούσης. 6

Οὐ μόνον δὲ πρὸς εὐνοίαν καὶ χάριν, ἀλλὰ καὶ πρὸς
 οργὴν καὶ πρὸς ἐχθραν ἰσχυρότατος ἦν ὑπὲρ τῶν δικαίων
 ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἐχθρὸν ἐν δικα-
 αστηρίῳ, μετὰ τὴν κατηγορίαν οὐ βουλομένων ἀκούειν
 τοῦ κινδυνεύοντος τῶν δικαστῶν, ἀλλὰ τὴν ψῆφον εὐθὺς 10
 αἰτούντων ἐπ' αὐτὸν, ἀναπηδήσας τῷ κρινομένῳ συνικτε-
 εῦεν, ὅπως ἀκουσθεῖη καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώταις δυοῖ, τοῦ ἐτέρου λέγοντος,
 ὡς πολλὰ τυγχάνει τὸν Ἀριστείδην ὁ ἀντίδικος λελυπη-
 κώς, λέγ', ὦ γὰρ, ἔφη, μᾶλλον εἰ τι σὲ κακὸν πεποίηκε 15
 σοὶ γὰρ οὐκ ἐμαντῷ δικάζω. ὧ

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα
 τοῖς πολλοῖς αἰσθησὶν παρεῖχε, διὰ τὸ τὴν χρεῖαν ἐνδελ-
 εχεστάτην αὐτῆς καὶ κοινοτάτην ὑπάρχειν. Ὅθεν, ἀνὴρ
 πένης καὶ δημοτικὸς, ἐκτίησατο τὴν βασιλικωτάτην καὶ 20
 θειοτάτην προσηγορίαν τὸν Δίκαιον. Ὁ τῶν βασιλέων
 καὶ τυράννων οὐδεὶς ἐξήλωσεν, ἀλλὰ Πολιορκηταί, καὶ
 Κεραυνοί, καὶ Νικάτορες, ἔνιοι δ' Ἀετοὶ καὶ Ἰέρακες
 ἔχαιρον προσαγορευόμενοι, τὴν ἀπὸ τῆς βίας καὶ τῆς
 θυνάμεως, ὡς ἔοικε, μᾶλλον, ἢ τὴν ἀπὸ τῆς ἀρετῆς δόξαν 25
 ἀγαπῶντες.

Τῷ δ' οὖν Ἀριστείδῃ συνέβη τὸ πρῶτον ἀγαπωμένῳ διὰ
 τὴν ἐπωνυμίαν, ὕστερον φθονεῖσθαι. Ὁ γὰρ δῆμος ἐπὶ
 τῇ νίκῃ μέγα φρονῶν, ἤχθετο τοῖς ὄνομα καὶ δόξαν ὑπὲρ
 τοὺς πολλοὺς ἔχουσιν. Καὶ συνελθόντες εἰς ἄστυ παν- 30
 ταχόθεν, ἐξοστρακίζουσι τὸν Ἀριστείδην, ὄνομα τῷ φθόνῳ
 τῆς δόξης φόβον τυραννίδος θέμενοι. Μεχθηρίας γὰρ
 οὐκ ἦν ζημία ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν, αἰ'
 εὐπρέπειαν, ὅγκου καὶ θυνάμεως βαρυτέρας ταπεινώσεις
 καὶ κόλασις. 35

Γραφομένων οὖν τότε τῶν ὁστράκων, λέγεται τινα τῶν

ἀγραμμάτων καὶ παντελῶς ἀγροίκων, ἀναδόντα τῷ Ἀριστείδῳ τὸ δοτρακόν, ὥς ἐνὶ τῶν τυχόντων, παρακαλεῖν, ὅπως Ἀριστείδην ἐγγράψῃ. Τοῦ δὲ θαυμάσαντος καὶ πυθομένου, μή τι κακὸν αὐτῷ Ἀριστείδης πεποίηκεν, οὐδὲν, εἶπεν, οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν Δίκαιον ἀκούων. Ταῦτ' ἀκούσαντα τὸν Ἀριστείδην ἀποκρίνασθαι μὲν οὐδὲν, ἐγγράψαι δὲ τοῦνομα τῷ δοτράκῳ καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλλαττόμενος ἤδη, τὰς χεῖρας ἀνατείνας εἰς τὸν οὐρανὸν, ᾗψατο, μηδένα καιρὸν Ἀθηναίους καταλαβεῖν, ὃς ἀναγκάσει τὸν δῆμον Ἀριστείδου μνησθῆναι.

Οἱ Ἕλληνες ἐτέλουν μὲν τινα, καὶ Λακεδαιμονίων ἡγουμένων, ἀποφορὰν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλομένοι κατὰ πόλιν ἐκάστοις τὸ μέτριον, ἡτήσαντο παρὰ τῶν Ἀθηναίων Ἀριστείδην, καὶ προσέταξαν αὐτῷ, χώραν τε καὶ προσόδους ἐπισκεψάμενον, ὁρίσῃ τὸ κατ' ἀξίαν ἐκάστῳ καὶ δύναμιν. Ὁ δὲ τηλικαύτης ἐξουσίας κύριος γενόμενος, καὶ τρόπον τινὰ τῆς Ἑλλάδος ἐπ' αὐτῷ μόνῳ τὰ πράγματα πάντα θεμένης, πένης μὲν ἐξηλθεν, ἐπανῆλθε δὲ πενέστερος, οὐ μόνον καθαρῶς καὶ δικαίως, ἀλλὰ καὶ προσφιλῶς πᾶσι καὶ ἀρμοδίως τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος. Ὡς γὰρ οἱ παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὕτως οἱ σύμμαχοι τῶν Ἀθηναίων τὸν ἐπ' Ἀριστείδου φόρον, εὐποτμίαν τινὰ τῆς Ἑλλάδος ὀνομάζοντες, ὕμνουν, καὶ μάλιστα μετ' οὐ πολὺν χρόνον διπλασιασθέντος, εἰτ' αὖτις τριπλασιασθέντος.

Ἀριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσούτων καταστήσας τὴν ἑαυτοῦ πατρίδα, αὐτὸς ἐνέμεινε τῇ πενίᾳ, καὶ τὴν ἀπὸ τοῦ πένης εἶναι δόξαν οὐδὲν ἤττον ἀγαπῶν τῆς ἀπὸ τῶν τροπαίων διετέλεσε. Δῆλον δ' ἐκεῖθεν. Καλλίας ὁ δοδούχος ἦν αὐτῷ γένει προσήκων· τοῦτον οἱ ἐχθροὶ θανάτου διώκοντες, ἐπεὶ περὶ ὧν ἐγράψαντο μετρίως κατηγορήσαν, εἰπόν τινα λόγον ἐξωθεν τοιοῦτον πρὸς τοὺς δικαστάς· Ἀριστείδην, ἔφησαν, ἴστε, τὸν Λυσίμαχον, θαυμαζόμενον ἐν τοῖς Ἕλλησι· τούτῳ πῶς οἴεσθε τὰ κατ' οἶκον ἔχειν, ὁρῶντες αὐτὸν ἐν τρίβωνι τοιούτῳ

προερχόμενον εἰς τὸ δημόσιον; ἄρ' οὐκ εἰκὸς ἐστὶ, τὸν
 ῥιγοῦντα φανερώς, καὶ πεινῆν οἴκοι, καὶ τῶν ἄλλων ἐπι-
 τηδείων σπανίζειν; τοῦτον μέντοι Καλλίας, ἀνεψιδὸν αὐτῷ
 ὄντα, πλουσιώτατος ὢν Ἀθηναίων, περιορᾷ μετὰ τέκνων
 καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχρημένος τῷ ἀνδρὶ, καὶ 5
 πολλάκις αὐτοῦ τῆς παρ' ὑμῖν δυνάμεως ἀπολελανκώς.
 Ὁ δὲ Καλλίας, ὁρῶν ἐπὶ τούτῳ μάλιστα θορυβοῦντας τοὺς
 δικαστὰς καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, ἐκάλει τὸν
 Ἀριστείδην, ἀξιώων μαρτυρῆσαι πρὸς τοὺς δικαστὰς, ὅτι
 πολλάκις αὐτοῦ πολλὰ καὶ διδόντος καὶ δεομένου λαβεῖν, 10
 οὐκ ἠθέλησεν, ἀποκρενόμενος, ὥς μᾶλλον αὐτῷ διὰ τὴν
 πενίαν μέγα φρονεῖν ἢ Καλλίᾳ διὰ τὸν πλοῦτον προσήκει.
 Ταῦτα τοῦ Ἀριστείδου τῷ Καλλίᾳ προσμαρτυρήσαντος,
 σὺνδεῖς ἦν τῶν ἀκουόντων, ὃς οὐκ ἀπήει πένης μᾶλλον, ὥς
 Ἀριστείδης, εἶναι βουλόμενος, ἢ πλουτεῖν, ὥς Καλλίας. 15

III. THEMISTOCLES.

Λέγεται ὁ Θεμιστοκλῆς, Νεοκλέους υἱὸς, οὕτω παράφο-
 ρος πρὸς δόξαν εἶναι, καὶ πράξεων μεγάλων ὑπὸ φιλοτιμίας
 ἐραστοῆς, ὥστε νέος ὢν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς
 τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδου στρατηγίας
 διαβοηθείσης, σύννους ὁρᾶσθαι τὰ πολλὰ πρὸς ἑαυτῷ, καὶ 20
 τὰς νύκτας ἀγρυπνεῖν, καὶ τοὺς πότους παραιτεῖσθαι
 τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαυ-
 μάζοντας τὴν περὶ τὸν βίον μεταβολὴν, ὥς καθεύδειν
 αὐτὸν οὐκ ἐφ' ἃ τὸ τοῦ Μιλτιάδου τρόπαιον. Οἱ μὲν γὰρ
 ἄλλοι πέρας ὦντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν 25
 βαρβάρων ἦτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων
 ἀγώνων, ἐφ' οὓς αὐτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειπεν
 αἰεὶ, καὶ τὴν πόλιν ἡσκει, πόρρωθεν ἦδη προσδοκῶν τὸ
 μέλλον.

Καὶ πρῶτον μὲν τὴν Λαυριωτικὴν πρόσοδον ἀπὸ τῶν 30
 ἀργυρείων μετάλλων ἔθος ἐχόντων Ἀθηναίων διανέμεσ-
 θαι, μόνος εἰπεῖν ἐτόλμησε παρελθὼν εἰς τὸν δῆμον, ὥς
 χρῆ, τὴν διανομὴν ἔασαντας, ἐκ τῶν χρημάτων τούτων
 κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς Ἀλγινήτας πόλε-

μον. Ἦκμαζε γὰρ οὗτος ἐν τῇ Ἑλλάδι μάλιστα, καὶ κατεῖχον οἱ Αἰγινῆται πλήθει νεῶν τὴν θάλασσαν. Ἦ καὶ ῥῆον Θεμιστοκλῆς συνέπεισεν, οὐ Δαρεῖον, οὐδὲ Πέρσας (υακρὰν γὰρ ἦσαν οὗτοι, καὶ δέος οὐ πάνυ βέβαιον ὡς 5 ἀφιζόμενοι παρῆχον) ἐπισείων, ἀλλὰ τῇ πρὸς Αἰγινῆτας ὀργῇ καὶ φιλονεικίᾳ τῶν πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν. Ἐκατὸν γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποιήθησαν τριήρεις, αἱ καὶ πρὸς Ξέρξην ἐναν- μάχουσαν. Ἐκ δὲ τούτου κατὰ μικρὸν ὑπάγων καὶ κατα- 10 βιβάζων τὴν πόλιν πρὸς τὴν θάλασσαν, ὡς τὰ περὶ μὲν οὐδὲ τοῖς ὁμόροις ἀξιωμαχοὺς ὄντας, τῇ δ' ἀπὸ τῶν νεῶν ἀλκῇ καὶ τοὺς βαρβάρους ἀμύνασθαι, καὶ τῆς Ἑλλάδος ἀρχεῖν δυναμένους, ἀντὶ μονίμων ὀπλιτῶν, ὡς φησι Πλά- των, ναυβάτας καὶ θαλαττίους ἐποίησε· καὶ διαβολὴν 15 καθ' αὐτοῦ παρέσχευ, ὡς ἄρα Θεμιστοκλῆς τὸ δόρυ καὶ τὴν ἀσπίδα τῶν πολιτῶν παρελόμενος, εἰς ὑπηρεσίον καὶ κώπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον. Ἐπραξε δὲ ταῦτα Μιλτιάδου κρατήσας ἀντιλέγοντος. Εἰ μὲν δὴ τὴν ἀκρίβειαν καὶ τὸ καθαρὸν τοῦ πολιτεύματος ἔβλαψεν, 20 ἢ μὴ, ταῦτα πράξας, ἔστω φιλοσοφώτερον ἐπισκοπεῖν. Ὅτι δ' ἡ τότε σωτηρία τοῖς Ἕλλησιν ἐκ τῆς θαλάσσης ὑπῆρξε, καὶ τὴν Ἀθηναίων πόλιν λυθεῖσαν ἔστησαν αἱ τριήρεις ἐκεῖναι, τὰ τ' ἄλλα, καὶ Ξέρξης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ περὶ τῆς δυνάμεως ἀθραύστου διαμενουσῆς, ἔφυγε 25 μετὰ τὴν τῶν νεῶν ἥτταν, ὡς οὐκ ὦν ἀξιόμαχος. Καὶ Μαρδόνιον ἐμποδῶν εἶναι τοῖς Ἕλλησι τῆς διώξεως μάλ- λον, ἢ δουλωσόμενον αὐτοὺς, ὡς ἐμοὶ δοκεῖ, κατέλιπεν

IV. THEMISTOCLES.

Incidents in the Second Persian War.

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχήν, εὐθύς μὲν ἐπεχει- ρεῖ τοὺς πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν 30 πόλιν ἐπεισεν ἐκλιπόντας ὡς προσωτάτῳ τῆς Ἑλλάδος ἀπαντᾶν τῷ βαρβάρῳ κατὰ θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, πέμπεται μετὰ νεῶν ἐπ' Ἀρτε- μίσιον τὰ στενὰ φυλάξων. Ἐνθα δὴ τῶν μὲν Ἑλλήνων

Εὐρυβιάδην καὶ Λακεδαιμονίους ἡγεῖσθαι κελευόντων, τῶν δὲ Ἀθηναίων, ὅτι πλήθει τῶν νεῶν σύμπαντας ὁμοῦ τι τοὺς ἄλλους ὑπερέβαλλον, οὐκ ἀξιούντων ἑτέροις ἐπεσθαι, συνιδὼν τὸν κίνδυνον ὁ Θεμιστοκλῆς, αὐτὸς τε τὴν ἀρχὴν Εὐρυβιάδῃ παρήκε, καὶ κατεπράυνε τοὺς Ἀθηναίους, ὅ ὑπισχνόμενος, ἂν ἄνδρες ἀγαθοὶ γένωνται πρὸς τὴν τολέμον, ἐκόντας αὐτοῖς παρέξειν εἰς τὰ λοιπὰ πειθομένους τοὺς Ἕλληνας. Δὲ ὑπερδοκεῖ τῆς σωτηρίας αἰτιώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοὺς Ἀθηναίους προσαγαγεῖν εἰς δόξαν, ὡς ἀνδρεία μὲν τῶν πολεμίων, 10 εὐγνωμοσύνη δὲ τῶν συμμάχων περιγενομένους.

Αἱ δὲ γενόμεναι τότε πρὸς τὰς τῶν βαρβάρων ναῦς παρὰ τὰ στενὰ μάχαι κρίσιν μὲν εἰς τὰ ὅλα μεγάλην οὐκ ἐποίησαν, τῇ δὲ πείρᾳ μάλιστα τοὺς Ἕλληνας ὤνησαν, ὑπὸ τῶν ἔργων παρὰ τοὺς κινδύνους διδαχθέντας, ὡς οὔτε 15 πλήθη νεῶν, οὔτε κόσμοι καὶ λαμπρότητες ἐπισήμων, οὔτε κραυγαὶ κομπῶδεις, ἢ βάρβαροι παιᾶνες ἔχουσί τι δεινὸν ἀνδράσιν ἐπισταμένους εἰς χεῖρας ἰέναι, καὶ μάχεσθαι τολμῶσιν· ἀλλὰ δεῖ τῶν τοιούτων καταφρονούντας ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, καὶ πρὸς ἑκείνα διαγωνίζεσθαι 20 συμπλακέντας. Ὁ δὲ καὶ Πίνδαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς ἐπ' Ἀρτεμισίῳ μάχης εἰπεῖν, ὅθι παῖδες Ἀθηναίων ἐβάλλοντο φαεννὰν κρηπίδα ἐλευθερίας. Ἀρχὴν γὰρ ὄντως τοῦ νικᾶν τὸ θαρρεῖν.

Ξέρξου δὲ διὰ τῆς Δωρίδος ἄνωθεν ἐμβαλόντος εἰς τὴν 25 Φωκίδα, καὶ τὰ τῶν Φωκέων ἄσπλη πυρπολοῦντος, οὐ προσήμνον οἱ Ἕλληνες, καίπερ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοιωτίαν ἀπαντῆσαι πρὸ τῆς Ἀττικῆς, ὥσπερ αὐτοὶ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον ἐβοήθησαν. Μηδενὸς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων 30 ὢν, καὶ πᾶσαν ἐντὸς Ἰσθμοῦ τὴν δύναμιν ὠρμημένων συνάγειν, καὶ διατειχιζόντων τὸν Ἰσθμὸν εἰς θάλασσαν ἐκ θαλάσσης, ἅμα μὲν ὀργῇ τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, ἅμα δὲ δυσθυμία καὶ κατήφεια μεμονωμένους. Μάχεσθαι μὲν γὰρ οὐ διενοοῦντο μυριάσι στρατοῦ τοσαύταις· ὁ δ' ἦν μέγας ἀναγκαῖον ἐν τῷ παρόντι, τὴν πόλιν

ἀφέντας ἐμφῦναι ταῖς ναυσὶν, οἱ πολλοὶ χαλεπῶς ἤκουον, ὥς μήτε νίκης δεόμενοι, μήτε σωτηρίαν ἐπιστάμενοι, θεῶν τε ἱερὰ καὶ πατέρων ἡρία προϊεμένων.

Ἐνθα δὴ Θεμιστοκλῆς ἀπορῶν τοῖς ἀνθρωπίνους λογισμοῖς προσάγεσθαι τὸ πλῆθος, σημεῖα δαιμόνια καὶ χρησμούς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα γράφει, τὴν μὲν πόλιν παρακαταθέσθαι τῇ Ἀθηναίᾳ τῇ Ἀθηναίων μεδεούσῃ, τοὺς δ' ἐν ἡλικίᾳ πάντας ἐμβαίνειν εἰς τὰς τριήρεις, παῖδας δὲ καὶ γυναῖκας καὶ ἀνδράποδα 10 σώζειν ἕκαστον ὡς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφίσματος, οἱ πλεῖστοι τῶν Ἀθηναίων ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροιζήνα, φιλοτίμως πάντῃ τῶν Τροιζηνίων ὑποδεχομένων. Καὶ γὰρ τρέφειν ἐψηφίσαντο δημοσίᾳ, δύο ὀβολοὺς ἑκάστῳ διδόντες, καὶ τῆς ὀπώρας λαμβάνειν 15 τοὺς παῖδας ἐξεῖναι πανταχόθεν, ἔτι δ' ὑπὲρ αὐτῶν διδασκάλοις τελεῖν μισθούς.

Ἐκπλεούσης δὲ τῆς πόλεως, τοῖς μὲν οἶκτον τὸ θέαμα, τοῖς δὲ θαῦμα τῆς τόλμης παρεῖχε, γονέας μὲν ἄλλῃ προπεμπόντων, αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα 20 γυναικῶν καὶ τέκνων περιβολὰς διαπερώντων εἰς τὴν νῆσον. Καίτοι πολλοὶ μὲν διὰ γῆρας ἀπολιμπανόμενοι τῶν πολιτῶν ἔλεον εἶχον. Ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων καὶ συντρόφων ζῶων ἐπικλῶσα γλυκυνθμία, μετ' ὠρυγῆς καὶ πόθου συμπαραθεόντων ἐμβαίνουνσι τοῖς ἑαυτῶν τροφ- 25 εὔσιν. Ἐν οἷς ἱστορεῖται κύων Ξανθίππον, τοῦ Περικλέους πατρός, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν, ἐναλέσθαι τῇ θαλάσῃ, καὶ τῇ τριήρει παρανηχόμενος, ἐμπεσεῖν εἰς τὴν Σαλαμίνα καὶ λειποθυμήσας ἀποθανεῖν εὐθύς. Οὐ καὶ τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον 30 Κυνὸς σῆμα τάφον εἶναι λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Εὐρυβιάδου τὴν μὲν ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης ἀξίωμα, μαλακοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἰρεῖν δὲ βουλομένον καὶ πλεῖν ἐπὶ τὸν Ἰσθμόν, ὅπου καὶ τὸ πεζὸν 35 ἤθροιστο τῶν Πελοποννησίων, ὁ Θεμιστοκλῆς ἀντέλεγεν· ὅτε καὶ τὰ μνημονευόμενα λεχθῆναι φασί. Τοῦ γὰρ Εὐρυ

βιάδου πρὸς αὐτὸν εἰπόντος· Ὡ θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσι· ναί, εἶπεν ὁ θεμιστοκλῆς, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν. Ἐπαραμένον δὲ τὴν βακτηρίαν ὡς πατάξοντος, ὁ θεμιστοκλῆς ἔφη· πάταξον μὲν, ἀκουσον δέ. Ἐθαυμάσας δὲ 5 τὴν πρῶτητα τοῦ Εὐρυβιάδου, καὶ λέγειν κελεύσαντος, ὁ μὲν θεμιστοκλῆς ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δὲ τινος, ὡς ἀνὴρ ἀπολις οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προέσθαι τὰς πατρίδας, ὁ θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, ἡμεῖς τοι, εἶπεν, ὦ 10 μοχθηρὲ, τὰς μὲν οἰκίας καὶ τὰ τέλχη καταλελοιπάμεν, οὐκ ἀξιοῦντες, ἀφύχων ἔνεκα, δουλεύειν· πόλις δ' ἡμῖν ἐστὶ μεγίστη τῶν Ἑλληνίδων, αἱ διακόσiai τρήρεις, αἱ νῦν ὑμῖν παρεστᾶσι βοηθοὶ σώζεσθαι δι' αὐτῶν βουλευμένοις. Εἰ δ' ἄπιτε δεύτερον ἡμᾶς προδόντες, αὐτίκα πεύσεται τις 15 Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἑλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἧς ἀπέβαλον. Ταῦτα τοῦ θεμιστοκλέους εἰπόντος, ἔννοια καὶ δέος ἔσχε τὸν Εὐρυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἰχωνται.

Λέγεται δ' ὑπὸ τινων, τὸν μὲν θεμιστοκλέα περὶ τούτων 20 ἀπὸ τοῦ καταστροφώματος ἀνωθεν τῆς νεῶς διαλέγεσθαι, γλαῦκα δ' ὀφθῆναι διαπετομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν, καὶ τοῖς καρχησίοις ἐπικαθίζουσιν· δι' δ' ὅθ' καὶ μάλιστα προσέθεντο τῇ γνώμῃ, καὶ παρεσκευάζοντο ναυμαχῆσοντας. Ἄλλ' ἐπεὶ τῶν πολεμίων ὁ στόλος, τῇ Ἀττικῇ κατὰ τὸ 25 Φαληρικὸν προσφερόμενος, τοὺς πέριξ ἀπέκρυψεν αἰγιαλοὺς, αὐτὸς τε βασιλεὺς μετὰ τοῦ πεζοῦ στρατοῦ καταβάς ἐπὶ τὴν θάλασσαν ἄθρους ὤφθη, τῶν δυνάμεων ὁμοῦ γενομένων, ἐξεφύρησαν οἱ τοῦ θεμιστοκλέους λόγοι τῶν Ἑλλήνων, καὶ πάλιν ἐπάπταινον οἱ Πελοποννήσιοι πρὸς 30 τὸν Ἰσθμὸν, εἰ τις ἄλλο τι λέγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς ἀποχωρεῖν, καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. Ἐνθα δὴ βαρέως φέρων ὁ θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στενῶν προέμενοι βοήθειαν οἱ Ἕλληνες διαλυθήσονται κατὰ πόλεις, ἐβουλεύετο καὶ 35 συνετίθει τὴν περὶ τὸν Σίκιννον πραγματείαν. Ἦν δὲ

τῷ γένει Πέρσης ὁ Σίκιννος, αἰχμάλωτος, εὐνους δὲ τῷ
 Θεμιστοκλεῖ, καὶ τῶν τέκνων αὐτοῦ παιδαγωγός. Ὃν
 ἐκπέμπει πρὸς τὸν Πέρσῃν κρύφα, κελεύσας λέγειν, ὅτι
 Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγός, αἰρούμενος τὰ
 5 βασιλέως, ἐξαγγέλλει πρῶτος αὐτῷ τοὺς Ἕλληνας ἀπο-
 διδράσκοντας, καὶ διακελεύεται μὴ παρῆναι φυγεῖν αὐ-
 τοῖς, ἀλλ' ἐν ᾧ τaráσσονται τῶν πεζῶν χωρὶς ὄντες,
 ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα
 δ' ὁ Ξέρξης ὡς ἀπ' εὐνοίας λελεγμένα δεξάμενος, ἥσθη,
 10 καὶ τέλος εὐθὺς ἐξέφερε πρὸς τοὺς ἡγεμόνας τῶν νεῶν,
 τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δ' ἀναχ-
 θέντας ἤδη περιβαλέσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ
 διαζῶσαι τὰς νήσους, ὅπως ἐκφυγῇ μηδεὶς τῶν πολεμίων.
 Οὕτως οἱ Ἕλληνες ἐκινήθησαν ἀνάγκῃ πρὸς τὸν κίνδυνον.
 15 Ἀμα δ' ἡμέρᾳ Ξέρξης μὲν ἄνω καθῆστο τὸν στόλον
 ἐποπτεύων καὶ τὴν παράταξιν, ὡς μὲν φανόδημός φησιν,
 ὑπὲρ τὸ Ἡράκλειον, ἣ βραχεὶ πόρῳ διείργεται τῆς Ἀτ-
 τικῆς ἡ νῆσος, ὡς δ' Ἀκεστοδώρος, ἐν μεθορίῳ τῆς Μεγαρ-
 ίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον
 20 θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν
 ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.
 Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Αἰσχύλος
 ὁ ποιητής, ἐν τραγωδίᾳ Πέρσαις, λέγει ταῦτα·

Ξέρξῃ δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν
 25 Νεῶν τὸ πλῆθος· αἱ δ' ὑπέροκμοι τάχει
 Ἑκατὸν δις ἦσαν, ἑπτὰ θ'· ὧδ' ἔχει λόγος·

τῶν δ' Ἀττικῶν, ἑκατὸν ὀγδοήκοντα τὸ πλῆθος οὐσῶν,
 ἐκάστη τοὺς ἀπὸ τοῦ καταστροφώματος μαχομένους ὀκτω-
 καίδεκα εἶχεν· ὧν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ'
 30 ὀπλίται. Δοκεῖ δ' οὐχ ἥττον εὐ τὸν καιρὸν ὁ Θεμιστο-
 κλῆς, ἢ τὸν τόπον, συνιδῶν καὶ φυλάξας, μὴ πρότερος
 ἀντιπρώρους καταστήσῃ ταῖς βαρβαρικαῖς τὰς τριήρεις
 ἢ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὴν τὸ πνεῦμα λαμ-
 πρὸν ἐκ πελάγους αἰεὶ καὶ κύμα διὰ τῶν στενῶν κατὰγονο
 35 αν· δ τὰς μὲν Ἑλληνικὰς οὐκ ἐβλαπτε ναῦς, ἀλιτενεῖ

οὐσας καὶ ταπεινότερας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρὶν-
ναις ἀνεστῶσας καὶ τοῖς καταστρώμασιν ὑπορόφους καὶ
βαρείας ἐπιφερομένας ἐσφαλλε προσπίπτον, καὶ παρεδίδου
πλαγίας τοῖς Ἑλλήσιν ὀξέως προσφερομένοις, καὶ τῷ Θεμ-
ιστοκλεῖ προσέχουσιν, ὥς ὀρῶντι μάλιστα τὸ συμφέρον. 5

Τοῦ δὲ ἀγῶνος ἤδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμ-
ψαι μέγα λέγουσιν Ἑλευσινόθεν, ἤχον δὲ καὶ φωνὴν τὸ
Θριάσιον κατέχειν πεδίον, ἄχρι τῆς θαλάσσης, ὥς ἀνθρώ-
πων ὁμοῦ πολλῶν τὸν μυστικὸν ἐξαγαγόντων Ἰακχον.
Ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων, κατὰ μικρὸν, ἀπὸ 10
γῆς ἀναφερόμενον νέφος ἔδοξεν αὐτοῖς ὑπνοοστεῖν, καὶ
κατασκήπτειν εἰς τὰς τριήρεις. Ἕτεροι δὲ φάσματα καὶ
εἰδῶλα καθορᾶν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἰγίνης τὰς
χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν· οὓς
εἰκαζόν Αἰακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς 15
μάχης ἐπὶ τὴν βοήθειαν. Πρῶτος μὲν οὖν λαμβάνει ναῦν
Λυκομήδης, ἀνὴρ Ἀθηναῖος, τριηραρχῶν, ἧς τὰ παράσημα
περικύβας ἀνέθηκεν Ἀπόλλωνι δαφνηφόρῳ. Οἱ δ' ἄλλοι,
ταῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος ἐν στενῷ, κατὰ μέρος
προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρέψαντο, 20
μέχρι δέλης ἀντισχόντας, ὥς εἰρηκε Σμυωνίδης, τὴν καλὴν
ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἧς οὐδ' Ἑλλήσιν,
οὔτε βαρβάροις ἐνάλιον ἔργον εἰργασται λαμπρότερον,
ἀνδρεῖα μὲν καὶ προθυμία κοινῇ τῶν ναυμαχησάντων,
γνώμη δὲ καὶ δεινότητι Θεμιστοκλέους. 25

Πόλεων μὲν οὖν τὴν Αἰγινήτων ἀριστευσαί φησιν Ἡρόδ-
otos, Θεμιστοκλεῖ δὲ, καίπερ ἄκοντες ὑπὸ φθόνου, τὸ
πρωτεῖον ἀπέδωσαν ἅπαντες Ἐπεὶ γὰρ ἀναχωρήσαντες
εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ
στρατηγοί, πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπέφαινεν ἀρετῇ, 30
δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δὲ
εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυβιάδῃ μὲν
ἀνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδωσαν, θαλλοῦ
στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρωτεῖον
ἔδωκάν, καὶ τριακοσίους τῶν νέων πομποὺς ἄχρι τῶν 35
ὄρων συνεξέπεμψαν. Λέγεται δ', Ὀλυμπίων τῶν ἐφεξῆς

ἀγομένων, καὶ παρελθόντος εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνισγῶν τοὺς παρόντας, δλην τὴν ἡμέραν ἐκείνον θεᾶσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν, ἅμα θανμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἡσθέν-
 5 τα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

V. SIMON.

Κίμων ὁ Μιλτιάδου, οὔτε τόλμη Μιλτιάδου λειπόμενος, οὔτε συνέσει Θεμιστοκλέους, δικαιότερος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδέων
 10 ἀρεταῖς ἐκείνων, ἀμήχανον ὅσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὢν ἔτι καὶ πολέμων ἀπειρος. Ὅτε γὰρ τὸν δῆμον, ἐπιόντων Μήδων, Θεμιστοκλῆς ἐπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς ναυσὶ τὰ ὅπλα θέσθαι, καὶ διαγωνίσασθαι
 15 κατὰ θάλασσαν, ἐκπεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὤφθη διὰ τοῦ Κεραμεικοῦ φαιδρὸς ἀνιῶν εἰς τὴν ἀκρόπολιν μετὰ τῶν ἐταίρων, Ἰππου τινὰ χαλινὸν ἀναθεῖναι τῇ θεῷ διὰ χειρῶν κομίζων· ὥς οὐδὲν ἱππικῆς ἀλκῆς, ἀλλὰ ναυμάχων ἀνδρῶν ἐν τῷ παρόντι τῆς πόλεως
 20 δεομένης. Ἀναθεὶς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων, καὶ προσευξάμενος τῇ θεῷ, κατέβαινε ἐπὶ θάλασσαν, οὐκ ὀλίγοις ἀρχῇ τοῦ θαρρῆναι γενόμενος. Ἦν δὲ καὶ τὴν ἰδέαν οὐ μεμπτὸς, ἀλλὰ μέγας, πολλῇ καὶ οὐλῇ τριχὶ κομῶν τὴν κεφαλὴν.
 25 Φανείς δὲ κατ' αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδρώδης, ταχὺ δόξαν ἐν τῇ πόλει μετ' εὐνοίας ἔσχεν, ἀθροιζομένων πολλῶν πρὸς αὐτὸν, καὶ παρακαλούντων ἄξια τοῦ Μαραθῶνος ἤδη διανοεῖσθαι καὶ πράσσειν. Ὁρμήσαντα δ' αὐτὸν ἐπὶ τὴν πολιτείαν ἄσμενος ὁ δῆμος ἐδέξατο, καὶ μεσστὸς
 30 ὢν τοῦ Θεμιστοκλέους, ἀνῆγε πρὸς τὰς μεγίστας ἐν τῇ πόλει τιμὰς καὶ ἀρχὰς, εὐάρμοστον ὄντα καὶ προσφιλῆ τοῖς πολλοῖς, διὰ πραότητα καὶ ἀφέλειαν. Οὐχ ἥμισυ δ' αὐτὸν ἠὔξησεν Ἀριστείδης ὁ Λυσιμάχου, τὴν εὐφύϊαν ἐνορῶν τῷ ἦθει, καὶ ποιούμενος οἶον ἀντίπαλον πρὸς τὴν
 35 Θεμιστοκλέους δεινότητα καὶ τόλμαν.

Ἐπεὶ δὲ, Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρατηγὸς κατὰ θάλασσαν, οὐπω τὴν ἀρχὴν Ἀθηναίων ἔχόντων, ἔτι δὲ Πανσανίᾳ καὶ Λακεδαιμονίοις ἐπομένων, πρῶτον μὲν ἐν ταῖς στρατηγίαις αἰεὶ παρείχε τοὺς πολίτας κόσμῳ τε θαυμαστοῖς καὶ προθυμίᾳ πολὺ πάντων διαφέρ- 5 οντας. Ἐπειτα Πανσανίου τοῖς μὲν βαρβάροις διαλεγομένου περὶ προδοσίας, καὶ βασιλεῖ γράφοντος ἐπιστολᾶς, τοῖς δὲ συμμάχοις τραχέως καὶ αὐθάδως προσφερομένου, καὶ πολλὰ δι' ἐξουσίαν καὶ ὄγκον ἀνόητον ὑβρίζοντος, ὑπολαμβάνων πρῶτος τοὺς ἀδικουμένους, καὶ φιλανθρώπως 10 ἐξομλῶν, ἔλαθεν οὐ δι' ὀπλων τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ λόγῳ καὶ ἤθει παρελόμενος. Προσετίθεντο γὰρ οἱ πλείστοι τῶν συμμάχων ἐκεῖνῳ τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Πανσανίου καὶ ὑπεροφίαν μὴ φέροντες.

Κίμων δὲ, τῶν συμμάχων ἤδη προσκεχωρηκότων αὐτῷ, 15 στρατηγὸς εἰς Θράκην ἐπλευσε, πυνθανόμενος, Περσῶν ἄνδρας ἐνδόξους, καὶ συγγενεῖς βασιλέως, Ἡϊόνα πόλιν, ἐπὶ τῷ Στρώμονι κειμένην ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς περὶ τὸν τόπον ἐκείνῳ Ἕλλησιν. Πρῶτον μὲν οὖν μάχῃ τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ κατέκλεισεν εἰς τὴν 20 πόλιν. Ἐπειτα τοὺς ὑπὲρ Στρυμόνα Θρᾶκας, ὅθεν αὐτοῖς ἐφοῖτα σῖτος, ἀναστάτους ποιῶν, καὶ τὴν χώραν παραφυλάττων ἅπασαν, εἰς τοσαύτην ἀπορίαν τοὺς πολιορκουμένους κατέστησεν, ὥστε Βούτην, τὸν βασιλέως στρατηγὸν, ἀπογνόντα τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ 25 συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτόν. Οὕτω δὲ λαβὼν τὴν πόλιν, ἄλλο μὲν οὐδὲν ἄξιον λόγου ὠφελήθη, τῶν πλείστων τοῖς βαρβάροις συγκατακαέντων· τὴν δὲ χώραν, εὐφροσυνήτην οὖσαν καὶ καλλίστην, οἰκῆσαι παρέδωκε τοῖς Ἀθηναίοις. 30

Ἦδη δ' εὐπορῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας, ἀ καλῶς ἀπὸ τῶν πολεμίων ἔδοξεν ὠφελῆσθαι, κάλλιον ἀνήλυσκεν εἰς τοὺς πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ἀφείλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδεῶς ὑπάρχη λαμβάνειν τῆς ὀπώρας· καὶ δεῖπ- 35 νον οἶκοι παρ' αὐτῷ, λιτὸν μὲν, ἀρκοῦν δὲ πολλοῖς ἐποιεῖτο

καθ' ἡμέραν· ἐφ' ὃ τῶν πενήτων ὁ βουλόμενος εἰσέει, καὶ
 διατροφὴν εἶχεν ἀπράγμονα, μόνοις τοῖς δημοσίοις σχολ-
 ᾶζων. Ὡς δ' Ἀριστοτέλης φησὶν, οὐχ ἀπάντων Ἀθη-
 ναίων, ἀλλὰ τῶν δημοτῶν αὐτοῦ Λακιαδῶν παρεσκευάζετο
 τῷ βουλομένῳ τὸ δεῖπνον. Αὐτῷ δὲ νεανίσκοι παρείποντο
 συνήθως δύο, ἢ τρεῖς, ἀμπεχόμενοι καλῶς· ὧν ἕκαστος, εἰ
 τις συντύχοι τῷ Κίμωνι τῶν ἀστῶν πρεσβύτερος, ἡμφισ-
 μένος ἐνδεδῶς, διημιέβeto πρὸς αὐτὸν τὰ ἱμάτια. Καὶ τὸ
 γιγνόμενον ἐφαίνετο σεμνόν. Οἱ δ' αὐτοὶ καὶ νόμισμα
 10 κομίζοντες ἀφθονον, παριστάμενοι τοῖς κομποῖς τῶν πε-
 νήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων ἐνέβαλλον εἰς τὰς
 χεῖρας.

Τοῦ μεγάλου βασιλέως οὐδεὶς ἐταπείνωσε καὶ συνέστειλε
 τὸ φρόνημα μᾶλλον ἢ Κίμων. Οὐ γὰρ ἀνῆκεν ἐκ τῆς
 15 Ἑλλάδος ἀπηλλαγμένον, ἀλλ', ὥσπερ ἐκ ποδὸς διώκων,
 πρὶν διαπνεῦσαι καὶ στῆναι τοὺς βαρβάρους, τὰ μὲν ἐπύρθεαι
 καὶ κατεστρέφετο, τὰ δ' ἀφίστη καὶ προσήγετο τοῖς Ἑλ-
 λησιν, ὥστε τὴν ἀπ' Ἰωνίας Ἀσίαν ἄχρι Παμφυλίας παν-
 τάπασι Περσικῶν ὅπλων ἐρρημῶσαι.

20 Ἦρχε μὲν τῶν βασιλικῶν νεῶν Τιθραύστης, τοῦ δὲ περ-
 σῆ, ὡς μὲν Ἐφορος λέγει, Φερενδάτης· Καλλισθένης δὲ
 Ἀριομάνδην τὸν Γωβρύου φησὶ κυριώτατον ὄντα τῆς δυ-
 νάμεως, παρὰ τὸν Εὐρυμέδοντα ταῖς ναυσὶ παρορμεῖν, οὐκ
 ὄντα μάχεσθαι τοῖς Ἑλλήσι πρόθυμον, ἀλλὰ προσδεχόμ-
 25 ενον ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλε-
 ούσας. Ταύτας φθῆναι βουλούμενος ὁ Κίμων ἀνήχθη,
 θιάζεσθαι παρεσκευασμένος, ἀν' ἐκόντες μὴ ναυμαχῶσιν.
 Οἱ δὲ πρῶτον μὲν, ὡς μὴ βιασθεῖεν, εἰς τὸν ποταμὸν
 εἰσωρμίσαντο, προσφερομένων δὲ τῶν Ἀθηναίων ἀντεξ-
 30 ἔπλευσαν, ὡς ἱστορεῖ Φανόδημος, ἑξακοσίαις ναυσὶν, ὡς δ'
 Ἐφορος, πεντήκοντα καὶ τριακοσίαις. Ἔργον δὲ κατὰ
 γοῦν τὴν θάλασσαν οὐδὲν ὑπ' αὐτῶν ἐπράχθη τῆς δυνάμ-
 εως ἄξιον, ἀλλ' εὐθύς εἰς τὴν γῆν ἀποστρέφοντες, ἐξέπι-
 τον οἱ πρῶτοι, καὶ κατέφευγον εἰς τὸ πεζὸν ἐγγὺς παρα-
 35 τεταγμένον· οἱ δὲ καταλαμβάνόμενοι διεφθείροντο μετὰ
 τῶν νεῶν.

Τῶν δὲ πεζῶν ἐπικαταβάντων πρὸς τὴν θάλασσαν, μέγα μὲν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν, καὶ κεκημηότας ἀκμήσι καὶ πολλαπλοσίοις ἐπάγειν τοὺς Ἕλληνας· ὅμως δὲ ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν ὁρῶν ἐπηρεζόμενους, καὶ προθύμους ὁμῶς χωρεῖν τοῖς βαρβάροις, ὁ ἀπεβίβαζε τοὺς ὀπλίτας ἐπὶ θερμοὺς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, μετὰ κρουγῆς καὶ ὁρόμου προσφερομένους. Ὑποστάντων δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχῃ συνέστη· καὶ τῶν Ἀθηναίων ἄνδρες ἀγαθοὶ καὶ τοῖς ἀξιώμασι πρῶτοι καὶ διαπρεπεῖς ἔπεσον· πολλῶν δ' ἀγῶνι τρεφόμενοι τοὺς βαρβάρους ἔκτεινον, εἰτα ἦρουν αὐτούς τε καὶ σκηρὰς παντοδαπῶν χρημάτων γεμούσας. Κίμων δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρᾳ μὲν δύο καθηρηκῶς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίᾳ, τὸ δ' ἐν Πλαταιαῖς ναυμαχίᾳ παρεληλυθὼς τρόπαιον, ἐπηγωνίσαστο 15 ταῖς νίκαις, καὶ τὰς ὀγδόηκοντα Φοινίσσας τριήρεις, αἱ τῆς μάχης ἀπελείφθησαν, Κύπρῳ προσβεβληκέναι πυθόμενος, διὰ τάχους ἔπλευσεν· οὐδὲν εἰδότες βέβαιον οὕτω περὶ τῆς μείζονος δυνάμεως τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἤδη καὶ μετεώρως ἐχόντων· ἣ καὶ μᾶλλον ἐκπλησ- 20 ἔντες, ἀπώλεσαν τὰς ναῦς ἀπάσας, καὶ τῶν ἀνδρῶν οἱ πλείστοι συνδιεφθάρησαν.

Τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἵππου μὲν ὁρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχεσθαι θαλάσ- 25 σης, ἔνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νηὶ καὶ χαλκεμβόλῳ μὴ πλέειν.

VI.

Extracts from the Life of Alcibiades.

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλὰς ἀνομοιότητας πρὸς αὐτὸ καὶ μεταβολὰς ἐπεδείξατο. Φύσει δὲ πολλῶν ὄντων καὶ μεγάλων παθῶν ἐν αὐτῷ, τὸ φιλόνηκον ἰσχυρότατον 30 ἦν, καὶ τὸ φιλόπρωτον, ὥς δηλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμασιν. Ἐν μὲν γὰρ τῷ παλαίῳ πιεζόμενος, ὑπὲρ τοῦ μὴ πεσεῖν ἀναγαγὼν πρὸς τὸ στόμα τὰ ἄμματα

τοῦ πιεζούντος, οἷος ἦν διαφαγεῖν τὰς χεῖρας. Ἀφέντος δὲ τὴν λαβὴν ἐκείνου, καὶ εἰπόντος, δάκνεις, ὦ Ἀλκιβιάδῃ, καθάπερ αἱ γυναῖκες· οὐκ ἔγωγε, εἶπεν, ἀλλ' ὥς οἱ λέοντες.

- 8 Ἐτι δὲ μικρὸς ὢν ἑπαίξεν ἀστραγάλοις ἐν τῷ στενωπῷ. Τῆς δὲ βολῆς καθηκούσης εἰς αὐτὸν, ἄμαξα φορτίων ἐπήει. Πρῶτον μὲν οὖν ἐκέλευε περιμεῖναι τὸν ἄγοντα τὸ ζεύγος· ὑπέπιπτε γὰρ ἡ βολὴ τῇ παρόδῳ τῆς ἀμάξης. Μὴ πειθομένου δὲ οἱ ἀγροικίαν, ἀλλ' ἐπάγοντος, οἱ μὲν ἄλλοι
10 παῖδες διέσχον, ὁ δ' Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύγους, καὶ παρατείνας ἑαυτὸν, ἐκέλευεν οὕτως, εἰ βούλεται, διεξελθεῖν· ὥστε τὸν μὲν ἀνθρώπου ἀνακροῦσαι τὸ ζεύγος ὀπίσω, δείσαντα, τοὺς δ' ἰδόντας ἐκπλαγῆναι καὶ μετὰ βοῆς συνδραμεῖν πρὸς αὐτόν.
- 15 Ἐπει δ' εἰς τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπήκουε διδασκάλοις ἐπιεικῶς, τὸ δ' αὐλεῖν ἔφενγεν ὥς ἀγεννὲς καὶ ἀνελεύθερον. Πλήκτρου μὲν γὰρ καὶ λύρας χρῆσιν οὐδὲν οὔτε σχήματος οὔτε μορφῆς ἐλευθέρῳ πρεπούσης διαφθεῖρειν, αὐλοὺς δὲ φυσῶντος ἀνθρώπου στόματι καὶ τοὺς
20 συνήθεις ἂν πάνυ μόλις διαγνῶναι τὸ πρόσωπον. Ἐτι δὲ τὴν μὲν λύραν τῷ χρωμένῳ συμφθέγγεσθαι καὶ συνάδειν, τὸν δ' αὐλὸν ἐπιστομίζειν καὶ ἀποφράττειν, ἐκάστου τὴν τε φωνὴν καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτωσαν οὖν, ἔφη, Θηβαίων παῖδες· οὐ γὰρ Ἰσασι διαλέγεσθαι· ἡμῖν δὲ
25 τοῖς Ἀθηναίοις, ὥς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηναῖα καὶ πατρῷος Ἀπόλλων ἐστίν· ὢν ἡ μὲν ἔρριψε τὸν αὐλόν, ὁ δὲ καὶ τὸν αὐλητὴν ἐξέδειρεν. Τοιαῦτα παίζων ἅμα καὶ σπουδάζων ὁ Ἀλκιβιάδης αὐτόν τε τοῦ μαθήματος ἀπέστησε καὶ τοὺς ἄλλους. Ταχὺ γὰρ διῆλθεν ὁ λόγος εἰς
30 τοὺς παῖδας, ὥς εὖ ποιῶν ὁ Ἀλκιβιάδης βδελύττοιτο τὴν αὐλητικὴν, καὶ χλευάζει τοὺς μανθάνοντας· ὅθεν ἐξέπεσε κομῶδῃ τῶν ἐλευθέρων διατριβῶν, καὶ προεπηλακίσθη παντάπασιν ὁ αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ θύρας ἦλθεν 35 αὐτοῦ. Πυνθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἑαυτὸν, ὅπως ἀποδώσει λόγον Ἀθηναίοις, ἀπῶν ὁ Ἀλκι

βιάδης, εἶτα, ἔφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν, ὥπως οὐκ ἀποδώσει λόγον Ἀθηναίοις;

Ἔτι δὲ μεिरάκιον ὦν, ἐστρατεύσατο τὴν εἰς Ποτίδαιαν στρατείαν, καὶ Σωκράτη σύσκηνον εἶχε, καὶ παραστάτην ἐν τοῖς ἀγῶσιν. Ἰσχυρᾶς δὲ γενομένης μάχης, ἡρίστευσαν μὲν ἀμφότεροι· τοῦ δ' Ἀλκιβιάδου τραύματι περιπεσόντος, ὁ Σωκράτης προέστη καὶ ἤμυνε, καὶ μάλιστα δὴ προδήλως ἔσωσεν αὐτὸν μετὰ τῶν ὅπλων. Ἐγίνετο μὲν οὖν τῷ δικαιοτάτῳ λόγῳ Σωκράτους τὸ ἀριστεῖον· ἐπεὶ δὲ οἱ στρατηγοὶ διὰ τὸ ἀξίωμα τῷ Ἀλκιβιάδῃ σπουδάζοντες ἐφαίνοντο περιθεῖναι τὴν δόξαν, ὁ Σωκράτης βουλόμενος αὐξεσθαι τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει στεφανοῦν ἐκεῖνον καὶ διδόναι τὴν πανοπλίαν.

Πρώτην δ' αὐτῷ πάροδον εἰς τὸ δημόσιον γενέσθαι λέγουσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ παριόντα, θορυβούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυθόμενον δὲ, χρημάτων ἐπίδοσιν γίνεσθαι, παρελθεῖν καὶ ἐπιδοῦναι· τοῦ δὲ δήμου κροτοῦντος καὶ βοῶντος, ὑφ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὀρτυγος, ὃν ἐτύγχανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυγόντος, ἔτι μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συνθηρᾶν ἀναστάντας, λαβεῖν δ' αὐτὸν Ἀντίοχον τὸν κυβερνήτην, καὶ ἀποδοῦναι· διὸ καὶ προσφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι.

Αἱ δ' ἵπποτροφίαι περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν ἀρμάτων· ἑπτὰ γὰρ ἄλλος σὺδεις καθῆκεν Ὀλυμπιάσιν ἰδιώτης, οὐδὲ βασιλεὺς, μόνος δ' ἐκεῖνος. Καὶ τὸ νικῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησὶν, ὁ δ' Εὐριπίδης, τρίτον, ὑπερβάλλει λαμπρότητι καὶ δόξῃ πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λέγει δ' ὁ Εὐριπίδης ἐν τῷ ῥήματι ταῦτα· Σε δ' αἰέσομαι, ὦ Κλεινίου παῖ· καλὸν ἂν νίκα· κάλλιστον δ' (ὃ μῆδεις ἄλλος Ἑλλάνων), ἄρματι πρῶτα δραμεῖν, καὶ δεύτερα καὶ τρίτα.

Ἐπεὶ δ' ἀφῆκεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μεिरάκιον

ὦν, τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε ὁπμαγωγὸς, ἀγῶνα δ' εἶχε πρὸς τε Φαίακα τὸν Ἑρασιστράτου, καὶ Νικίαν τὸν Νικηρέτου· τὸν μὲν, ἤδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἀριστον εἶναι δοκοῦντα· Φαίακα δ' ἀρχόμενον, ὥσπερ αὐτὸς, αὐξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τ' ἄλλοις καὶ περὶ τὸν λόγον. Ἐντευκτικὸς γὰρ ἰδίᾳ καὶ πεθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἀγῶνας ἐν δῆμῳ δυνατός. Ἦν γὰρ, ὡς Εὐπολὶς φησι,

Λαλεῖν ἀριστος, ἀδυνατώτατος λέγειν.

- Ἦν δέ τις Ὑπέρβολος Περιθόιδης, οὐ μέμνηται μὲν ὡς ἀνθρώπου πονηροῦ καὶ θουκυδίδης, τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι διατριβήν, ἀεὶ σκωπτόμενος ἐν τοῖς θεάτροις, παρείχεν. Ἄτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν, καὶ ἀπαθῆς ὦν, ὀλιγωρία δόξης, οὐδενὶ μὲν ἤρεσκεν, ἐχρήτο δ' αὐτῷ πολλάκις ὁ δῆμος, ἐπιθυμῶν προπηλακίζειν τοὺς ἐν ἀξιώματι καὶ συκοφαντεῖν. Ἀναπεισθεῖς οὖν ὑπ' αὐτοῦ τότε, τὸ δοτρακὸν ἐπιφέρειν ἐμελλεν, ᾧ κολουόντες ἀεὶ τὸν προὔχοντα δόξη καὶ δυνάμει τῶν πολιτῶν ἐλαύνουσι, παραμυθούμενοι τὸν φθόνον μᾶλλον ἢ τὸν φόβον.
- Ἐπεὶ δὲ δῆλον ἦν, ὅτι ἐνὶ τῶν τριῶν τὸ δοτρακὸν ἐποίσουσι, συνήγαγε τὰς στάσεις εἰς ταῦτόν ὁ Ἀλκιβιάδης, καὶ, διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ Ὑπερβόλου τὴν δοτρακοφορίαν ἔτρεψεν.

VII.

Death of Alcibiades.

- Ἀθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστορῆ-
 25 θέντας. Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ Δύσανδρος ἀνδράσι τριάκοντα παρέδωκε τὴν πόλιν, οἷς οὐκ ἐχρήσαντο σῶζεσθαι δυνάμενοι λογισμοῖς, ἀπολωλότων ἤδη τῶν πραγμάτων, συνίεσαν, ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἁμαρτίας αὐτῶν καὶ ἀγνοίας· ὧν μεγίστην
 30 ἐποίουντο τὴν δευτέραν πρὸς Ἀλκιβιάδην ὀργήν. Ἀπεφρίφη γὰρ οὐδὲν ἀδικῶν αὐτὸς, ἀλλ' ὑπῆν ἔτη χαλεπήσαντες ὀλίγας ἀποβαλόντι ναῦς αἰσχυρῶς, αἰσχίον αὐτοῖ τὸν ἐρά-

τιστον καὶ πολεμικώτατον ἀφείλοντο τῆς πόλεως στρατηγόν. Ἐτι δ' οὖν ὅμως ἐκ τῶν παρόντων ἀνέφερε τις ἐλπίς ἀνδρᾶ, μὴ παντάπασιν ἔρρειν τὰ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος. Οὐτε γὰρ πρότερον ἠγάπησε φεύγων ἀπραγμόνως ζῆν καὶ μεθ' ἡσυχίας, οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν ἱκανῶς ἔχει, περιύφεται Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα παροικνοῦντας. Ταῦτα δ' οὐκ ἦν ἄλογον ὀνειροπαλεῖν οὕτω τοὺς πολλοὺς, ὅποτε καὶ τοῖς τριάκοντα φροντίζειν ἐπῆει καὶ διαπνύεσθαι, καὶ λόγον ἔχειν πλείστον ὢν ἐκείνος ἔπραττε 10 καὶ διανοεῖτο. Τέλος δὲ Κριτίας ἐδίδασκε Λύσανδρον, ὥς οὐκ ἔσται, Ἀθηναίων δημοκρατουμένων, ἀσφαλῶς ἄρχειν Λακεδαιμονίοις τῆς Ἑλλάδος. Ἀθηναίους δὲ, κἂν πρῶως πάνυ καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχωσιν, οὐκ ἑάσει ζῶν Ἀλκιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθεστῶτων. Οὐ μὴν 15 ἐπίσθη γε πρότερον τούτοις ὁ Λύσανδρος, ἢ παρὰ τῶν οἰκοι τελῶν σκυτάλην ἐλθεῖν, κελεύουσιν ἐκποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην· εἴτε κάκεινων φοβηθέντων τὴν ὀξύτητα καὶ μεγαλοπραγμοσύνην τοῦ ἀνδρός, εἴτε τῷ Ἀγιδί χαριζομένων. 20

Ὡς οὖν ὁ Λύσανδρος ἐπεμψε πρὸς τὸν Φαρνάβαζον ταῦτα πράττειν κελεύων, ὁ δὲ Μαγαβί τε τῷ ἀδελφῷ καὶ Σουσαμίδρῃ τῷ θείῳ προσέταξε τὸ ἔργον, ἔτυχε μὲν ἐν κώμῃ τινὶ τῆς Φρυγίας ὁ Ἀλκιβιάδης τότε διαιτῶμενος, ἔχων Τιμάνδραν μετ' αὐτοῦ τὴν ἑταίραν.—Οἱ δὲ πεμφθέν- 25 τες πρὸς αὐτὸν οὐκ ἐτόλμησαν εἰσελθεῖν, ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐνεπίμπρασαν. Αἰσθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἱματίων τὰ πλείστα καὶ τῶν στρωμάτων συναγαγὼν, ἐπέρριψε τῷ πυρί. Τῇ δ' ἀριστερᾷ χειρὶ τὴν ἑαυτοῦ χλαμύδα περιελίξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ 30 ἐγχειρίδιον, ἐξέπεσεν ἀπαθῆς ὑπὸ τοῦ πυρός, πρὶν ἢ διαφλέγεσθαι τὰ ἱμάτια, καὶ τοὺς βαρβάρους ὀφθεῖς διεσκέδασεν. Οὐδεὶς γὰρ ὑπέμεινεν αὐτὸν, οὐδ' εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἐβαλλον ἀκοντίαις καὶ τοξεύμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, 35 ἢ Τιμάνδρα τὸν νεκρὸν ἀνείλετο, καὶ τοῖς αὐτῆς περι-

βαλοῦσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν παρόντων ἐκῆδενσε λαμπρῶς καὶ φιλοτίμως.

VIII. PERICLES.

Beginning of the Peloponnesian War.

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακε-
 δαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως
 5 ἡγουμένου, καὶ δηϊοῦντες τὴν χώραν προῆλθον εἰς Ἀχαρ-
 νὰς, καὶ κατεστρατοπέδευσαν, ὡς τῶν Ἀθηναίων οὐκ
 ἀνεξομένων, ἀλλ' ὑπ' ὀργῆς καὶ φρονήματος διαμαχομέν-
 ων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἐφαίνετο πρὸς
 10 ἑξακισμυρίους Πελοποννησίων καὶ Βοιωτῶν ὀπλίτας (τοσ-
 οῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς
 τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσ-
 θαι, καὶ δυσπαθοῦντας πρὸς τὰ γινόμενα, κατεπράυνε
 λέγων, ὡς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται
 ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις τυχεῖν οὐ ῥάδιόν
 15 ἔστι. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνῆγε, δεδιὼς
 βιασθῆναι παρὰ γνώμην, ἀλλ' ὥσπερ νεὼς κυβερνήτης,
 ἀνέμον κατιόντος ἐν πελάγει, θέμενος εὐ πάντα καὶ κατα-
 τεύνας τὰ ὅπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπι-
 βατῶν ναυτιῶντων καὶ φοβουμένων ἑάσας, οὕτως ἐκεῖνος,
 20 τὸ τ' ἄστυ συγκλείσας, καὶ καταλαβὼν πάντα φυλακαῖς
 πρὸς ἀσφάλειαν, ἐχρήτο τοῖς αὐτοῦ λογισμοῖς, βραχέα
 φροντίζων τῶν καταβοώντων καὶ δυσχεραίνοντων. Καίτοι
 πολλοὶ μὲν αὐτοῦ τῶν φίλων δεόμενοι προσέκειντο, πολ-
 λοι δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες· πολ-
 25 λοι δ' ἦδον ῥήματα καὶ σκώμματα πρὸς αἰσχύνην, ἐφρυβρίζ-
 οντες αὐτοῦ τὴν στρατηγίαν, ὡς ἀνάνδρον καὶ προἰεμένην
 τὰ πράγματα τοῖς πολεμίοις. Ἐπεφύετο δὲ καὶ Κλέων,
 ἥδη διὰ τῆς πρὸς ἐκεῖνον ὀργῆς τῶν πολιτῶν πορευόμενος
 ἐπὶ τὴν δημαγωγίαν.
 30 Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς,
 ἀλλὰ πρῶτος καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν
 ὑφιστάμενος, καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον
 στόλον ἐκπέμπων, αὐτὸς οὐ συνεξέπλευσεν, ἀλλ' ἔμεινεν

οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύων δὲ τοὺς πολλοὺς, ὅλως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρημάτων ἀνελάμβανε, καὶ κληρουχίας ἀνέγραφεν. Αἰγινήτας γὰρ ἐξελάσας ἀπαντας, διένειμε τὴν νῆσον Ἀθηναίων τοῖς 5 λαχοῦσιν. Ἦν δὲ τις παρηγορία καὶ ἀφ' ὧν ἔπασχον οἱ πολέμοι. Καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον, χώραν τε πολλὴν, κώμας τε καὶ πόλεις μικρὰς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν εἰς τὴν Μεγαρικὴν, ἔφθειρε πᾶσαν. Ἦι καὶ δῆλον ἦν, ὅτι πολλὰ μὲν ὀρῶντες 10 κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπ' ἐκείνων ἐκ θαλάσσης, οὐκ ἂν εἰς μῆκος πολέμου τοσοῦτον προὔβησαν, ἀλλὰ ταχέως ἀπείπον, ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς προηγόρευσεν, εἰ μὴ τι δαιμόνιον ὑπεκναντιώθη τοῖς ἀνθρωπίνους λογισμοῖς.

15

IX.

Death of Pericles.

Τοῦ Περικλέους ἤδη πρὸς τῷ τελευτᾷ ὄντος, περικαθήμενοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες, λόγον ἐποιοῦντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλῆθος. Ἐννέα γὰρ ἦν ἃ στρατηγῶν καὶ νικῶν ἔστη- 20 σεν ὑπὲρ τῆς πόλεως. Ταῦτα, ὥς οὐκέτι συνιέντος, ἀλλὰ καθηρημένου τὴν αἰσθησιν αὐτοῦ, διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐτύγχανε τὸν νοῦν προσεσχηκῶς, καὶ φθεγξάμενος εἰς μέσον, ἔφη θαυμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ μνημονεύουσιν, ἃ καὶ πρὸς τύχην 25 ἐστὶ κοινὰ, καὶ γέγονεν ἤδη πολλοῖς στρατηγοῖς· τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν. Οὐδεὶς γὰρ, ἔφη, δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο.

Θαυμαστός οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικειᾶς καὶ πραότητος, ἦν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχ- 30 θεΐαις διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὐτοῦ καλῶν ἡγεῖτο βέλτιστον εἶναι τὸ μήτε φθόνῳ, μήτε θυμῷ

χαρίσασθαι μηδὲν ἀπὸ τηλικαύτης δυνάμεως, μηδὲ χρήσασθαι τινι τῶν ἐχθρῶν ὥς ἀνηκέστῳ.

X.

End of the Peloponnesian War, and the Taking of Athens.

Ἐκ δὲ τούτου πλέων ὁ Λύσανδρος ἐπὶ τὰς πόλεις, Ἀθηναίων μὲν οἷς ἐπιτύχοι, ἐκέλευε πάντας εἰς Ἀθήνας
 5 ἀπιέναι· φείσεσθαι γὰρ οὐδενός, ἀλλ' ἀποσφάζειν, ὃν ἂν
 ἔξω λάβῃ τῆς πόλεως. Ταῦτα δ' ἐπραττε καὶ συνήλαινε
 ἅπαντας εἰς τὸ ἄστυ, βουλόμενος ἐν τῇ πόλει ταχὺ λιμὸν
 ἰσχυρὸν γενέσθαι καὶ σπάνιν, ὅπως μὴ πράγματα παρά-
 σχοιεν αὐτῷ τὴν πολιορκίαν εὐπόρως ὑπομένοντες. Κατα-
 10 λύων δὲ τοὺς δῆμους, καὶ τὰς ἄλλας πολιτείας, ἓνα μὲν ἄρ-
 μοστήν ἐκάστη Λακεδαιμόνιον κατέλιπε, δέκα δ' ἄρχοντας
 ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν ἑταιριῶν.
 Καὶ ταῦτα πράττων ὁμοίως ἐν τε ταῖς πολεμίαις καὶ ταῖς
 συμμάχοις γεγενημέναις πόλεσι, παρέπλει σχολαίως, τρόπ-
 15 οῦν τινὰ κατασκευαζόμενος ἑαυτῷ τὴν τῆς Ἑλλάδος ἡγεμ-
 ονίαν. Οὔτε γὰρ ἀριστίνδην οὔτε πλουτίνδην ἀπεδείκ-
 νυε τοὺς ἄρχοντας, ἀλλ' ἑταιρίαις καὶ ξενίαις χαριζόμε-
 νος τὰ πράγματα, καὶ κυρίους ποιῶν τιμῆς τε καὶ κολάσ-
 εως, πολλαῖς δὲ παραγινόμενος αὐτὸς σφαγαῖς, καὶ συν-
 20 ἐβάλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ ἐπιεικὲς ἐδίδου
 τοῖς Ἕλλησι δεῖγμα τῆς Λακεδαιμονίων ἀρχῆς. Ἀλλὰ
 καὶ ὁ κωμικὸς θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων τοὺς
 Λακεδαιμονίους ταῖς καπηλίαις, ὅτι τοὺς Ἕλληνας ἡδισ-
 τον ποτὸν τῆς ἐλευθερίας γεύσαντες, ὅξος ἐνέχεαν. Εὐ-
 25 θύς γὰρ ἦν τὸ γεῦμα δυσχερὲς καὶ πικρὸν, οὔτε τοὺς
 δῆμους κυρίους τῶν πραγμάτων ἑῶντος εἶναι τοῦ Λυσάν-
 δρου, καὶ τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλονεικοτά-
 τοις τὰς πόλεις ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προσέμ-
 30 ψας εἰς Λακεδαίμονα τοὺς ἀπαγγελοῦντας, ὅτι προσπλεῖ
 μετὰ νεῶν διακοσίων, συνέμξε περὶ τὴν Ἀττικὴν Ἀγιδί
 καὶ Πανσανίᾳ, τοῖς βασιλεῦσιν, ὥς ταχὺ συναιρήσων τὴν
 πόλιν. Ἐπεὶ δ' ἀντεῖχον οἱ Ἀθηναῖοι, λαβὼν τὰς ναῦς

πάλιν εἰς Ἀσίαν διεπέρασε, καὶ τῶν μὲν ἄλλων πόλεων ὁμαλῶς ἀπασῶν κατέλυε τὰς πολιτείας, καὶ καθίστη δεκα-
 θαρχίας, πολλῶν μὲν ἐν ἐκάστῃ σφαττομένων, πολλῶν δὲ
 φευγόντων, Σαμίους δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς
 φυγάσι τὰς πόλεις.—Ἡδὴ δὲ τοὺς ἐν ἄστει κακῶς ἔχειν ὁ
 ὑπὸ λιμοῦ πυνθανόμενος, κατέπλευσεν εἰς τὸν Πειραιᾶ·
 καὶ παρεστήσατο τὴν πόλιν, ἀναγκασθεῖσαν ἐφ' οἷς ἐκεῖνος
 ἐκέλευε, ποιήσασθαι τὰς διαλύσεις.

Ὁ δ' οὖν Λύσανδρος, ὡς παρέλαβε τὰς τε ναῦς ἀπάσας,
 πλὴν δώδεκα, καὶ τὰ τεῖχῃ τῶν Ἀθηναίων, ἕκτῃ ἐπὶ 15
 δεκάτῃ Μουνυχιῶνος μηνός, ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι
 ναυμαχίαν ἐνίκων τὸν βάρβαρον, ἐβούλευσεν εὐθύς καὶ
 τὴν πολιτείαν μεταστῆσαι. Δυσπειθῶς δὲ καὶ τραχέως
 φερόντων, ἀποστείλας πρὸς τὸν δῆμον, ἔφη, τὴν πόλιν
 εἰληφέναι παρασπονδοῦσαν· ἐστάναι γὰρ τὰ τεῖχῃ, τῶν 15
 ἡμερῶν, ἐν αἷς ἔδει καθηρῆσθαι, παρωχημένων· ἑτέραν
 οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐτῶν, ὡς τὰς ὁμο-
 λογίας λελυκότων. Ἐνιοὶ δὲ καὶ προτεθῆναι φασιν ὡς
 ἀληθῶς ὑπὲρ ἀνδραποδισμοῦ γνώμην ἐν τοῖς συμμαχοῖς·
 ὅτε καὶ τὸν Θηβαῖον Ἐρίανθον εἰσηγήσασθαι, τὸ μὲν 20
 ἄστυ κατασκάψαι, τὴν δὲ χώραν ἀνεῖναι μηλόβοτον. Εἵτα
 μέντοι συνουσίας γενομένης τῶν ἡγεμόνων, καὶ παρὰ
 πότον τινὸς Φωκέως ἄσαντος ἐκ τῆς Εὐριπίδου Ἠλέκτρας
 τὴν πάροδον, ἥς ἡ ἀρχή,

Ἀγαμέμνωνος ὦ κόρα, ἤλυθον, Ἠλέκτρα, 25
 Ποτὶ σὰν ἀγρότειραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σχέτλιον ἔργον, τὴν
 οὕτως εὐκλεᾶ καὶ τοιούτους ἄνδρας φέρουσιν ἀνελεῖν
 καὶ διεργάσασθαι πόλιν.

Ὁ δ' οὖν Λύσανδρος, ἐνδόντων τῶν Ἀθηναίων πρὸς 30
 πάντα, πολλὰς μὲν ἐξ ἄστεος μεταπεμφάμενος αὐλητρί-
 δας, πάσας δὲ τὰς ἐν τῷ στρατοπέδῳ συναγαγὼν, τὰ τεῖχῃ
 κατέσκαπτε, καὶ τὰς τριήρεις κατέφλεγε πρὸς τὸν αὐλὸν
 ἐστεφανωμένων καὶ παιζόντων ἅμα τῶν συμμαχῶν, ὡς
 ἐκείνην τὴν ἡμέραν ἄρχουσιν τῆς ἐλευθερίας Εὐθύς δὲ 3

καὶ τὰ περὶ τὴν πολιτείαν ἐκίνησε, τριάκοντα μὲν ἐν ἄσπαι, δέκα δ' ἐν Πειραιεῖ καταστήσας ἄρχοντας, ἐμβαλὼν δὲ φρουρὰν εἰς τὴν ἀκρόπολιν, καὶ Καλλίβιον ἄρμοστήν, ἄνδρα Σπαρτιάτην, ἐπιστήσας. Ἐπεὶ δὲ οὗτος Αὐτόλυκον τὸν ἀθλητὴν, τὴν βακτηρίαν διαράμενος, παιοειν ἐμελλεν, ὁ δὲ, τῶν σκελῶν συναράμενος, ἀνέτρεψεν αὐτόν, οὐ συνηγανάκτησεν ὁ Λύσανδρος, ἀλλὰ καὶ ἐπετίμησε, φήσας, οὐκ ἐπίστασθαι τὸν Καλλίβιον ἐλευθέρων ἄρχειν. Ἀλλὰ τὸν Αὐτόλυκον οἱ τριάκοντα, τῷ Καλ-
10 λιβίῳ χαριζόμενοι, μικρὸν ὕστερον ἀνεΐλον.

XI. PHOCION.

Φωκίωνα οὔτε γελάσαντά τις, οὔτε κλαύσαντα ῥοδίως Ἀθηναίων εἶδεν, οὐδ' ἐν βαλανείῳ δημοσιεύοντι λουσάμενον, οὐδ' ἐκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι περιβεβλημένος. Ἐπεὶ κατὰ γε τὴν χώραν καὶ τὰς στρα-
15 εῖας ἀνυπόδητος ἀεὶ καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψυχὸς ὑπερβάλλον εἴη καὶ δυσκαρτέρητον, ὥστε καὶ παίζοντας ἤδη τοὺς στρατευομένους σύμβολον μεγάλου ποιεῖσθαι χειμῶνος ἐνδεδυμένον Φωκίωνα.

Τῷ δ' ἦθει προσηνέστατος ὢν καὶ φιλανθρωπότατος, ἀπὸ τοῦ προσώπου δυσσύμβολος ἐφαίνετο καὶ σκυθρωπός, ὥστε μὴ ῥοδίως ἂν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ἀσυνήθων. Διὸ καὶ Χάρητί ποτε πρὸς τὰς ὀφρῦς αὐτοῦ λέγοντι, τῶν Ἀθηναίων ἐπιγελώντων, οὐδὲν, εἶπεν, αὕτη ὑμᾶς λελύπηκεν ἡ ὀφρὺς· ὁ δὲ τούτων γέλως πολλὰ κλαύσαι
25 τὴν πόλιν πεποίηκεν.

Ὁ Φωκίωνος λόγος πλεῖστον ἐν ἐλαχίστῃ λέξει νῦν εἶχε. Καὶ πρὸς τοῦτ' ἔοικεν ἀπιδῶν ὁ Σφήττιος Πολύευκτος εἰπεῖν, ὅτι ῥήτωρ μὲν ἄριστος εἴη Δημοσθένης, εἰπεῖν δὲ δεινότατος ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν
30 ἄλλων κατεφρόνει πολὺ ῥητόρων, ἀνισταμένου δὲ Φωκίωνος, εἰώθει λέγει· ἄτρεμα πρὸς τοὺς φίλους, ἢ τῶν ἐμῶν λόγων κοπίς πάρεστιν. Ἀλλὰ τοῦτο μὲν ἴσως πρὸς τὸ ἦθος ἀνοιστέον. Ἐπεὶ καὶ ῥῆμα καὶ νεῦμα μόνον ἀνδρὸς ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντίρροτον ἔχει
35 πίστιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ νησιῶται τοὺς Ἀθήνηθεν ἀποστόλους, ἑτέρου μὲν ἐκπλέοντος στρατηγού, πολεμίους νομίζοντες, ἐφράγγυντο τείχη, καὶ λιμένας ἀπεχώρουνσαν, καὶ κατεκόμιζον ἀπὸ τῆς χώρας εἰς τὰς πόλεις βοσκήματα, καὶ ἀνδράποδα, καὶ γυναῖκας, καὶ 5 παῖδας· εἰ δὲ Φωκίων ἡγοῖτο, πόρρω ναυσὶν ἰδίαις ἀπαντῶντες ἐστεφανωμένοι, καὶ χαίροντες, ὡς αὐτοὺς κατήγον.

Ἦδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεωμένων παντάπασι, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἕτερον ἐπὶ τὸν πόλεμον ἡρημένων, ὡς κατέπλευσεν ἀπὸ 10 τῶν νήσων, πρῶτον μὲν ἐπειθε τὸν δῆμον, εἰρηνικῶς ἔχοντος τοῦ Φιλίππου, καὶ φοβουμένου τὸν κίνδυνον, ἰσχυρῶς δέχεσθαι τὰς διαλύσεις· καὶ τινὸς ἀντικρούσαντος αὐτῷ τῶν εἰωθότων συκοφαντεῖν, καὶ εἰπόντος, σὺ δὲ τολμᾷς, ὦ Φωκίων, ἀποτρέπειν Ἀθηναίους ἤδη τὰ 15 ὅπλα διὰ χειρῶν ἔχοντας; ἐγὼ γε, εἶπε, καὶ ταῦτ' εἰδὼς, ὅτι, πολέμου μὲν ὄντος, ἐγὼ σοῦ, εἰρήνης δὲ γενομένης, σὺ ἐμοῦ ἄρξεις. Ὡς δ' οὐκ ἐπειθεν, ἀλλ' ὁ Δημοσθένης ἐκράτει, κελεύων ὡς πόρρωτάτω τῆς Ἀττικῆς θέσθαι μάχην τοὺς Ἀθηναίους· ὦ τᾶν, ἔφη, μὴ, ποῦ μαχώμεθα, 20 σκοπῶμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται μακρὰν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν αἰεὶ δεινὸν ἐγγὺς πάρεστι.

Συνεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡσυχίας ὀρέγεται, θέσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθέσθαι πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. 25 Καὶ πολλὰ καὶ πρὸς τὴν Ἀλεξάνδρου φύσιν καὶ βούλησιν εὐστόχως εἰπὼν, οὕτω μετέβαλε καὶ κατεπράυνεν αὐτὸν, ὥστ' εἰπεῖν, ὅπως προσέξουσιν τὸν νῦν Ἀθηναῖοι τοῖς πράγμασιν, ὡς, εἰ τι γένοιτο περὶ αὐτὸν, ἐκείνοις ἄρχειν προσήκον. Ἰδίᾳ δὲ τὸν Φωκίωνα παιησάμενος αὐτοῦ 30 φίλον καὶ ξένον, εἰς τοσαύτην ἔθετο ἡμῆν, δσην εἶχον ὀλίγοι τῶν αἰεὶ συνόντων. Ὁ γοῦν Δοῦρις εἰρηκεν, ὡς μέγας γενόμενος, καὶ Δαρείου κρατήσας, ἀφείλε τῶν ἐπιστολῶν τὸ Χαίρειν, πλὴν ἐν δσαις ἔγραφε Φωκίῳ. Τοῦτον δὲ μόνον μετὰ τοῦ Χαίρειν προσηγόρευε.

Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενον ἔστιν, ὅτι ὠρεὰν αὐτῷ κατέπεμψεν ἑκατὸν τάλαντα. Τούτων κομισθέντων εἰς Ἀθήνας, ἠρώτησεν ὁ Φωκίων τοὺς φέροντας, τί δὴ ποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ
 5 τοσαῦτα δίδωσιν Ἀλέξανδρος; Εἰπόντων δ' ἐκείνων, ὅτι σὲ κρίνει μόνον ἄνδρα καλὸν καὶ ἀγαθόν· οὐκοῦν, εἶπεν ὁ Φωκίων, ἑασάτω με καὶ δοκεῖν αἰεὶ καὶ εἶναι τοιοῦτον. Ὡς δ' ἀκολοθήσαντες εἰς οἶκον αὐτῷ πολλὴν ξύρων εὐτέλειαν, τὴν μὲν γυναῖκα μάπτουσιν, ὁ δὲ Φωκίων αὐτὸς
 10 ἀνιμῆσας ὕδωρ ἐκ τοῦ φρέατος ἀπενίπτειτο τοὺς πόδας, ἔτι μᾶλλον ἐνέκειντο, καὶ ἡγανάκτουν, δευνὸν εἶναι λέγοντες, εἰ φίλος ὢν τοῦ βασιλέως οὕτω διαιτῆσεται πονηρῶς. Ἰδὼν οὖν ὁ Φωκίων πένητα πρεσβύτην, ἐν τριβωνίῳ ῥυπαρῷ πορευόμενον, ἠρώτησεν, εἰ τούτου χεῖρονα νομίζ-
 15 οῦσιν αὐτόν· εὐφημεῖν δ' ἐκείνων δοσμένων, καὶ μὴν οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ζῇ, καὶ ἀρκεῖται. Τὸ δ' ὅλον; ἢ μὴ χρώμενος, ἔφη, μάτην ἔξω τοσοῦτον χρυσίον, ἢ χρώμενος, ἐμάντων ἅμα κάκεινον διαβαλῶ πρὸς τὴν πόλιν. Οὕτω μὲν οὖν ἐπανήλθε πάλιν τὰ χρήματα ἐξ
 20 Ἀθηνῶν, ἐπιδείξαντα τοῖς Ἑλλήσι πλουσιώτερον τοῦ διδόντος τοσαῦτα τὸν μὴ δεόμενον.

XII.

Phocion's Condemnation and Death.

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθήνας ἀνῆγε, λόγῳ μὲν κριθησομένους, ἔργῳ δὲ ἀποθανεῖν κατακεκριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπη-
 25 ρόν, ἐφ' ἡμάξαις κομιζομένων αὐτῶν διὰ τοῦ Κεραμεικοῦ πρὸς τὸ θέατρον. Ἐκεῖ γὰρ αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συνεῖχεν, ἄχρις οὗ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, οὗ δούλον, οὗ ξένον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ
 30 θέατρον παρασχόντες. Ἐπεὶ δ' ἡ ἐπιστολὴ τοῦ βασ.λ. εἰς ἀνεγνώσθη, λέγοντος, αὐτῷ μὲν ἐγνώσθαι προδότας γεγονέναι τοὺς ἄνδρας, ἐκείνοις δὲ δίδόναι τὴν κρίσιν, ἐλευθέρους ἢ δὴ καὶ ἀντενόμοις οὔσι, καὶ τοὺς ἄνδρας ὁ

Κλείτος εισηγάγεον, οἱ μὲν βέλτιστοι τῶν πολιτῶν, ὁφθέν-
τος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ κάτω κύνφαντα
ἐδόκρουν· εἰς δ' ἀναστὰς ἐτόλμησεν εἰπεῖν, ὅτι τηλικ-
αύτην κρίσιν ἐγκεχειρικότος τῷ δήμῳ τοῦ βασιλέως, καλ-
ῶς ἔχει τοὺς δούλους καὶ τοὺς ξένους ἀπελθεῖν ἐκ τῆς
ἐκκλησίας. Οὐκ ἀνασχομένων δὲ τῶν πολλῶν, ἀλλ' ἀνα-
κραγόντων βάλλειν τοὺς ὀλιγαρχικοὺς καὶ μισοδήμους,
ἄλλος μὲν οὐδεὶς ὑπὲρ τοῦ Φωκίωνος ἐπεχείρησεν εἰπεῖν,
αὐτὸς δὲ χαλεπῶς καὶ μόλις ἐξακουσθεὶς, πότερον, εἰπεν,
ἀδίκως ἢ δικαίως ἀποκτεῖναι βούλεσθε ἡμᾶς; Ἀποκρι- 10
ντων δὲ τινων, ὅτι δικαίως· καὶ τοῦτο, ἔφη, πῶς
γνώσεσθε, μὴ ἀκούσαντες; Ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον,
ἐγγυτέρω προσελθὼν, ἐγὼ μὲν, εἶπεν, ἀδικεῖν ὁμολογῶ,
καὶ θανάτου τιμῶμαι τὰ πεπολιτευμένα ἐμαυτῷ· τούτους
δ', ἄνδρες Ἀθηναῖοι, διὰ τί ἀποκτενεῖτε, μὴδὲν ἀδικοῦν 15
τας; Ἀποκρινομένων δὲ πολλῶν, ὅτι σοὶ φίλοι εἰσίν·
ὁ μὲν Φωκίων ἀποστὰς ἡσυχίαν ἤγεν· ὁ δ' Ἀγνωνίδης
ψήφισμα γεγραμμένον ἔχων ἀνέγνω, καθ' ὃ τὸν δῆμον
ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν·
τοὺς δ' ἄνδρας, ἃν καταχειροτονηθῶσιν, ἀποθνήσκειν. 20

Ἀναγνωσθέντος δὲ τοῦ ψηφίσματος, ἤξιουν τινὲς προ-
γράφειν, ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν
τροχὸν εἰσφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσέταττον.
Ὁ δ' Ἀγνωνίδης καὶ τὸν Κλείτον ὁρῶν δυσχεραίνοντα,
καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μαρὸν ἡγούμενος, 25
ὅταν, ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ὧ
ἄνδρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν· περὶ δὲ Φω-
κίωνος οὐδὲν ἐγὼ γράφω τοιοῦτον. Ἐνταῦθα τῶν ἐπι-
εικῶν τις ὑπεφώνησεν· ὀρθῶς γε σὺ ποῶν· ἂν γὰρ
Φωκίωνα βασανίσωμεν, σὲ τί ποιήσομεν; Ἐπικυρωθέντος 30
δὲ τοῦ ψηφίσματος, καὶ τῆς χειροτονίας ἀποδοθείσης,
οὐδεὶς καθήμενος, ἀλλὰ πάντες ἐξαναστάντες, οἱ δὲ πλεί-
στοι καὶ στεφανωσάμενοι, κατεχειροτόνησαν αὐτῶν θάνα-
τον. Ἦσαν δὲ σὺν τῷ Φωκίῳ Νικοκλῆς, Θούδιππος,
Ἡγῆμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως, καὶ 35

Καλλιμέδοντος, καὶ Χαρικλέους, καὶ τινων ἄλλων ἀπο-
των κατεψηφίσθη θάνατος.

Ὡς οὖν διαλύσαντες τὴν ἐκκλησίαν ἦγον εἰς τὸ δεσ-
μωτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν
5 φίλων αὐτοῖς καὶ οἰκείων, ὀδυρόμενοι καὶ καταθρηνοῦντες
ἐβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἷον ὅτε στρατηγῶν
ἀπ' ἐκκλησίας προϋπέμπετο βλέποντες, ἐθαύμαζον τὴν
ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δ' ἐχθροὶ
κακῶς ἔλεγον παρατρέχοντες· εἰς δὲ καὶ προσέπτυσεν
10 ἐξεναντίας προσελθών. Ὅτε καὶ τὸν Φωκίωνα λέγεται
βλέψαντα πρὸς τοὺς ἄρχοντας εἰπεῖν· οὐ παύσει τις
ἀσχημονοῦντα τοῦτον; Ἐπεὶ δὲ Θουδίππος ἐν τῷ δεσ-
μωτηρίῳ γενόμενος, καὶ τὸ κῶνειον ὁρῶν τριβόμενον,
ἡγανάκτει, καὶ κατέκλαιε τὴν συμφορὰν, ὥς οὐ προσηκόν
15 τως τῷ Φωκίῳ συναπολλύμενος, εἰτ' οὐκ ἀγαπᾷς, εἶπεν,
ὅτι μετὰ Φωκίωνος ἀποθνήσκεις; Ἐρομένου δὲ τινος τῶν
φίλων, εἴ τι πρὸς Φῶκον λέγει, τὸν υἱόν; πάνν μὲν οὖν,
ἔφη, λέγω μὴ μνησικακεῖν Ἀθηναίοις.

Πεπωκότων δὲ ἡδὴ πάντων τὸ κῶνειον, τὸ φάρμακον
20 ἐπέλιπε, καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ
λάβοι δώδεκα δραχμὰς, ὅσου τὴν ὀλκὴν ὠνεῖται. Χρόνοι
δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῷ
φίλων καὶ εἰπών, ἢ μὴδὲ ἀποθανεῖν Ἀθήνησι δωρεάν
ἔστιν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον.

25 Ἦν δ' ἡμέρα μηνὸς Μουνυχιῶνος ἐνάτη ἐπὶ δέκα, καὶ
τῷ Διὶ τὴν πομπὴν πέμποντες οἱ ἱππεῖς παρεξήσαν. Ὡν
οἱ μὲν ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας
δεδακρυμένοι τῆς εἰρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ
παντάπασιν ὡμοῖς καὶ διεφθαρμένοις ὑπ' ὀργῆς καὶ φθύνου
30 τὴν ψυχὴν, ἀνοσιώτατον γεγονέναι, τὸ μὴδ' ἐπισχεῖν τῇ
ἡμέραν ἐκείνην, μὴδὲ καθαρεῦσαι δημοσίου φόνου τῇ
πόλιν ἑορτάζουσαν.

Οὐ μὴν ἀλλ' ὥσπερ ἐνδεέστερον ἡγωνισμένοις τοῖς
ἐχθροῖς ἔδοξε καὶ τὸ σῶμα τοῦ Φωκίωνος ἐξορίσαι, καὶ
35 μὴδὲ πῦρ ἐναῦσαι μὴδένα πρὸς τὴν ταφὴν Ἀθηναίων. Δι' ὃ
φίλος μὲν οὐδεὶς ἐτόλμησεν ἄψασθαι τοῦ σώματος· Κω-
νωπίων δὲ τις, ὑπουργεῖν εἰδισμένους τὰ τοιαῦτα μισθοῦ.

κομισθέντα τὸν νεκρὸν ὑπὲρ τὴν Ἑλευσίνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, ἔκαυσεν. Ἡ δὲ Μεγαρικὴ γυνὴ παροῦσα μετὰ τῶν θεραπαινίδων, ἔχωσε μὲν αὐτόθι χῶμα κενὸν, καὶ κατέσπεισεν· ἐνθεμένη δὲ τῷ κόλπῳ τὰ ὀστέα, καὶ κομίσασα νύκτωρ εἰς τὴν οἰκίαν, κατῶρυξε παρὰ τὴν ἑστίαν, εἰποῦσα· σοὶ, ὦ φίλη ἑστία, παρακατατίθεμαι ταῦτα ἀνδρὸς ἀγαθοῦ λείψανα· σὺ δ' αὐτὰ τοῖς πατρώοις ἀπόδος ἡρίοις, ὅταν Ἀθηναῖοι σωφρονήσωσι.

Καὶ μέντοι χρόνου βραχείος διαγενομένου, καὶ τῶν πραγμάτων διδασκόντων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύνης καὶ δικαιοσύνης ὁ δῆμος ἀπώλεσεν, ἀνδριάντα μὲν αὐτοῦ χαλκοῦν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλεσι τὰ ὀστέα. Τῶν δὲ κατηγορῶν Ἀγωνίδην μὲν αὐτοὶ, θάνατον καταχειροτονήσαντες, ἀπέκτειναν· Ἐπίκουρον δὲ καὶ Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀνευρὼν ὁ τοῦ Πωκίωνος υἱὸς ἐτιμωρήσατο.

XIII. DEMOSTHENES.

Λεγεται, τοῦ Δημοσθένους ὀδυρομένου ποτὲ πρὸς Σάτυρον, τὸν ὑποκριτὴν, ὅτι πάντων φιλοπονώτατος ὢν τῶν λεγόντων, καὶ μικροῦ δέων καταναλωκέναι τὴν τοῦ σώματος ἀκμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ 20 κραιπαλῶντες ἄνθρωποι καὶ ἀμαθεῖς ἀκούονται καὶ κατέχουσι τὸ βῆμα, παρορᾶται δ' αὐτός· ἀληθῆ λέγεις, ὦ Δημοσθένης, φάναι τὸν Σάτυρον· ἀλλ' ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως. Ἄν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ Σοφοκλέους ἐθελήσης εἰπεῖν ἀπὸ στόματος. Εἰπόντος δὲ 25 τοῦ Δημοσθένους, μεταλαβόντα τὸν Σάτυρον, οὕτω πλάσαι καὶ διεξελθεῖν ἐν ἡθείᾳ πρέποντι καὶ διαθέσει τὴν αὐτὴν ῥῆσιν, ὥσθ' ὁλως ἐτέραν τῷ Δημοσθένει φανῆναι. Πεισθέντα δὲ ὅσον ἐκ τῆς ὑποκρίσεως τῷ λόγῳ κόσμου καὶ χάριτος πρόσεσι, μικρὸν ἡγήσασθαι καὶ τὸ μηδὲν εἶναι τὴν ἄσκησιν, ἀμελοῦντι τῆς προφορᾶς καὶ διαθέσεως τῶν 30 λεγομένων. Ἐκ τούτου κατάγειον μὲν οἰκοδομῆσαι μελητητήριον· ἐνταῦθα δὲ πάντως μὲν ἐκάστης ἡμέρας κατιόντα πλάττειν τὴν ὑπόκρισιν, καὶ διαπνεεῖν τὴν φωνήν· παλλάμει δὲ καὶ μῆνας ἑξῆς δύο καὶ τρεῖς συνάπτειν,

ξυρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ τοῦ μηδὲ βουλομένῳ πᾶν προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.

Ὡρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ πολέμου συνεστῶτος. Λαβὼν δὲ τῆς πολιτείας καλὴν ὁπόθεσιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν ἔσχε, καὶ περίβλεπτος ὑπὸ τῶν λόγων ἦρθη καὶ τῆς παρῆρσίας· ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θεωραπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλείστον δ' αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούντων· ὁμολογεῖν δὲ καὶ τοὺς ἀπεχθανομένους, ὅτι πρὸς ἐνδοξον αὐτοῖς ἄνθρωπον ὁ ἀγὼν ἐστίν.

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερά μὲν ἦν, ἔτι καὶ τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἑῶντος ἀνεπιτίμητον τῶν πραττομένων ὑπὸ τοῦ Μακεδόνα, ἀλλ' ἐφ' ἐκάστῳ ταραττοντος τοὺς Ἀθηναίους, καὶ διακαίοντος ἐπὶ τὸν ἄνθρωπον. Διὸ καὶ παρὰ Φιλίππῳ πλείστος ἦν λόγος αὐτοῦ καὶ ὅτε πρεσβεύων δέκατος ἦκεν εἰς Μακεδονίαν, ἤκουσε μὲν πάντων Φίλιππος, ἀντίπε δὲ μετὰ πλείστης ἐπιμελείας πρὸς τὸν ἐκείνου λόγον. Οὐ μὴν ἐν γε ταῖς ἁλλαῖς τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὐτὸν τῷ Δημοσθένει παρεῖχεν, ἀλλὰ προσήγετο τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην μᾶλλον. Ὅθεν ἐπαινοῦντων ἐκείνων τὸν Φίλιππον, ὡς καὶ λέγειν δυνατώτατον, καὶ κάλλιστον ὀφθῆναι, καὶ νῆ Δία συμπιεῖν ἱκανώτατον, ἡναγκάζετο βασκαίνων ἐπισκώπτειν, ὡς τὸ μὲν σοφιστοῦ, τὸ δὲ γυναικὸς, τὸ δὲ σπογγιᾶς εἶη, βασιλέως δ' οὐδὲν ἐγκώμιον.

Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔρρηπε τὰ πράγματα, τοῦ μὲν Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἀγειν, τῶν δ' Ἀθηναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς Εὐβοίαν ἐξώρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ ψήφισμα γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. Δεύτερον δὲ Βυζαντίους ἐβοήθησε καὶ Περινθίους ὑπὸ τοῦ Μακεδόνα πολεμουμένοις.—Ἐπειτα πρεσβεύων καὶ διαλεγόμενος τοῖς Ἑλλήσι, καὶ παροξύνων, συνέστησε, πλὴν ὁλίγων, ἅπαντας ἐπὶ τὸν Φίλιππον· ὥστε σύνταξιν γεν-

εσθαι παζῶν μὲν μυρίων καὶ πεντακισχιλίων, ἱππέων δὲ
 δισχιλίων, ἄνευ τῶν πολιτικῶν δυνάμεων, χρήματα δὲ καὶ
 μισθοὺς τοῖς ξένοις εἰσφέρεισθαι προθύμως. Ἐπηρεμένης
 δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ'
 ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, ὁ
 Δευκαδίων, Κερκυραίων, ὁ μέγιστος ὑπελείπετο τῷ Δη-
 μοσθένει τῶν ἀγώνων, Θηβαίους προσαγαγέσθαι τῇ συμ-
 μαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναμιν ἐναγ-
 ῶνιον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοκι-
 μοῦντας ἐν τοῖς ὅπλοις. Ἦν δ' οὐ ῥάδιον, ἐπὶ προσφάτοις 10
 εὐεργετήμασι τοῖς περὶ τὸν Φωκικὸν πόλεμον τετιθασ-
 σευμένους ὑπὸ τοῦ Φιλίππου, μεταστῆσαι τοὺς Θηβαίους,
 καὶ μάλιστα ταῖς διὰ τὴν γειτνίασιν ἀψιμαχίαις ἀναξαι-
 νομένων ἐκαστοτε τῶν πολεμικῶν πρὸς ἀλλήλας διαφορῶν
 ταῖς πόλεσιν. 15

Οὐ μὴν ἄλλ' ἐπεὶ Φίλιππος εἰς τὴν Ἑλάτειαν ἐξαίφνης
 ἐνέπεσε, καὶ τὴν Φωκίδα κατέσχευ, ἐκπεπληγμένων τῶν
 Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ
 βῆμα, μηδ' ἔχοντος ὃ τι χρὴ λέγειν, ἄλλ' ἀπορίας οὔσης
 ἐν μέσῳ καὶ σιωπῆς, παρελθὼν μόνος ὁ Δημοσθένης, συν- 20
 εβούλευε τῶν Θηβαίων ἔχεσθαι· καὶ τὰλλα παραθαφρύνας
 καὶ μετεωρίσας, ὥσπερ εἰώθει, τὸν δῆμον ταῖς ἐλπίσι,
 ἔπεστάλη πρεσβευτῆς μεθ' ἐτέρων εἰς Θήβας. Τὸ μὲν
 οὖν συμφέρον οὐ διέφυγε τοὺς τῶν Θηβαίων λογισμοὺς,
 ἄλλ' ἐν ὁμίαις ἕκαστος εἶχε τὰ τοῦ πολέμου δεινὰ, ἔτι 25
 τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων· ἡ δὲ τοῦ
 ῥήτορος δύναμις ἐκριπίζουσα τὸν θυμὸν αὐτῶν, καὶ δια-
 καίονσα τὴν φιλοτιμίαν, ἐπεσκότησε τοῖς ἄλλοις ἅπασιν·
 ὥστε φόβον καὶ λογισμὸν καὶ χάριν ἐκβαλεῖν αὐτοὺς,
 ἐνθουσιῶντας ὑπὸ τοῦ λόγου πρὸς τὸ καλόν. Οὕτω δὲ 30
 μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ ῥήτορος ἔργον, ὥστε τὸν
 μὲν Φίλιππον εὐθὺς ἐπικηρυκεύεσθαι, δεόμενον εἰρήνης,
 ὀρσθὴν δὲ τὴν Ἑλλάδα γενέσθαι, καὶ συνεξαναστῆναι πρὸς
 τὸ μέλλον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγούς τῷ
 Δημοσθένει ποιούντας τὸ προσταττόμενον, ἀλλὰ καὶ τοὺς 35
 Βουλευτὰς, διοικεῖσθαι τε τὰς ἐκεκλησίας ἀπάσας οὐδὲν

ἦττον ὑπ' ἐκείνου τότε τὰς Θηβαίων, ἢ τὰς Ἀθηναίων, ἀγαπωμένου παρ' ἀμφοτέροις καὶ δυναστεύοντος, οὐκ ἀδίκως, οὐδὲ παρ' ἀξίαν, ἀλλὰ καὶ πάνυ προσηκόντως.

Μέχρι μὲν οὖν τούτων ἀνὴρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ 5 καλὸν οὐδὲν, οὐδ' ὁμολογούμενον ἔργον, οἷς εἶπεν, ἀποδειξάμενος, ὥχето λιπὼν τὴν τάξιν, ἀποδράς αἰσχιστα, καὶ τὰ δπλα βίψας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε Πυθέας, αἰσχυνθεὶς, ἐπιγεγραμμένης γράμμαισι χρυσοῖς Ἀγαθῇ Τυχῇ. Παραντίκα μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ 10 νίκῃ διὰ τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς νεκροὺς, μεθύων ἦδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος, πρὸς πόδα διαιρῶν καὶ ὑποκρούων·

Δημοσθένης Δημοσθένους Παιανιεὶς τάδ' εἶπεν· ἐκνήφας δὲ, καὶ τὸ μέγεθος τοῦ περιστάντος αὐτὸν ἀγῶνος 15 ἐν νῶ λαβὼν, ἐφριττε τὴν δεινότητα καὶ τὴν δύναμιν τοῦ ῥήτορος, ἐν μέρει μικρῷ μιᾷς ἡμέρας τὸν ὑπὲρ τῆς ἡγεμονίας καὶ τοῦ σώματος ἀναρρίψαι κίνδυνον ἀναγκασθεὶς ὑπ' αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἕλλησι γενομένης, οἱ μὲν 20 ἀντιπολιτευόμενοι ῥήτορες, ἐπεμβαίνοντες τῷ Δημοσθένει, κατεσκεύαζον εὐθύνας καὶ γραφὰς ἐπ' αὐτόν· ὁ δὲ δῆμος οὐ μόνον τούτων ἀπέλυεν, ἀλλὰ καὶ τιμῶν διετέλει, καὶ προσκαλούμενος αὐτοῖς, ὡς εὖνον, εἰς τὴν πολιτείαν, ὥστε καὶ τῶν ὁστέων ἐκ Χαιρωνείας κομισθέντων καὶ 25 θάπτομένων, τὸν ἐπὶ τοῖς ἀνδράσιν ἐπαινον εἰπεῖν ἀπέδωκεν, οὐ ταπεινῶς, οὐδ' ἀγεννῶς φέρων τὸ συμβεβηκὸς, ἀλλὰ τῷ τιμᾷν μάλιστα καὶ κοσμεῖν τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμέλεσθαι τοῖς βεβουλευμένοις.

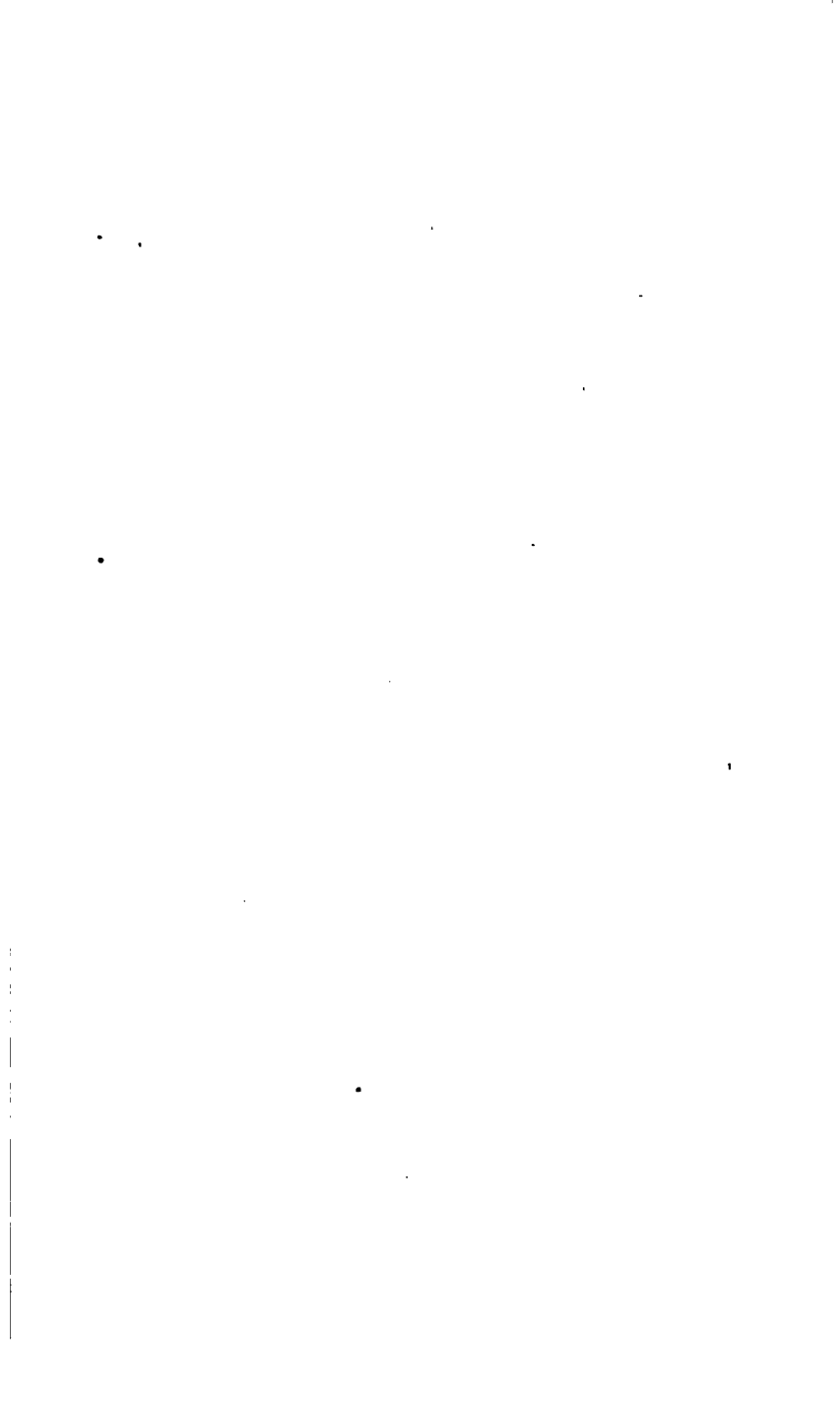
Ἀπέθανε δὲ ὁ Δημοσθένης τύνδε τὸν τρόπον. Ὡς 30 Ἀντίπατρος καὶ Κρατερὸς ἡγγέλλοντο προσιόντες ἐπὶ τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες ὑπεξῆλθον ἐκ τῆς πόλεως, ὁ δὲ δῆμος αὐτῶν θάνατον κατέγνω, Δηιάδου γράψαντος. Ἄλλων δ' ἄλλαχού διασπαρέντων, ὁ Ἀντίπατρος περιέπεμπε τοὺς συλλαμβάνον- 35 τας, ὧν ἡγεμὼν ἦν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας. Τούτων δὲ, Θούριον ὄντα τῷ γένει, λόγος ἔχει τραγῳδίας ὑποκρίνασθαι ποτε, καὶ τὸν Αἰγινήτην Πῶλον, τὸν ὑπερ-

βιόλοντα τῇ τέχνῃ πάντας, ἐκείνου γεγονέναι μαθητὴν ιστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένην πυθόμενος ἰκέτην ἐν Καλαυρίᾳ ἐν τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύσας ὑπηρετικοῖς, καὶ ἀποβὰς μετὰ Θρακῶν δορυφόρων, 5 ἐπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον, ὡς δυσχερὲς πεισόμενον οὐδέν. Ὁ δὲ Δημοσθένης ἐτύγχανεν ὕψιν ἑωρακῶς κατὰ τοὺς ὕπνους ἐκείνης τῆς νυκτὸς ἀλλόκοτον. Ἐδόκει γὰρ ἀνταγωνίζεσθαι τῷ Ἀρχίᾳ τραγωδίαν ὑποκρινόμενος· εὐημερῶν δὲ καὶ κατέχων τὸ θέα- 10 τρον, ἐνδεία παρασκευῆς καὶ χορηγίας κρατεῖσθαι. Διδὸν τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος, ἀναβλέψας πρὸς αὐτὸν, ὥσπερ ἐτύγχανε καθήμενος· ὦ Ἀρχία, εἶπεν, οὔτε ὑποκρινόμενός με ἐπείσας πώποτε, οὔτε νῦν πείσεις ἐπαγγελλόμενος. Ἀρξαμένου δ' ἀπειλεῖν τοῦ Ἀρχίου 15 μετ' ὀργῆς· νῦν, ἔφη, λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ἄρτι δ' ὑπεκρίνου. Μικρὸν οὖν ἐπίσχες, ὅπως ἐπιστείλω τι τοῖς οἰκοῖ. Καὶ ταῦτ' εἰπὼν, ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον, ὡς γράφειν μέλλων, προσήνευκε τῷ στόματι τὸν κάλαμον, καὶ δακῶν, ὥσπερ ἐν 20 τῷ διανοεῖσθαι καὶ γράφειν εἰώθει, χρόνον τινὰ κατέσχευεν, εἶτα συγκαλυψάμενος ἀπέκλινε τὴν κεφαλὴν. Οἱ μὲν οὖν παρὰ τὰς θύρας ἐστῶτες δορυφόροι κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἀνανδρον· ὁ δ' Ἀρχίας προσελθὼν ἀνίστασθαι παρεκάλει, καὶ τοὺς 25 αὐτοὺς ἀνακυκλῶν λόγους, αὐθις ἐπηγγέλλετο διαλλαγὰς πρὸς τὸν Ἀντίπατρον. Ἦδη δὲ συνησθημένος ὁ Δημοσθένης, ἐμπεφυκτός αὐτῷ τοῦ φαρμάκου καὶ κρατοῦντος, ἐξεκαλύφατο· καὶ, διαβλέψας πρὸς τὸν Ἀρχίαν, οὐκ ἂν φθάνοις, εἶπεν, ἦδη τὸν ἐκ τῆς τραγωδίας ὑποκρινόμενος 30 Κρέοντα, καὶ τὸ σῶμα τοῦτο ῥίπτων ἄταφον; Ἐγὼ δ', ὦ φίλε Πόσειδον, ἐτι ζῶν ἐξανίσταμαι τοῦ ἱεροῦ· τῷ δὲ Ἀντιπάτρῳ καὶ Μακεδόσιν οὐδ' ὁ σὸς ναὸς καθαρὸς ὑπολέλειπται. Ταῦτ' εἰπὼν, καὶ κελεύσας ὑπολαβεῖν αὐτὸν ἦδη τρέμοντα καὶ σφαλλόμενον, ἅμα τῷ προελθεῖν καὶ 35 παραλλάξαι τὸν βωμὸν ἔπεσε, καὶ στενάξας ἀφῆκε τὴν ψυχὴν.



POETICAL EXTRACTS.



POETICAL EXTRACTS

I. *The parting of Hector and Andromache.**

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.
 Αἶψα δ' ἔπειθ' ἱκανε δόμον· εἵναιετάνοντας,
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 Ἄλλ' ἦγε ξὺν παιδί καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφειστήκει γοόωσά τε, μυρομένη τε. 5
 Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔσθ' ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμῳαί, νημερτέα μνηθήσασθε·
 Πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;
 Ἥε πη ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων, 10
 Ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;
 Τὸν δ' αὖτ' ὀτρυνὴ ταμίη πρὸς μῦθον ἔειπεν·
 Ἑκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μνηθήσασθαι·
 Οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων, 15
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται·
 Ἄλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλίου, οὐνεκ' ἄκουσεν
 Τείρεσθαι Τρῳάς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἥ μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει, 20
 Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
 Ἥ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσουτο δώματος Ἑκτωρ,
 Τὴν αὐτὴν ὁδὸν αὐτίς, εὐκτιμένας κατ' ἀγυιάς.
 Εὐτε πύλας ἱκανε, διερχόμενος μέγα ἄστυ,
 Σκαιάς—τῇ γὰρ ἐμελλε διεξίμεναι πεδίονδε— 25
 Ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,
 Ἀνδρομάχῃ, θνηγάτηρ μεγαλήτορος Ἡετίωνος,

* *Homer's Iliad*, vi., 399-502.

Ἡετίων, δς ἐναίεν ὑπὸ Πλάκῳ ὑλῆεσση,
 θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσὶν ἀνάσσουν
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ. 30
 Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ', ἀταλάφρονα, νήπιον αὐτως,
 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·
 Τὸν ῥ' Ἑκτωρ καλέσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυνάακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ. 35
 Ἥτοι δ' μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἀγχι παρίστατο δακρυχέουσα,
 Ἐν τ' ἄρα οἱ φῶ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' οὐνόμαζεν·
 Δαιμόνιε, φθίσσει σε τὸ σὸν μένος, σὺδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἔμμορον, ἥ τάχα χήρῃ 40
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,
 Σεῦ ἀφαμαρτοῦση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 Ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ· 45
 Ἥτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετώωσαν,
 θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγος θυμῷ·
 Ἀλλ' ἄρα μιν κατέκρη σὺν ἐντεσι δαιδαλέοισιν, 50
 Ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰῶ κίον ἡματι Ἀἴδος εἰσω·
 Πάντας γὰρ κα-έπεφνε ποδάρκης δῖος Ἀχιλλεύς, 55
 Βουσίην ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσιν.
 Μητέρα δ', ἥ βασιλευεν ὑπὸ Πλάκῳ ὑλῆεσση,
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 Ἀψ' ὄγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἀποινα·
 Πατρός δ' ἐν μεγάροισι βάλ' Ἀρτεμὶς ἰοχέαιρα. 60
 Ἑκτορ, αὐτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ,
 Ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακίτης.
 Ἀλλ' ὄγε νῦν ἐλέαιρε, καὶ αὐτῷ μέμν' ἐπὶ πύργῳ,

Ἡ παῖδ' ἄρφενικὸν δαίης, χήρην τε γυναῖκα·
 Λαὸν δὲ στήσον παρ' ἐρινεὸν, ἐνθα μάλιστα 95
 Ἀμβατός ἐστι πόλις, καὶ φπιδόραμον ἐπλετο τείχος.
 Τρεῖς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 Ἀμφ' Αἰάντε δύνω καὶ ἀγακλυτὸν Ἰδομενεῖα,
 Ἡδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 Ἡ πού τις σφιν ἐπισπε θεοπροπίων εὖ εἰδώς, 70
 Ἡ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνώς
 Αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,
 Αἱ κε, κακὰς ὥς, νόσφιν ἀλυσκάδω πολέμοιο· 75
 Οὐδέ με θυρὸς ἀνωγεν, ἐπεὶ μάθον ἐμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρώτοιαι μετὰ Τρῳέσσι μάχεσθαι,
 Ἀρνύμενος πατέρες τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν,
 Ἔσσεται ἡμᾶρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή, 80
 Καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 Ἀλλ' οὐ μοι Τρῶων τόσσον μέλει ἄλγος ὀπίσσω,
 Οὐτ' αὐτῆς Ἐκάβης, οὔτε Πριάμοιο ἀνακτος,
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν, 85
 Ὅσσον σκεῖ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ὀγγηται, ἐλεύθερον ἡμᾶρ ἀπούρας·
 Καὶ κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνεις,
 Καὶ κεν ὑδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικαίσετ' ἀνάγκη 90
 Καὶ ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν,
 Ἐκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι
 Τρῶων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος,
 Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμᾶρ. 95
 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 Πρὶν γέ τι σῆς τε βοῆς, σοῦ δ' ἐλκηθμοῖο πυνθέσθαι.

Ὡς αἰπὼν, οὐ παιδὸς ἄρέετο φαίδιμος Ἔκτωρ·
 Ἀψ δ' ὁ πᾶις πρὸς κόλπον ἐϋζώνοιο τιθήνης

Εκλινθε λάχων, πατὴρς φίλου ὄφιν ἀτυχθεῖς, 100
 Ταρβήσας χαλκόν τ' ἠδὲ λόφον ἱππιοχαίτην,
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.

Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν· 105
 Αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλὲ τε χερσὶν,
 Εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν·

Ζεῦ, ἄλλοι τε θεοὶ, ὅτε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὅδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν· 110

Καὶ ποτὲ τις εἴπησι, πατὴρς δ' ὄγε πολλὸν ἀμείνων,
 Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
 Κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

Ὡς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 Παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεὶ δέξατο κόλπῳ, 115
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν

Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
 Οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀῖδι προΐαψαι·
 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, 120
 Οὐ κακὸν, οὔδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.

Ἄλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμμιζε,
 Ἰστον τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐπείχεσθαι· πόλεμος δ' ἀνδρεσσὶ μελήσει
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίου ἐγγεγάσιν. 125

Ὡς ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
 Ἰκπουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει,
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἐπειθ' ἴκανε δόμους εὐναιετάοντας
 Ἐκτορὸς ἀνδροφόνοιο· κινήσατο δ' ἐνδοθὶ πολλὰς 130
 Ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνώρσεν.
 Αἰ μὲν ἔτι ζῶν γόνυ Ἔκτορα ῥ' ἐνὶ οἴκῳ·
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 Ὑέσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

II. *Jupiter threatens the Gods.**

Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος,
 'Ακροτάτῃ κορυφῇ πολυδευράδος Οὐλύμποιο.
 Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον
 Κέκλυτέ μεν, πάντες τε θεοὶ, πᾶσαι τε θέαιναι, 5
 "Ὅφρ' εἰπω, τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε μῆτε τις ἄρσιν
 Πειράτῳ διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
 Λίνεϊτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
 "Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 'Ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 Πληγῆεις οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 "Ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,
 Τῆλε μάλ', ὅχι βάθιστον ὑπὸ χθονὸς ἐστι βέρεθρον
 "Ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15
 Τόσσον ἔνερθ' 'Αἶδεω, ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης·
 Γινώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων
 Εἰ δ', ἄγε, πειρήσασθε, θεοὶ, ἵνα εἰδέτε πάντες·
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαι τε θέαιναι· 20
 'Αλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοιινδε
 Ζῆν', ὑπατον μῆστῳρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 'Αλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
 Αὐτῇ κεν γαίῃ ἐρύσαιμι, αὐτῇ τε θαλάσῃ·
 Σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
 Δησαίμην· τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἰμ' ἀνθρώπων.
 "Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

* *Iliad*, viii, 1-29.

III. *The outrage of Achilles upon the dead body of Hector, and the Mourning in Troy.**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης διὸς Ἀχιλλεύς,
 Στάς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 Ὅς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλαι· 5
 Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 Ὅφρα κ' ἔτι γινώμεν Τρώων νόον, ὅντιν' ἔχουσιν·
 Ἡ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
 Ἡὲ μένειν μεμῶσσι, καὶ Ἑκτορος οὐκέτ' ἐόντος.
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 10
 Κεῖται παρ νήεσσι νέκυς ἀκλάντος, ἄθαπτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
 Ζωοῖσιν μετέω, καὶ μοι φίλα γούνατ' ὀρώρῃ.
 Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἰδαο,
 Αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἐταίρου. 15
 Νῦν δ' ἄγ', αἰδούντες παῖθ' ἡμῶν, κοῦροι Ἀχαιῶν,
 Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἀγωμεν.
 Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
 Ὡι Τρῶες κατὰ ἄστυ, θεῶ ὥς, εὐχετόωντο.
 Ἡ ῥα, καὶ Ἑκτορα δῖον ἀεικέα μῆδετο ἔργα· 20
 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἱμάντας.
 Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
 Ἐς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' αἰέρας,
 Μᾶστιξεν δ' ἐλάμν, τῷ δ' οὐκ ἄκοντε πετέσθη. 25
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
 Κυνάεαι πίνναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
 Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς οὐσμενέεσσιν
 Δῶκεν ἀεικίσσασθαι ἐῖς ἐν πατρίδι γαίῃ.
 Ὡς τοῦ μὲν κεκόνετο κάρη ἅπαν· ἡ δὲ νῦ μῆτηρ 30
 Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 Τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.

* *Iliad*, xxi., 378-515.

Ωμωξεν δ' ἔλπεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαῶι
 Κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
 Τῷ δὲ μάλιστα ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπασα 35
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἀκρῆς.
 Λαοὶ μὲν ῥα γέροντα μόλις ἔχον ἀσχαλῶντα,
 Ἐξελεῖν μεμαῶτα πυλάων Δαρδανιάων.
 Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
 Ἐξονομακλήσθην ὀνομάζων ἄνδρα ἕκαστον· 40

Σχέσθε, φίλοι, καὶ μ' οἷον εἴσατε, κηδόμενοι περ,
 Ἐξελθόντα πόλεος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν·
 Δίσωμι ἄνδρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 Ἦν πως ἡλικίην αἰδέσσεται, ἥδ' ἐλεήσῃ
 Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται, 45
 Πηλεΐδης, ὃς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσὶ· μάλιστα δ' ἔμοι περὶ πάντων ἄλγε' ἔθηκεν
 Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 Τῶν πάντων οὐ τόσσοις ὀδύρομαι, ἀχνύμενός περ,
 Ὡς ἐνός, οὐ μ' ἄχος ὅξυ κατόισεται Ἀΐδος εἰσω, 50
 Ἐκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!
 Τῷ κε κοροσσάμεθα κλαίοντέ τε, μυρομένω τε,
 Μήτηρ θ', ἣ μιν ἔτικτε, δυσάμμορος, ἥδ' ἐγὼ αὐτός.

Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἐκάβη Ἀδινού ἐξῆρχε γόοιο· 55

Τέκνον, ἐγὼ δειλὴ τί νυ βέλομαι, αἰνὰ παθοῦσα,
 Σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμᾶρ
 Εὐχολῇ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὥς,
 Δειδέχατ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος εἶπθα, 60
 Ζωὸς ἔων· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

Ὡς ἔφατο κλαίονσ'· ἄλοχος δ' οὕτω τι πεπυστο
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτεμος ἀγγελος ἐλθὼν
 Ἠγγεῖλ', ὅττι ῥά οἱ πόσις ἔκτοθι μέμνε πυλάων·
 Ἀλλ' ἦγ' ἱστὸν ὕφαινε, μυχῶ δόμον ὑψηλοῖο, 65
 Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἐπασσεν.
 Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
 Ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλατο

Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
 Νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 70
 Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 Γῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 Ἡ δ' αὐτὶς δρωῶσιν ἐϋπλοκάμοισι μετηύδα·

Δεῦτε, δῶω μοι ἔπεσθον, ἰδῶμ', ἅτιν' ἔργα τέτυκται.
 Αἰδοίης ἐκυρῆς ὁπὸς ἔκλνον· ἐν δ' ἐμοὶ αὐτῇ 75
 Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 Πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γάρ ἀπ' οὐατος εἰη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 Δεῖδω, μὴ δὴ μοι θρασὺν Ἐκτορα δῖος Ἀχιλλεὺς, 80
 Μοῦνον ἀποτμήξας πόλιος, πεδίωνδε δίηται,
 Καὶ δὴ μιν καταπαύσῃ ἀγνηορήης ἀλεγεινῆς,
 Ἡ μιν ἔχεσκ'· ἐπεὶ οὐποτ' ἐνὶ πληθύνι μένεν ἀνδρῶν,
 Ἄλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἰκων.

Ὡς φαμένη, μεγάροιο διέσσυτο, μαινάδι ἴση, 85
 Παλλομένη κραδίην· ἅμα δ' ἀμφέπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν θυμῶν,
 Ἔστη παπτήνας' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 Ἐλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 90
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυπεν·
 Ἦριπε δ' ἐξοπλίω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
 Ἀμπνυκα, κεκρύφαλόν τ', ἥδὲ πλεκτὴν ἀναδέσμεν,
 Κρηδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέῃ Ἀφροδίτῃ, 95
 Ἡματι τῷ, ὅτε μιν κορυθαίολος ἡγάγεθ' Ἐκτωρ
 Ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 Ἀμφὶ δέ μιν γαλόω τε καὶ εἰνατέρες ἄλις ἔσταν,
 Αἶ ἔ μετὰ σφίσιν εἶχον ἀνυζομένην ἀπολέσθαι.
 Ἡ δ' ἐπεὶ οὖν ἀμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 100
 Ἀμβλήθη γούωσα, μετὰ Τρωῶσιν ἔειπεν·

Ἐκτορ, ἐγὼ δύστηνος, ἰῆ ἄρα γεινόμεθ' αἶση
 Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 Αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑλήεσση,

Ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 105
 Δύσμορος αἰνόμερον· ὥς μὴ ὤφελλε τεκέσθαι.
 Νῦν δὲ σὺ μὲν Αἶδαο δόμους, ὑπὸ κεύθεσι γαίης,
 Ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
 Χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτως,
 Ὅν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι· οὔτε σὺ τούτῃ 110
 Ἔσσεαι, Ἐκτορ, θνηταί, ἐπεὶ θάνες, οὔτε σοὶ οὔτος
 Ἦν γὰρ δὴ πόλεμόν γε φύγη πολὺδακρυν Ἀχαιῶν,
 Αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδε' ὀπίσσω
 Ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
 Ἥμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθῃσιν· 115
 Πάντα δ' ὑπερμήμυκε, δεδάκρυνται δὲ παρειαί.
 Δευόμενος δέ τ' ἀνεισι πάϊς ἐς πατρός ἐταίρους,
 Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευεν,
 Χεῖλεα μὲν τ' ἐδίην, ὑπερώην δ' οὐκ ἐδίηεν. 120
 Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 Χερσὶν πεπληγῶς, καὶ ὄνειδείοισιν ἐνίσσων·
 Ἐρβ' οὕτως· οὐ σὸς γε πατὴρ μεταδαινύται ἡμῖν
 Δακρυόεις δέ τ' ἀνεισι πάϊς ἐς μητέρα χήρην,
 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 125
 Μυελὸν οἶον ἔδεσκε, καὶ οἷων πίονα δημόν·
 Αὐτὰρ ὁδ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 Εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρός ἀμαρτῶν, 130
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 Οἷος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῆων,
 Αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορεσῶνται,
 Γυμνόν· ἀτὰρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 135
 Διπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν
 Ἄλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
 Οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 Ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.
 ὣς ἔφατο κλαίονσ'· ἐπὶ δὲ στενάχοντο γυναῖκες. 140

IV. Priam's Interview with Achilles.*

———Γέρων' δ' ἰθὺς κίεν οἶκου,
 Τῇ ῥ' Ἀχιλεὺς ἴξεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν
 Εὐρ'· ἑταροὶ δ' ἀπάνευθε καθεΐατο· τῷ δὲ δὴ οἶω,
 Ἥρωις Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρηος,
 Ποῖπνυον παρεόντε· νέον δ' ἀπέληγεν ἑδωδῆς,
 Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
 Δεινὰς, ἀνδροφόνους, αἱ οἱ πολέας κτάνον νῆας.
 Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅσ' ἐνὶ πάτρῃ 10
 Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
 Ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἰδοντο.
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον εἶπεν· 15
 Μνήσαι πατρός σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.
 Καὶ μὲν πού κείνον περὶναιέται ἀμφὶς ἔοντες
 Τείρουσ', οὐδέ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμῦναι
 Ἄλλ' ἦτοι κείνός γε, σέθεν ζῶντος ἀκούων, 20
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
 Ὅψεσθαι φίλον νῖδον, ἀπὸ Τροίης μολόντα.
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρέῃ· τῶν δ' οὐτινὰ φημι λελεῖσθαι
 Γεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν. 25
 Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 Ὅς δέ μοι οἶος ἔην, εἰρυντο δὲ ἄστυ καὶ αὐτοὺς,
 Τὸν σὺ πρώην κτείνας, ἀμννόμενον περὶ πάτρης,
 Ἐκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
 Ἀμνήμενος παρὰ σεῖο, φέρω δ' ἀπηρεῖσι δόποινα. 30
 Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

* Iliad, xxiv., 471-475. Priam, guided by Mercury, has come to the aid of Achilles, to beg of the latter the corpse of Hector.

Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 Ἐτλην δ', αἶ' σὺ πω τις ἐπιχθόνιος βροτὸς ἄλλος,
 Ἄνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατὴρ ὑφ' ἱμερον ὥρσε γόιοι
 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα. 38

Τῷ δὲ μνησαμένῳ, ὁ μὲν Ἑκτορὸς ἀνδροφόνου,
 Κλαῖ' ἀδυνά, προπάρουθε ποδῶν Ἀχιλλῆος ἔλυσθεις
 Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐδὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχῇ κατὰ δώματ' ὀρώρει. 40

Αὐτὰρ ἐπεὶ ῥα γόιοι τετάρπετο δῖος Ἀχιλλεὺς,
 Αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη,
 Οἰκτεῖρων πολὺν τε κάρη, πολὺν τε γένειον·
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄ δειλ', ἣ δὴ πολλὰ κάκ' ἀνοχεο σὸν κατὰ θυμόν. 45

Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 Ἄνδρὸς ἐς ὀφθαλμοὺς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
 Τίεας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

Ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
 Ἐν θυμῷ κατακείσθαι ἐάσομεν, ἀχνύμενοί περ. 50

Οὐ γάρ τις πρῆξις πέλεται κρυεροῦ γόιοι.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 Ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γάρ τε πίθοι κατακείται ἐν Διδῷ οὐδὲι,
 Δῶρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, τ' ἐάων. 55

Ὡι μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραννος,
 Ἄλλοι τε μὲν τε κακῷ ὕγε κύρεται, ἄλλοτε δ' ἐσθλῷ·

Ὡι δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν·

Καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·
 Φοιτᾷ δ', οὔτε θεοῖσι τιμμένος, οὔτε βροτοῖσιν. 60

Ὡς μὲν καὶ Πηλεΐ θεοὶ δόσαν ἀγλαὰ δῶρα
 Ἐκ γανειτῆς· πάντα γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 Ὀλβῳ τε, πλούτῳ τε, ἀνασσε δὲ Μυρμιδόνεσσιν·

Καὶ οἱ θνητῷ ἐόντι θεῶν ποίησαν ἄκοιτιν·

Ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι 65
 Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.

Ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε

Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 Ἕμαι ἐνὶ Τροίῃ, σέ τε κήδων ἥδ' ἐσά τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὀλβιον εἶναι· 70
 Ὅσσον Δέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔεργει,
 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 Τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,
 Αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε· 75
 Ἄνοσχεο, μῆδ' ἀλίσστον ὁδύρεο σὸν κατὰ θυμόν
 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἔηος,
 Οὐδέ μιν ἀνστήσεις πρὶν καὶ κακὸν ἄλλο πάθῃσθαι.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Μὴ μέ πω ἐς θρόνον ἵξε, Διοτρεφές, ὄφρα κεν Ἐκτωρ
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιιστα 81
 Λῦσον, ἴν' ὀφθαλμοῖσιν ἰδῶ· σὺ δὲ δέξαι ἀποινα
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 Μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 Ὅττι θεῶν τίς σ' ἤγε θοᾶς ἐπὶ νῆας Ἀχαιῶν. 90
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἥβῳν,
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὄχῃας
 Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.

Τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 Μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω, 95
 Καὶ ἱκέτην περ ἑόντα, Διὸς τ' ἀλίτῳμαι ἐφετμάς.

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
 Πηλεΐδης δ' οἰκοιο, λέων ὧς, ἄλτο θύραζε,
 Οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἔποντο,
 Ἦρως Αὐτομέδων ἥδ' Ἀλκίμος, οὓς ῥα μάλιστα 100
 Τῷ Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 Οἷ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμόνους τε,
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος

Καὶ δ' ἐπὶ δόφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
Ἥϊρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 105

Καὶ δ' ἔλιπον δύο φάρε', ἐὺννητόν τε χιτῶνα,
Ὅφρα νέκυν πυκάσας δῶη οἰκόνδε φέρεσθαι.
Δμῳᾶς δ' ἐκκαλέσας λούσαι κέλετ', ἀμφί τ' ἀλείψαι,
Νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν·

Μὴ ὁ μὲν ἀχυνμένην κραδίῃ χόλον οὐκ ἐρύσαιτο, 110

Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ,
Καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
Τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἡδὲ χιτῶνα,
Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἶρας, 115
Σὺν δ' ἑταροὶ ἤειραν ἐϋξέστην ἐπ' ἀπήνην.

Ὡμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·

Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι
Εἰν Αἰδὸς περ ἐὼν, ὅτι Ἑκτορα δῖον ἔλυσα
Πατρὶ φίλῳ· ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα· 120
Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.

Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.

Ἐξετο δ' ἐν κλισίῳ πολυδαυδάλῳ, ἐνθεν ἀνέστη,
Τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.

Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες, 125

Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοῖ φαινομένηνφιν
Ὅψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
Καὶ γάρ τ' ἡῦκομος Νιόβη ἐμνήσατο σίτου,
Τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
Ἐξ μὲν θυγατέρες, ἔξ δ' υἱέες ἡβῶντες. 130

Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
Χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις λοχέαιρα,
Οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆς·

Φῇ δοιῶ τεκέειν, ἢ δ' αὐτῇ γείνατο πολλούς·
Τῷ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν. 135

Οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
Καθθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·

Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.
Ἦ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.

Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν, 140
 Ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι εἰνὰς
 Νυμφάων, αἷτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δὶε γεραιέ,
 Σίτου, ἐπειτά κεν αὐτε φίλον παῖδα κλαίησθα, 145
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.

Ἥ, καὶ ἀναίξας δὶν ἀργυφον ὥκυσ Ἀχιλλεὺς
 Σφάξ'· ἔταροι δ' ἑδερὸν τε καὶ ἀμφεπον εὐ κατὰ κόσμον,
 Μίστυλλον τ' ἄρ' ἐπισταμένως, πειράν τ' ὀβελοῖσιν,
 ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 150
 Αὐτομέδων δ' ἄρα σίτον ἑλὼν ἐπένευε τραπέζῃ
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνειῖαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Ἦτοι Δαρδανίδης Πρίαμος θαύμας' Ἀχιλλῆα, 155
 Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἐώκει.
 Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 Εἰσορόων ὄψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
 Τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής· 160

Λέξον νῦν με τάχιστα, Διοτρεφές, ὄφρα κεν ἦδῃ
 Ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 Εξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
 Ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω, 165
 Ἄνελῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἰθόπα οἶνον
 ἱανκανίης καθέτηκα πάρος γε μὲν οὔτι πεπάσμεν.
 Ἥ ῥ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν,
 Δέμνι' ὑπ' αἰθοῦσῃ θέμεναι, καὶ ῥήγεα καλὰ 170
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφ' ὑπερθε τάπητας,
 Χλαίνας τ' ἐνθέμεναι οὐλας καθ' ὑπερθεν ἔσασθαι.
 Αἱ δ' ἴσαν ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσαι·
 Αἰψα δ' ἄρα στόρεσαν δοιῷ λέχε' ἐγκονέουσαι.
 Τὸν δ' ἐπικερταμένον προσέφη πόδας ὥκεις Ἀχιλλεύς·

Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν 176

Ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷτε μοι αἰεὶ

Βουλὰς βουλευούσι παρήμενοι, ἣ θέμις ἐστίν·

Τῶν εἴ τίς σε ἰδοίτο θοῇν διὰ νύκτα μέλαιναν,

Αἰτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180

Καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.

Ἄλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,

Ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον.

Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

Τὸν δ' ἡμεῖβει· ἔπειτα γέρων Πρίαμος θεοειδής· 185

Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖῳ,

Ὡδὲ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.

Οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη

Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.

Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν, 190

Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνυτό τε λαός·

Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,

Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἰπερ ἀνάγκη.

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς

Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις. 195

Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.

Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος

Ἐλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.

Οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,

Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες. 200

Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῷ κλισίῃς εὐπῆκτου.

ODES OF ANACREON.

I. *To his Lyre.*

Θέλω λέγειν Ἀτρείδας,
 θέλω δὲ Κάδμον ἄδειν·
 Ἡ βάρβιτος δὲ χορδαῖς
 Ἔρωτα μοῦνον ἤχει.
 Ἡμεῖψα νεῦρα πρῶην, 5
 Καὶ τὴν λύρην ἄπασαν·
 Κάγῳ μὲν ἦδον ἀθλους
 Ἡρακλέους· λύρη δὲ
 Ἔρωτας ἀντεφώνει.
 Χαίροιτε λοιπὸν ἡμῖν, 10
 Ἡρωες· ἡ λύρη γὰρ
 Μόνους Ἔρωτας ἄδει.

II. *To the Rose.*

Τὸ ῥόδον τὸ τῶν Ἐρώτων
 Ἀναμίξωμεν Διονύσῳ·
 Τὸ ῥόδον τὸ καλλίφυλλον
 Κροτάφοισιν ἀρμόσαντες,
 Πίνωμεν ἀβρὰ γελῶντες. 5
 Ῥόδον, ὦ φέριστον ἄνθος!
 Ῥόδον εἰαρος μέλημα·
 Ῥόδα καὶ θεοῖσι τερπνά.
 Ῥόδα παῖς ὁ τῆς Κυθήρης
 Στέφεται καλοῖς λούλοις, 10
 Χαρίτεσσι συγχορεύων.
 Στέψον οὖν με, καὶ λυρίζων
 Παρὰ σοῖς, Διόνυσσε, σηκοῖς.
 Μετὰ κούρης βαθυκόλπου,
 Ροδίνοισι στεφανίσκοις 15
 Πεπνυκασμένῃς, χορεύσω.

III. *Anacreon's Doves.*

Ἐρασμὴ πέλεια,
 Πόθεν, πόθεν ποτᾶσαι;
 Πόθεν μύρων τοσούτων,
 Ἐπ' ἥερος θέονσα,
 Πνέεις τε καὶ ψεκάζεις; 5
 Τίς εἷς; τί σοι μέλει δέ;—
 Ἄνακρέων μ' ἐπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων
 Κρατοῦντα καὶ τύραννον. 10
 Πέπρακέ μ' ἡ Κυθήρη,
 Λαβοῦσα μικρὸν ὕμνον·
 Ἐγὼ δ' Ἄνακρέοντι
 Διακονῶ τοσαῦτα.
 Καὶ νῦν, ὄρῃς, ἐκείνου 15
 Ἐπιστολᾷς κομίζω·
 Καὶ φησιν εὐθέως με
 Ἐλευθέρην ποιήσειν.
 Ἐγὼ δέ, κῆν ἀφῇ με,
 Δούλη μενῶ παρ' αὐτῷ. 20
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε, καὶ κατ' ἀγροῦς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι;
 Τανῦν ἔδω μὲν ἄρτον, 25
 Ἀφαρπάσασα χειρῶν
 Ἄνακρέοντος αὐτοῦ·
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.
 Πιοῦσα δ' ἂν χορεύω, 30
 Καὶ δεσπότην ἑμοῖσι
 Πτεροῖσι συσκιάζω,
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Γῶ βαρβίτῳ καθεύδω.

Ἔχεις ἅπαντ' ἀπελθε.
 Λαλιστέραν μ' ἔθηκας,
 Ἄνθρωπε, καὶ κορώνης.

35

IV. *To a Swallow.*

Σὺ μὲν, φίλη χελιδὼν,
 Ἐτῆσίη μολοῦσα,
 Θέρει πλέκεις καλὴν,
 Χειμῶνι δ' εἰς ἄφαντος
 Ἡ Νεῖλον ἢ 'πὶ Μέμφιν.
 Ἔρωσ δ' αἰὲ πλέκει μεν
 Ἐν καρδίῃ καλὴν.
 Πόθος δ' ὁ μὲν πτεροῦται,
 Ὅ δ' ὦόν ἐστιν ἀκμὴν,
 Ὅ δ' ἡμίλεπτος ἦδη.
 Βοῇ δὲ γίγνεται αἰεὶ
 Κεχηνότων νεοσσῶν.
 Ἐρωτιδεῖς δὲ μικροὺς
 Οἱ μελζονες τρέφουσιν.
 Οἱ δὲ τραφέντες εὐθύς
 Πάλιν κύουσιν ἄλλους.
 Τί μῆχος οὖν γένηται;
 Οὐ γὰρ σθένω τοσούτους
 Ἐρωτας ἐκσοβῆσαι.

5

10

15

V. *To the Spring.*

Ἴδε πῶς, ἔαρος φανέντος,
 Χάριτες ῥόδα βρύουσιν.
 Ἴδε πῶς κῦμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ.
 Ἴδε πῶς νῆσσα κολυμβᾷ.
 Ἴδε πῶς γέρανος ὁδεύει.
 Ἀφελῶς δ' ἔλαμψε Τιτάν
 Νεφελῶν σκιαὶ δονοῦνται.
 Τὰ βροτῶν δ' ἔλαμψεν ἔργα.
 Καρποῖσι γαῖα προκύπτει.

5

10

Καρπὸς ἐλαίας προκύντει·
 Βρομίου στέφεται τὸ νᾶμα.
 Κατὰ φύλλον, κατὰ κλῶνα,
 Καθελὼν ἤνθισε καρπός.

VI. *Cupid stung by a Bee.*

Ἔρωξ ποτ' ἐν ῥόδοισι
 Κοιμημένην μέλισσαν
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη
 Τὸν δάκτυλον· παταχθεὶς
 Τὰς χεῖρας, ὠλόλυξεν·
 Δραμῶν δὲ καὶ πετασθεὶς
 Πρὸς τὴν καλὴν Κυθήρην,
 Ὅλωλα, μῆτερ, εἶπεν,
 Ὅλωλα, κάποθνήσκω.
 Ὅφεις μ' ἔτυψε μικρός,
 Πτερωτός, ὃν καλοῦσιν
 Μέλισσαν οἱ γεωργοί.
 Ἢ δ' εἶπεν, εἰ τὸ κέντρον
 Πονεῖ τὸ τῆς μελίσσης,
 Πόσων, δοκεῖς, πονοῦσιν,
 Ἔρωξ, δούους σὺ βάλλεις;

VII. *To the Cicada.*

Μακαρίζομέν σε, τέττιξ,
 Ὅτι δεινότερον ἐπ' ἄκρων,
 Ὀλίγην ἀρόσον πεπωκώς,
 Βασιλεὺς ὅπως αἰδέσθεις.
 Σὰ γὰρ ἔστι καῖνα πάντα,
 Ὅπόσα βλέπεις ἐν ἄγροϊς,
 Χάπύσα φέρουσιν ὥραε.
 Σὺ δὲ φίλιος εἰ γεωργῶν,
 Ἀπὸ μηδενός τι βλάπτων·
 Σὺ δὲ τίμιος βροτοῖσι,
 Θέρους γλυκὺς προφήτης.
 Φιλέουσα μὲν σε Μοῦσα·

Φιλέει δὲ Φοῖβος αὐτὸς,
 Λεγυρὴν δ' ἔδωκεν οἴμην·
 Τὸ δὲ γῆρας οὐ σε τείρει,
 Σοφὲ, γηγενῆς, φίλμυνε,
 Ἀπαθῆς, ἀναιμόσαρκε·
 Σχεδὸν εἰ θεοῖς ὅμοιος.

15

VIII. Jocund Old-age.

Φιλῶ γέροντα τερπνὸν,
 Φιλῶ νέον χορευτήν.
 Γέρων δ' ὅταν χορεύῃ,
 Τρίχας γέρων μὲν ἔστιν,
 Τὰς δὲ φρένας νεάζει.

IDYLS OF BION.

I. The Dirge of Adonis.

Αἰώζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἑρωτες·
 Κεῖται καλὸς Ἀδωνις ἐπ' ὥρεσι, μηρὸν ὀδόντι
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾶ
 Λεπτὸν ἀποφύχων· τὸ δὲ οἱ μέλαν εἰβεται αἷμα
 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὅμματα ναρκῇ, 5
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῳ
 Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
 Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος ἀρέσκει,
 Ἄλλ' οὐκ οἶδεν Ἀδωνις ὃ μιν θνάσκοντ' ἐφίλασεν.
 Αἱ αἶ τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἀδωνις. 10
 Ὡς ἰδεν, ὥς ἐνόησεν Ἀδώνιδος ὄσχετον ἔλκος,
 Ὡς ἰδε φοίνιον αἷμα μαραινομένῳ περὶ μηρῷ,
 Πάχτας ἀμπετάσασα κινύρετο,—μείνον Ἀδωνι
 Δόσποτμε, μείνον Ἀδωνι, πανύστατον ὥς σε κιχείω,
 Ὡς σε περιπτύξω, καὶ χεῖλα χεῖλεσι μίξω. 15
 Φεύγεις μακρὸν, Ἀδωνι, καὶ ἔρχεται εἰς Ἀχέροντα

Καὶ στρυγνὸν βασιλῆα καὶ ἄγριον· ἃ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμὲ, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσι γὰρ αὐτὰ
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρρεῖ.
 Θνάσκες, ὦ τριπόδατε· πόθος δέ μοι, ὡς θναρ, ἔπτη. 21
 Σοὶ δ' ἄμα κεστὸς ὄλωλε· τί γὰρ, τολμηρῆ, κυνάγεις;
 Καλὸς ἐὼν τοσσοῦτον ἐμῆναο θηροὶ παλαίειν;
 Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες. . .
 Αἰ αἰ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἀδωνις. 25
 Δάκρυον ἃ Παφία τόσον ἐκχέει, ὅσων Ἀδωνις
 Αἷμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἀνθή
 Αἷμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.
 Αἰάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις.
 Μηκέτ' ἐνὶ ὀρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30
 Ἔστ' ἀγαθὰ στιβάς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοῖμα·
 Δέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις.
 Καὶ νέκυς ὦν καλὸς ἐστὶ, καλὸς νέκυς οἷα καθεύδων.
 Κέκλιται ἄβρὸς Ἀδωνις ἐν εἵμασι πορφυρέουσιν·
 Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες, 35
 Κιγνόμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷστῶς,
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε φαρέτρην·
 Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβησι
 Χρυσείοις φορέησιν ὕδωρ, ὃ δὲ μηρία λούει·
 Ὃς δ' ὀπιθεν πτερύγεσσι ἀναψύχει τὸν Ἀδωνιν. 40
 Αὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἑρωτες.
 Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλῳαῖς Ὑμέναιος,
 Καὶ στέφος ἐξεπέτασε γαμήλιον· οὐκέτι δ' Ὑμᾶν,
 Ὑμᾶν οἰκέτ' ἀειδόμενον μέλος, ἄδεται αἰ αἰ.
 Αἰ Χάρτες κλαίοντι τὸν νιέα τῷ Κινύραο, 45
 Καὶ μιν ἐπαιδίδουσιν· ὃ δὲ σφισιν οὐχ ὑπακούει·
 Οὐ μὰν, εἰ κ' ἐθέλοι· Κῶρα δέ μιν οὐκ ἀπολύει.

II. The young Bird-catcher

Ἰξεντὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι
 Ὅρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἑρωτα
 Ἐσθόμενον πύξιο ποτὶ κλάδον· ὡς δ' ἐνόασε,

Χαίρων, ὥνεκα δὴ μέγα φαίνεται ὄρνειον αὐτῷ,
 Τῶς καλάμῳς ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5
 Τῶ καὶ τῶ τὸν Ἑρωτα μετάλμενον ἀμφοδόκευεν.
 Χῶ παῖς, ἀσχαλάων ἐνεχ' οἱ τέλ' οὐδὲν ἀπάντη,
 Τῶς καλάμῳς ῥίψας, ποτ' ἀροτρεὰ πρέσβυν ἱκανεν,
 Ὅς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγειν αὐτῷ,
 Καὶ οἱ δεῖξεν Ἑρωτα καθήμενον. Ἀντάρ ὁ πρέσβυς 10
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
 Φεῖδεο τᾶς θήρας, μὴδ' ἐς τόδε τῶρνεον ἔρχην.
 Φεῦγε μακράν· κακὸν ἐντὶ τὸ θηρίον· ὀλβιος ἔσση,
 Εἰσόκα μὴ μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ 15
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθιζεῖ.

III. Cleodamus and Myrson

Κ. Εἰλαρός, ὦ Μύρσων, ἡ χεῖματος, ἡ φθινοπώρου.
 Ἦ θέρος, τί τοι ἀδύ; τί δὲ πλέον εὐχέαι ἐλθεῖν;
 Ἦ θέρος, ἀνίκα πάντα τελεῖται ὅσα μογεῦμες;
 Ἦ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρῆ;
 Ἦ καὶ χεῖμα δύσεργον, ἐπεὶ καὶ χεῖματι πολλοὶ 5
 Θαλπόμενοι θέλγονται ἀεργεῖν τε καὶ δυνῇ;
 Ἦ τοι καλὸν ἔαρ πλέον εὐαδεν; εἰπέ τί τοι φρήν
 Αἰρεῖται· λαλέειν γὰρ ἐπέτραπεν ἡ σχολὰ ἡμῖν.
 Μ. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι·
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σέυ δὲ ἑκατὶ 10
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.
 Οὐκ ἐθέλω θέρος ἡμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ.
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια γίγται.
 Οὐδὲν χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
 Εἰλαρ ἐμοὶ τριπόδατον ὀλῶ λυκάβαντι παρῆν, 15
 Ἀνίκα μήτε κρύος, μήδ' ἄλιος ἡμῖς βαρύνει.
 Εἰλαρι πάντα κῦει, πάντ' εἰλαρος ἀδέα βλαστεῖ,
 Χά νύξ ἀνθρώποισιν ἴσα, καὶ ὁμοῖος ἀώς.

IDYLS OF MOSCHUS.

I. *The runaway Cupid.*

Ἄ Κύπρις τὸν Ἔρωτα τὸν νύεα μακρὸν ἐβώστροφαι
 Εἰ τις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,
 Δραπετίδας ἐμός ἐστιν· ὁ μανυτὰς γέρας ἐξεῖ.
 Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἰκοσι πᾶσι μάθοις νιν.
 Χρῶτα μὲν οὐ λευκός, πυρὶ δ' εἵκελος· ὄμματα δ' αὐτῷ
 Δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἀδὺν λάλημα.
 Οὐ γὰρ ἴσον νοέει καὶ φθέγγεται· ὥς μέλι φωνά.
 Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος· ἡπεροπευτὰς,
 Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια παῖσδει.
 Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἰταμὸν τὸ πρόσωπον.
 Μικκύλα μὲν τήνῳ τὰ χερύδρια, μακρὰ δὲ βάλλει. 11
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Ἀίδεω βασιλῆα.
 Γυμνὸς μὲν τόγε σῶμα, νόος δέ οἱ ἐμπεπύκασται·
 Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοτ' ἐπ' ἄλλους
 Ἀνέρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχχνους δὲ κάθηται. 15
 Τόξον ἔχει μάλα βαιδὸν, ὑπὲρ τόξῳ δὲ βέλεμνον·
 Τυτθὸν ἐοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρι φορεῖται.
 Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἐνδοθι δ' ἐντὶ
 Τοῖ πικροὶ κάλαμοι, τοῖς πολλάκι κήμὲ τιτρώσκει.
 Ταῦτα μὲν ἄγρια πάντα· πολὺ πλεῖον δέ οἱ αὐτῷ 20
 Βαιὰ λαμπὰς ἐοῖσα, τᾷ ἄλιον αὐτὸν ἀναίθει·
 Ἦν τὺ γ' ἔλθῃς τήνῳ, δάσας ἄγε, μῆδ' ἐλεήσῃς.
 Κῆν ποτ' ἰδῇς κλαίοντα, φυλάσσεο μὴ σε πλανήσῃ.
 Κῆν γελάῃ, τὺ νιν ἔλκε· καὶ, ἦν ἐθέλῃ σε φιλάσαι,
 Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακον ἐντί. 25
 Ἦν δὲ λέγῃ, λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὄπλα,
 Μῆτι θίγῃς, πλάνα δῶρα· τὰ γὰρ πῦοι πάντα βέβαπται

II. *From the Dirge on Bion.*

Ἄρχετε, Σικελικαί, τῷ πένθειος ἄρχετε, Μοῖσαι.
 Ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγείλατε τᾶς Ἀρεθούσας,
 Ὅττι Βίων τέθνακεν ὁ βωκόλος, ὅττι σὺν αὐτῷ
 Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς αἰοιδά. 5

Ἄρχετε, Σικελικαί, τῷ πένθειος ἄρχετε, Μοῖσαι.
 Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιμος οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαῖαισιν ὑπὸ δρυσὶν ἡμενος ῥοδεῖ,
 Ἀλλὰ παρὰ Πλουτῆϊ μέλος ἴαθαιον αἰεῖδει.

Ἄρχετε, Σικελικαί, τῷ πένθειος ἄρχετε, Μοῖσαι. 10
 Τίς ποτὶ σᾶ σύριγγι μελίξεται, ὦ τριπόδατε;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
 Εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.
 Ἀχῶ δ' ἐν δονάκεσσι τεᾶς ἐπιβόσκειτ' αἰοιδάς.

Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κάκεῖνος ἐρεῖσαι 15
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σείο φέρηται.

Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος
 Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,
 Τῆρνο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ρεέθροις, 20
 Πᾶσαν δ' ἐπλησας φωνᾶς ἄλα· νῦν πάλιν ἄλλον
 Τίεα δακρύεις, καὶ νῦν δ' ἐπὶ πένθει τάκη.

Ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἐπινε
 Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 Χῶ μὲν Τυνδαρέοιο καλὰν ἔεισε θύγατρα, 25

Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον·
 Κεῖνος δ' οὐ πολέμῳ, οὐ δάκρυα, Πᾶνα δ' ἐμελεπε,
 Καὶ βῶτας ἐλίγαινε, καὶ αἰδῶν ἐνόμεινε,
 Καὶ σύριγγας ἔτενχε, καὶ ἀδέα πόρτιν ἀμελεγε,
 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρωτα 30
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρесе τὴν Ἀφροδίτην.

Ἄρχετε, Σικελικαί, τῷ πένθειος ἄρχετε, Μοῖσαι.
 Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις, ἄστεα πάντα·
 Ἄσκρα μὲν γοᾷ σε πολὺ πλέον Ἡσιόδοιο·

Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι· 35
 Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Τῆϊον ἄστυ·
 Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφoῦς
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἃ Μιτυλήνα.

Ἄρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι.
 Αἰ, αἰ, ταὶ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται, 40
 Ἦ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἀνηθον,
 Ὅστερον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύοντι·
 Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα
 Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον. 45
 Καὶ σὺ μὲν ἐν σιγῇ πεπύκασμένος ἴσσεαι ἐν γῇ.

NOTES.



NOTES.

LINE 1. ἡ μέθη, &c., "intoxication is a minor madness," i. e., a Page 1
minor kind of madness. The expression ἡ μέθη means, more literally, "the (state) intoxication."—μικρὰ, nom. sing. fem. of μικρός.—ἐστί, 3d sing. pres. indic. of εἰμί, to be.

Πολλάκις βραχεία ἡδονή, &c., "short-lived pleasure often begets long-lived sorrow."—βραχεία, nom. sing. fem. of βραχύς.—μακρὰν, accus. sing. fem. of μακρός, agreeing with λύπην.—τίκτει, 3d sing. pres. indic. act. of τίκτω.

2. Φίλει, "love," 2d sing. pres. imperat. act. of φιλέω.—τὴν παιδείαν, "instruction," i. e., the receiving of instruction. More literally, "the culture of boyhood."—φρόνησιν, accus. sing. of φρόνησις.—τέχνην, "the exercise of skill," i. e., the skilful exercise of the talents that are given us.

4. Ἐλεγε, "used to say," 3d sing. imperf. indic. act. of λέγω.—τὴν φιλαργυρίαν εἶναι, &c. The accusative with the infinitive. "That the love of money was the parent city of every evil," i. e., that all evils came from it as so many colonies from a parent city. The Greeks called a parent city, from which colonies were led forth, μητρόπολις.—εἶναι, imperf. infin. of εἰμί.—πάσης, gen. sing. fem. of πᾶς.

5-7. ἐργάζεται, "causes," 3d sing. pres. indic. of ἐργάζομαι.—ἀλλ', for ἀλλά, "but." The final vowel is cut off by apostrophe. The adverb ἀλλά has the accent on the last syllable; the adjective ἄλλα (neut. plur. of ἄλλος) on the first.—χωρίς ὁμιλίας, "without social converse." χωρίς, as an adverb denoting want or deprivation, governs the genitive.—οὐδὲν ἡδονῆς, "no pleasure," i. e., nothing attractive. Literally, "nothing of pleasure." An adjective in the neuter, governing the genitive.—οὐδὲν, accus. sing. neut. of οὐδεὶς.—ἔχει, 3d sing. pres. indic. act. of ἔχω.

8. Αἱ κτήσεις τῆς ἀρετῆς, &c., "the acquisitions of virtue," i. e., the things acquired by virtuous practices.—κτήσεις, nom. plur. of κτήσις.—τῆς ἀρετῆς. The article here, combined with ἀρετῆς, indicates "the (particular course of moral conduct, which men call) virtue."—μόνοι, nom. plur. fem. of μόνος.—βέβαιαι, nom. plur. fem. of βέβαιος. The second, or final, accent on βέβαιαι comes from the enclitic εἰσιν which follows.—εἰσω, 3d plur. pres. indic. of εἰμί, "to be."—Ἡ παιδεία, "mental culture," i. e., a good education. More literally, "the training of boyhood."

9. ἐν μὲν ταῖς εὐτυχίαις, &c., "in prosperous circumstances indeed." More literally, so as to give its proper force to the article, "in the prosperous concerns of life." The particles μὲν and δέ are always opposed to each other, and mark opposite clauses in a sentence. The particle μὲν is seldom translated, as our English word "indeed" is generally too strong to express its meaning. The particle δέ, on the other hand, is usually rendered "but."

10-12. Πισῶν, gen. plur. fem. of πᾶς.—ἡ εὐσέβεια, "piety." More literally, "the (moral feeling) piety." To be taken first in translating.—

^{sup}
1 Προσῆκει, "it becomes." Taken impersonally, and governing the dative.—τοῖς ἀθληταῖς, "athletes." More literally, "the (class) athletes." The article here points to a particular class of persons.—γυμνάζειν, pres. infin. act. of γυμνάζω.—κλεινότερον, superl. of κλεινός, and agreeing, in the neuter, with ἀγαθόν.—ἦν, "there was," 3d sing. imperf. indic. of εἰμί.—Διός, "of Jove," gen. of Ζεὺς.—Φειδίου, gen. of Φειδίας.

14-16. Παρέλαβεν, "received," 3d sing. 2d aor. indic. act. of παραλαμβάνω, "to take or receive from another," i. e., to receive, in the present case, by the right of succession.—Ὁ Λίνος, "the poet Linus."—Ἰωνική, nom. sing. fem. of Ἰωνικός.—ἤρξατο ἀπὸ, "began from," i. e., commenced with, as its founder: ἤρξατο is the 3d sing. 1st aor. indic. mid. of ἄρχω.—Ἰταλική, nom. sing. fem. of Ἰταλικός.

17. Πίστεις καὶ Τέρμονος, &c., "erected a temple to Faith and to Terminus," i. e., a temple to each, not one to both conjointly. (Dion. Hal., 2, 74, seq.) The goddess Faith is better known by her Latin name of Fides. The god Terminus presided over boundaries and landmarks.—The student will note the change of idiom from the Greek to the English; literally, "a temple of Faith," &c.—ἰδρύσατο, 3d sing. 1st aor. indic. mid. of ἰδρύω. The verb here carries with it the idea of consecrating as well as of erecting.

18. Ἡ Νέα Καρχηδών, "New Carthage," literally, "the New Carthage." This was a city of Spain, now Carthagena.—Νέα, nom. sing. fem. of νέος.—Ἀσδρούδα, Doric genitive, from Ἀσδρούδας. So in the next line we have Ἀννίβα, the genitive of Ἀννίβας.—τοῦ δεξαμένου, "who succeeded." The article, with a participle, is to be translated, as here, by the relative with the indicative: δεξαμένου is the gen. sing. masc. 1st aor. part. mid. of δέχομαι.—Asdrubal succeeded Barcas in the government of Spain, which country had been conquered by the Carthaginians. The more usual name of Barcas, in history, is Amilcar.—πατέρα, accus. sing. of πατήρ.

19-20. Τὸ τάλαντον τὸ Βαβυλώνιον, "the Babylonian talent." Literally, "the talent (which is) the Babylonian (one)." The article is often repeated, as in the present instance, with the adjective, when the latter follows its noun, for the sake of distinctness or emphasis.—Ἀρτίκός, accus. plur. fem. of Ἀρτικός.—δύναται, "is worth." This signification of δύναμαι arises from the primitive meaning of the verb (δύνω or δέω being the root), namely, "to go into," "to undergo," "to avail," &c. Hence, there is no need of understanding here any verb in the infinitive, for δύναται to govern. (Herm. Ellips., c. 11.)

21. Σουνίου, gen. sing. of Σούνιον.—Ἀθηνῶς Σουνιάδος, "of the Sunian Minerva." So called from the promontory on which her temple stood.

22-23. Ὁ θυμός, "anger." Literally, "the (emotion) anger." The verb ἐστὶ is to be supplied after θυμός. This is a very common omission.—Θνητός, supply ἐστὶ, and so also after ἀθάνατος, in the next clause.—Ὁ λόγος, "speech." Literally, "the (faculty of) speech."—Δειλὸν ὁ πλοῦτος &c. The ὁρᾶται is, ὁ πλοῦτος (ἐστὶ) δειλὸν καὶ φιλόψυχον κακόν.

24-26. ἦν, "was," 3d sing. imperf. of εἰμί.—Ἡ Αἴγυπτος, "Egypt." More literally, "the (land of) Egypt."—δῶρον, "a gift," i. e., a deposit. The Egyptian priests, and from them the Greeks, believed that a large portion of Lower Egypt, especially the Delta, was gradually formed from the sediment deposited by the Nile. This will carry us back, however, to a period long antecedent to positive history. (Consult Lyell's Geology, vol. i., p. 353.)

Μὴ κατόκει, "be not reluctant." Contracted imperative, 2d sing. pres.
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NOTES ON PAGE 2.

οὐ κατόκνευε, from κατοκνέω.—πορεύεσθαι, "to go," pres. infin. mid. Page 1
of πορεύω.—τοὺς ἐπαγγελλομένους, "those who promise." The article
and participle again translated by the relative and indicative.—διδάσκειν,
pres. infin. act. of διδάσκω.—τι, "something." Neuter of τίς.

27. κατήλθον, "came down," i. e., from the more northern parts of
Greece, 3d plur. 2d aor. indic. act. of κατέρχομαι.

LINE 1-3. τὸν ἥλιον, &c., "that the sun and moon are divini- 2
ties." The accusative with the infinitive.—εἶναι, pres. infin. of εἰμί.
—λέγουσιν, 3d plur. pres. indic. act. of λέγω.—Ὁ Ἄρης, "Mars." More
literally, "the (god) Mars."—μισεῖ, 3d sing. pres. indic. act. of μισέω.—τοὺς
κακούς, "the cowardly."—πολεμοῦσιν, "wage war with," 3d plur. pres.
indic. act. of πολεμεῖω.

4. Δύω καὶ ἱππῶ, &c., "two wolves, and two horses, feed together."
i. e., wolves and horses do not shun each other's company when feeding.
More literally, "are feeding together," or "in company." The forms
λύκῳ, ἱππῳ, συννόμῳ, and ἐστόν are all duals. The two nouns (λύκῳ and
ἱππῳ) and the adjective (συννόμῳ, from σύννομος) are distinguished from
the datives singular (λύκῳ, ἱππῳ, συννόμῳ) by not having the *ι* subscribed
under the *ω*.—ἐστόν, 3d dual pres. indic. of εἰμί.

5-8. τὴν αὐτὴν, "the same way," i. e., in each other's company. Sup-
ply ὁδόν, the accus. of ὁδός.—ἰασίν, 3d plur. pres. indic. act. of εἰμι, "to
go," which is distinguished by the accent from εἰμί, "to be."—δύω μεγίστῳ
κάκῳ. All these three words are in the nominative dual: μεγίστῳ is from
μέγιστος, the superlative of μέγας.—πολλοὺς ἀπόλεσαν, "are wont to ruin
many:" πολλοὺς is the accus. plur. masc. of πολὺς, and ἀπόλεσαν is the
3d plur. 1st aor. indic. act. of ἀπόλλυμι. The aorist here refers to what
is habitually the case.

Ὁ Ζεῦξ, "the celebrated Zeus." The article here denotes eminence
or distinction.—ἀνατρέφουσιν, accus. sing. fem. pres. part. act. of ἀνα-
τρέφω.—παίδιῳ Ἰπποκενταύρῳ, "two centaur-children." Both of these
terms are in the accus. dual. neuter.—κομιδῇ νηπίῳ, "very young." νηπίῳ
is the dual of νήπιος.

9-11. Οἱ τὰ ἄκρα, &c., "they who inhabit the summits of Athos."—
ἄκρα, accus. plur. of ἄκρον, ου, the neuter of the adjective ἄκρος, taken as
a substantive.—ἐνοικοῦντες, nom. plur. masc. pres. part. act. of ἐνοικέω.—
Ἀθῶ, gen. sing. of Ἀθῶς.—μακροβιώτατοι, "very long-lived," superlative of
μακρόβιος.—λέγονται, 3d plur. pres. indic. pass. of λέγω.—Πολλάκις
The order is, ὁρῇ πολλάκις ἐξεκάλυψε κρυπτόμενον νόον ἀνθρώπων.—
ἐξεκάλυψε, "is wont to disclose," 3d sing. 1st aor. indic. act. of ἐκκαλύπτω.
The aorist again refers to what is customary.—κρυπτόμενον νόον, "a con-
cealed thought," i. e., the secret sentiments: κρυπτόμενον is the accus.
sing. masc. pres. part. pass. of κρύπτω.

11-12. Κάτοπτρον εἶδους, &c. The order is, χαλκὸς ἐστὶ κάτοπτρον εἰ-
δους. The ancients used metallic mirrors instead of looking-glasses. Cop-
per, brass, and gold were employed for this purpose. The brass ones,
however, were most common, and were made of a mixture of copper and tin,
which produced a white metal.—εἶδους, gen. sing. of εἶδος, "the exterior, the
form."—Ἀνὸρὸς οἶνος, &c., "wine is wont to disclose a man's thoughts."—
ἔδειξε, 3d sing. 1st aor. indic. act. of δείκνυμι. The aorist again refers to
what is customary or habitual.

13-18. Ἐρως, dative sing. of Ἔρως.—τῆς Σικελίας, "of Sicily." More

Page 2 literally. 'of the (island of) Sicily.'—*νεώς*, Attic form for *ναός*.—*Ζ*, dative sing. of *δς*.—*πολὺ πλῆθος*, "a great multitude."—*τρέφεται*, 3d sing. pres. indic. pass. of *τρέφω*.—*ὁ Φιλοπάτωρ*, "surnamed Philopator." Literally, "the Philopator," i. e., the lover of his father, a name applied to him by way of sarcasm, because he was suspected of having poisoned his father. —*κατεσκεύασεν*, "built," 3d sing. 1st aor. indic. act. of *κατασκευάζω*. —*Αἰρούνται*, 3d plur. pres. indic. pass. of *αἰρέω*.—*λαγῶ*, nom. plur. of *λαγώς*.—*ἀλώπεκων*, gen. plur. of *ἀλώπηξ*.—*τοτὲ μὲν . . . τοτὲ δὲ*, "at one time, . . . at another."—*Ἐν τῇ Σάμῳ*, "in the island Samos."—*τῇ Ἥρᾳ*, "for the goddess Juno," i. e., in honour of Juno; the peacock being sacred to her.—*πλειστούς*, accus. plur. of *πλειστός*; superlative of *πολύς*.—*ταῶς*, accus. plur. of *ταῶς*, Attic declension.—*ἐτρεφον*, 3d plur. imperf. indic. act. of *τρέφω*.—*ἐπὶ τοῦ νομίσματος*, "upon the coin."—*ἦν*, "was," 3d sing. imperf. indic. of *εἰμί*.

19-22. *ἡ τυραννίς*, "tyranny." More literally, "the (state) tyranny." —*τῆς πατρίδος*, "of his country," gen. sing. of *πατρίς*.—*ἔτι παῖς ὢν*, "being yet a mere boy," i. e., while he was yet a mere boy. *ὢν* is the pres. part. of *εἰμί*.—*Ἀρτέμιδος*, gen. of *Ἀρτεμις*.—*ἐν θήραις*, "in the hunt." Literally, "amid huntings."—*σὺς*, gen. sing. of *σὺς*.—*ἐπλήγη*, "was wounded," 3d sing. 2d aor. indic. pass. of *πλήσσω*.—*ἐγένετο*, "became," 3d sing. 2d aor. indic. mid. of *γίνομαι*.

23-24. *τὸν δράκοντα*, "the serpent," accus. sing. of *δράκων*.—*ὄφρωνδε*, 3d sing. pres. indic. act. of *ὄφρωνδew*.—*ἔτι νήπιος ὑπάρχων*, "being yet quite young," i. e., while he was yet quite young: *ὑπάρχων*, pres. part. act. of *ὑπάρχω*.—*μὲν*, accus. sing. of *μὲν*.—*διώκων*, "pursuing," i. e., as he pursued: pres. part. act. of *διώκω*.—*εἰς μέλιτος πίθον, &c.*, "having fallen into a large vessel of honey, lost his life." Or, more freely, "fell into, &c., and lost his life." A participle and verb, as in the present instance, may be freely rendered by two verbs: *πεσὼν*, 2d aor. part. act. of *πίπτω*.—*ἀπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω*.

25-26. *διασπάσαντο*, "tore in pieces," 3d plur. 1st aor. indic. mid. of *διασπᾶω*. The middle voice implies, that they did the deed for themselves, i. e., to gratify their own blind fury.—*Πενθέα*, accus. sing. of *Πενθεύς*. The article with this proper name, as also with *Ὀρφέα* and *Ἀκταίονα*, though not translated, implies that these three individuals and their respective stories were well known.—*Μαινάδες*, nom. plur. of *Μαινάς*.—*αἱ κύνες*, "his hounds," nom. plur. of *κύων*.

27-28. *ἄνδρες*, nom. plur. of *ἄνθρωπος*.—*εἰκόνες*, nom. plur. of *εἰκών*.—*ῥῆσαν*, "inhabited," 3d plur. 1st aor. indic. act. of *οἰκew*.—*πρῶτοι*, nom. plur. of *πρῶτος*.—*αὐτόχθονες*, "an indigenous race," nom. plur. of *αὐτόχθων*.—*ἅπαντες*, nom. plur. of *ἅπας*.—*εἰσιν*, "are," 3d plur. pres. indic. of *εἰμί*.

29-33. *ὕδατος*, gen. sing. of *ὕδωρ*.—*κοιλαίνουσιν*, "hollow out," 3d plur. pres. indic. act. of *κοιλαίνω*.—*ὄρνυξ*, supply *ἐστί*.—*Φοῖνικες*, nom. plur. of *φοῖνιξ*.—*τῷ Ἡρακλεῖ*, "unto the god Hercules," dative sing. of *Ἡρακλῆς*.—*ἐθνον*, 3d plur. imperf. indic. act. of *ἐθνaw*.—*πέρδικες*, nom. plur. of *πέρδικς*.—*οἱ δὲ*, "but those," literally, "but the (partridges)," *πέρδικες* being understood.—*ἦσαν*, "were," 3d plur. imperf. indic. of *εἰμί*.—*λέγει*, 3d sing. pres. indic. act. of *λέγω*.—*καλὴν παιδᾶς τοὺς γέροντας, &c.*, "thas the old are in a state of second childhood." More literally, "that the old become second children." Accus. with the infinitive.—*καλὴν παιδᾶς*, accus.

παρ. of παλίμκαυς.—γέροντας, accus. plur. of γέρον.—γίγνεσθαι, ^{pass} 2
παρ. infin. mid. of γίνομαι.

24. Μυρμιδόνας, accus. plur. of Μυρμιδών.—ἐκ μυρμηκῶν, "from ants:"
ἐκ μυρμηκῶν, gen. plur. of μυρμηξ. The order is, τοὺς Μυρμιδόνας γεγον-
ότα αἱ ἀνδρες ἐκ μυρμηκῶν.—ἀνδρας, accus. plur. of ἀνὴρ, the accusative
of γεγονέναι, as Μυρμιδόνας is the accusative before it.—γεγονέναι,
became," i. e., were changed into.

LINE 1-3. Οἱ Νομάδες τῶν Λιβύων "the Nomades of the Liby- 3
ans," i. e., the Libyan Nomades.—ταῖς ἡμέραις, "by days." More
literally, "by the days (which pass)."—ταῖς νυκτίν, "by nights."—ἀρ-
μοδοῖν, 3d plur. pres. indic. act. of ἀρτιμέω.—ἐρωτηθεὶς, "having been
asked," i. e., when he was asked, 1st aor. part. pass. of ἐρωτάω.—τί μέ-
γιστον, &c., "what is the greatest thing in the smallest compass." Supply
ἐστί. Literally, "what is greatest in smallest (space)."—μέγιστον, superla-
tive of μέγας.—ἐλαχίστω, superlative of μικρός, properly from ἐλαχός.—
εἶπε, "said," 2d aor. indic. act. from εἶπω.—φρένες ἀγαθαί, &c., "a sound
mind in a human body." Literally, "sound thoughts in a human being's
body."—φρένες, nom. plur. of φρήν.—σώματι, dat. sing. of σῶμα.

4-6. γνῶμη, "understanding."—κρείσσων, "better."—ἡ ῥώμη χειρῶν,
"than strength of hands:" ῥώμη is the nominative to ἐστί understood.
—χειρῶν, gen. plur. of χεῖρ. The regular gen. plur. is χειρῶν, for which
we have here the poetic form χειρῶν, which is also Ionic.—γυνῇ, dat. plur.
of γυνή.—αἰτία, "are a cause," supply εἰσίν.—γυναιξί, dat. plur. of γυνή.
The order is, ἡ σιγὴ φέρει πόμον γυναιξί.—φέρει, "brings with it," 3d
sing. pres. indic. act. of φέρω.—χαλεπὸν, "a difficult matter."—λέγειν
πρός, "to speak to," i. e., to reason with.—γαστέρα, accus. sing. of γαστήρ.
—ὅσα οὐκ ἔχουσας, "since it has not ears." Literally, "not having ears:"
ὅσα is the accus. plur. of οὖς.—ἔχουσας, accus. sing. fem. pres. part. act.
of ἔχω.

7-8. τὸ πόδε, "as to his two feet," i. e., in both his feet: πόδε is the
accus. dual of πόυς. This is the accusative of nearer definition, where
some supply κατὰ to govern it.—ἦν, 3d sing. imperf. indic. of εἶμι.—Ἡ
Μήδεια, "Medea." More literally, "the (well-known) Medea."—γράφεται,
"is painted," i. e., is represented in a picture.—παῖδε, accus. dual of παῖς.
—δεινὸν ὑποβλέπουσα, "sternly eyeing." The verb ὑποβλέπω here denotes,
literally, to look at one from under the eyelids, with a lowering expression.
The adjective δεινὸν is used here adverbially.—ἔχει δέ, "she holds more-
over," 3d sing. pres. indic. act. of ἔχω.

9. τὸ δὲ ἀθλίω, &c., "while the two wretched ones sit smiling," i. e., the
two unhappy children, &c.—ἀθλίω, dual of ἀθλιος.—κἀθησθον, 3d dual
pres. indic. of κἀθῆμαι.—γελῶντε, nom. dual pres. part. act. of γελᾶω.—
μηδὲν τῶν μελλόντων εἰδότε, "knowing nothing of the things about to
happen," i. e., of what is about to befall them: μηδὲν, neuter of μηδεὶς.—
μελλόντων, gen. plur. pres. part. act. of μελλῶ.—εἰδότε, perf. part. act. of
εἶδω, contracted from εἰδηκότε; nom. sing. εἰδώς, contracted from εἰδηκώς.

10. καὶ ταῦτα ὁρῶντε, "and that too, although seeing." The expression
καὶ ταῦτα is analogous to the Latin expressions, *idque, ei ea, et hæc*, &c.—
ὁρῶντε, pres. part. act. of ὁράω.

11-16. μέγιστον, superlative of μέγας.—τυφλὸν, supply χοῦμά ἐστι, "is
a blind thing."—ἐλλιπές, supply again χοῦμά ἐστι, "is a defective thing."
The adjective is often put in the neuter with a masculine or feminine noun,
χοῦμα or some equivalent term being understood.—πόλεως φύχῃ, &c.
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3. The order is, *οὐ νόμοι (εἰσὶ) φύχῃ πόλεως*.—*οὐκ ἔστιν οὐδέν*, "there is nothing." Two negatives in Greek make a stronger negation.—*ἔφη*, "said," 3d sing. imperf. indic. of *φημί*.—*μνησθε*, "remember," 2d sing. perf. imperat. pass. of *μνησσκω*, and the passive is here used in a middle sense, "remind thyself," i. e., "remember."—*διασάσσεις*, gen. sing. of *διασάσεις*.—*ἤρξω*, "didst begin," 2d sing. 1st aor. indic. mid. of *ἄρχω*.—*διαλύσεις*, gen. sing. of *διάλυσαις*.—*ἐγώ*, nominative to *ἠρέβην* understood, 1st sing. 1st aor. indic. mid. of *ἄρχω*.

17-24. *Ἀλεξανδρέως*, "an Alexandrian," gen. sing. of *Ἀλεξανδρεὺς*.—*κουρέως τὴν τέχνην*, "a barber by trade."—*κουρέως*, gen. sing. of *κουρέως*.—*τέχνην*, accusative of nearer definition, where some supply *κατά*.—*ὁμονοούντων ἀδελφῶν συμβίωσις*, "the union of concordant brethren:" *ὁμονοούντων*, gen. plur. pres. part. act. of *ὁμονόω*.—*ισχυρότερα*, comparative of *ισχυρός*.—*ἥθους βάσανος*, "a touchstone of character," i. e., a test of character.—*ἱππὸς ἔθρεψεν*, "a mare nurtured:" *ἔθρεψεν*, 3d sing. 1st aor. indic. act. of *τρέφω*.—*τὸν Πύθωνα*, "the serpent Python."—*κατετόξευσεν*, "he had shot with an arrow," 3d sing. 1st aor. indic. act. of *κατατοξεύω*. The aorist is here rendered into our idiom by a pluperfect.—*ἦλθεν*, "came," 3d sing. 2d aor. indic. act. of *έρχομαι*.—*παρέλαβε*, "took unto himself," 3d sing. 2d aor. indic. act. of *παραλαμβάνω*.—*τῆς Γῆς*, "of the goddess Earth."

αἰδοῦς, "of respect." The genitive is governed by *ἕξις*.—*ἔσει*, "thou wilt be," 2d sing. fut. of *εἰμί*, with the Porsonian or Attic termination (-ει), in place of the common form, *ἔσῃ*.—*ἐὰν πρῶτον ἄρξῃς*, "if thou shalt have first begun."—*ἄρξῃς*, 2d sing. 1st aor. subj. act. of *ἄρχω*.—*αἰδέσθαι*, "to respect," pres. infin. mid. of *αἰδέομαι*.

25-34. *ἔχουσιν*, 3d plur. pres. indic. act. of *έχω*.—*Ὁ Παννασσός*, "Pannassus." The article is here emphatic. Literally, "the (far-famed) Pannassus."—*εἰσὶν*, "there are," 3d plur. pres. indic. of *εἰμί*.—*τὸ μὲν*, "the one." Literally, "this one indeed." Consult note on page 1, line 9.—*καλούμενον*, "called," pres. part. pass. of *καλέω*, agreeing in the neuter with *ὅρος* understood after *τὸ*.—*έχει*, "contains," 3d sing. pres. indic. act. of *έχω*.—*κέρδη*, nom. plur. of *κέρδος*.—*φέρει*, 3d sing. pres. indic. act. of *φέρω*. A singular verb with a neuter plural (*κέρδη*).—*έφιν*, "is," 3d sing. 2d aor. indic. act. of *φύω*, taking the place of *έστί*.—*τιτρώσκει*, 3d sing. pres. indic. act. of *τιτρώσκω*.—*Δημήτριος ὁ Πολιορκήτης*, "Demetrius Poliorcetes." Literally, "Demetrius the city-besieger," an appellation given to Demetrius, son of Antigonus, from his skill in besieging and taking cities.—*ἔρει*, "used to take," 3d sing. imperf. indic. act. of *αἰρέω*.—*κατασειν τὰ τείχη*, "shaking down their walls," i. e., by his military engines, many of which he himself invented: *κατασειν* is the pres. part. act. of *κατασειώ*.—*πειθῶν*, "by persuading," i. e., by the force of persuasion and mild measures in negotiation: *πειθῶν* is the pres. part. act. of *πειθῶ*.

ἔγένετο, "there was."—*κατὰ*, "during."—*ἀφ' οὗ*, "from whom." Put for *ἀπὸ οὗ*, the final vowel of *ἀπὸ* being cut off by apostrophe, and the preceding consonant aspirated: *οὗ* is the genitive sing. of *ὅς, ἡ, δ*.—*πλακούντων*, gen. plur. of *πλακοίεις*.—*ονομάζεται*, 3d sing. pres. indic. pass. of *ονομάζω*. A singular verb with a neuter plural (*γένη*).—*τίμα*, "honour," 2d sing. pres. imperat. act. of *τιμάω*, contracted from *τίμας*.—*τοῖς*, "thy."

4. LINE 1-3. *κλεῖς*, accus. plur. of *κλεῖς*, contracted from *κλειδός*.—*φυλάττει*, 3d sing. pres. indic. act. of *φυλάττω*.—*καλύποδες*, nom. plur. of *καλύπους*.—*ἐλλαχῶσι*, 3d plur. pres. indic. act. of *ἐλλαχάω*.—*τῷ*

ἔμπελον εἶπε, &c., "said that the vine bore three clusters." These three clusters are intended to mark, in a figurative manner, the three stages in the history of intemperance. Wine first attracts and pleases, then intoxicates, and finally brings with it loathing remorse.—εἶπε, 3d sing. 2d aor. indic. act. of εἶπω—φέρειν, pres. infin. act. of φέρω, having the accusative ἔμπελον before it.

5-10. πόνος, supply ἐστί.—ἐλαβον, "I obtained," 1st sing. 2d aor. indic. act. of λαμβάνω.—ψυχῆς νοσοῦσης, &c. The order is, λόγος ἐστὶ φάρμακον νοσοῦσης ψυχῆς.—λόγος, "converse," i. e., friendly communing.—νοσοῦσης ψυχῆς, "of a diseased spirit," i. e., of a mind ill at ease: νοσοῦσης is the gen. sing. fem. pres. part. act. of νοσέω.—χαλεπὸν τὸ γῆρας, &c. The order is, τὸ γῆρας ἐστὶ χαλεπὸν βάρος τοῖς ἀνθρώποις.—χαλεπὸν βάρος, "a difficult burden."—ἀφ' οὗ, consult note on line 33, page 3.—καλεῖται, "is called," 3d sing. pres. indic. pass. of καλέω.—οὔτε . . . οὔτε, "neither . . . nor."—ὠφελεῖ, 3d sing. pres. indic. act. of ὠφελέω.

11-14. σιτοῦνται, "feed upon." Literally, "feed themselves upon," 3d plur. pres. indic. mid. of αἰτέω. The thing fed upon follows in the genitive, the reference being to a part of the whole.—οὐκ, "are not." Supply εἰσὶ—Ἀγαθοκλέους ἐκλελοιπότες, "when Agathocles had died." More literally, "Agathocles having departed," genitive absolute: ἐκλελοιπότες is the gen. sing. of the perf. part. mid. of ἐκλείπω.—στάσεως. This and the other genitive, ἀναρχίας, are both governed by μεστὰ, an adjective of plenty.

15-17. ἐκ νεφέλης, &c., "from the clouds is borne onward abundance of snow and of hail." The expression μένος χιόνος, &c., is a poetic one, and means literally, "the might of snow and hail." It carries with it the combined ideas of abundance and force, so that in the present instance the allusion will be to an abundant rushing of snow and hail from the clouds.—βροντῇ δὲ φέρεται, "thunder, too, is produced," i. e., is the result of.—ἐξ ἐνέμων δὲ, "by the winds moreover."—ταράσσεται, 3d sing. pres. indic. pass. of ταράσσω.

18. καὶ νόσων ἥττων, &c., "is subject to both diseases and old age." Literally, "is less than," i. e., is inferior to, is less powerful than. Supply ἐστί.

20-28. εἶχεν, 3d sing. imperf. indic. act. of ἔχω.—τοῖς ἀπαιδεύτοις διαφέρειν, "that the uneducated differed." Accusative with the infinitive.—διαφέρειν, imperf. infin. act. of διαφέρω, followed in construction by the genitive of the thing differed from (θηρίων).—δνειδόμενος, ὅτι, "on being reproached, because," pres. part. pass. of δνειδίζω.—τῷ γένει, &c., "I am a Scythian in my birth, but not in my manner of acting," i. e., but not in my character. Supply Σκύθης εἰμί. The form ἀλλ' is by apostrophe for ἀλλά.—ἐξην, "it was permitted," i. e., it was in the power of, it was optional with: 3d sing. imperf. indic. of ἔξαστε.—ζῆν, pres. infin. act. of ζάω. The Attics contract αε into η, and αει into γ, in the four verbs, ζάω, διφάω, πενέω, and χράομαι. This is properly a Doric and Ionic usage.

βασιλεύειν, pres. infin. act. of βασιλεύω. This verb governs the genitive, as being equivalent to βασιλεὺς εἰμι.—ἄρχειν, pres. infin. act. of ἄρχω, which also governs the genitive (not expressed here), as being equivalent to ἄρχων εἰμί.—μένειν, pres. infin. act. of μένω.—ἢ παρὰ, "than to abide with." Supply μένειν or something equivalent.—ὅντι, "being at the same time," dat. sing. pres. part. of εἰμί.—ἀλλ' οὐχ εἰλετο, "he preferred not, however." Literally, "but he chose not for himself," 3d sing. 2d aor. indic. mid. of αἰρέω.—ἀργὸς ὢν, "remaining in indolence," i. e., leading an indolent life.

NOTES ON PAGES 4 AND 5.

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4 Literally, "being indolent."—καὶ μὴδὲν χρώμενος τῇ ἀρετῇ, "and in no respect exercising manly virtue:" μὴδὲν, the neuter of *μυδείς*, is the accusative of nearer definition, or, as others say, is governed by *κατὰ* understood: *χρώμενος*, pres. part. mid. of *χρῶμαι*.

29-33. *δεῖ τοὺς νέους, &c.*, "it behooves the young to use moderation in gait, and general deportment, and dress." More freely, "the young ought to be modest in gait, general deportment, and attire."—*δεῖ*, an impersonal verb, construed here with the accusative and infinitive.—*χρῆσθαι*, pres. infin. mid. of *χρῶμαι*.—*ἔδωκεν*, 3d sing. 1st aor. indic. act. of *δίδωμι*.—*μετὰ τοῦ παιδὸς Περσέως*, "along with her young son Perseus."—*ἔβριψεν*, 3d sing. 1st aor. indic. act. of *ρίπτω*.—*προσηνέχθη*, "was carried." 3d sing. 1st aor. indic. pass. of *προσφέρω*.

34. *ποθεῖ*, 3d sing. pres. indic. act. of *ποθέω*.—*μεθ' ἡλίου*, "after the sun," i. e., after the glare of the sunlight: *μεθ'* is for *μετά*, having lost the final vowel by apostrophe, and the preceding consonant being changed into an aspirate.

5 LINE 1-5. *κὺν ἀφ' ἐλγος, &c.*, "and if you take from him this change, you make his pleasure sorrow," i. e., you convert into a source of discomfort, what would otherwise prove a source of pleasure: *κὺν* is contracted from *καὶ ὅν*.—*ἀφ' ἐλγος*, 2d sing. 2d aor. subj. act. of *ἀφαιρέω*.—*ποιεῖς*, 2d sing. pres. indic. act. of *ποιέω*.—*ἔλαβε*, "received," 3d sing. 3d aor. indic. act. of *λαμβάνω*.—*παρ'* for *παρά*, by apostrophe.—*τόσσα*, "a dose and sorrows." The force of the plural.—*δότε*, 2d plur. 2d aor. imperat. act. of *δίδωμι*.

7-12. *ἔρξου πολεμοῦντος*, "while Xerxes was carrying on war." Genitive absolute: *πολεμοῦντος* is the gen. sing. imperf. part. act. of *πολεμέω*.—*ἐδόκει*, "thought." Literally, "seemed," i. e., to her herself: 3d sing. imperf. indic. act. of *δοκέω*.—*ἰδεῖν*, "that she saw," 2d aor. infin. act. of *εἶδω*. Where no pronoun is expressed with the infinitive, as in the present case, the reference is to the same person that is implied by the preceding verb, and the pronoun is in fact understood in the nominative. Thus *ἐδόκει ἰδεῖν* is for *ἐδόκει αὐτὴ ἰδεῖν*.—*ἐκπρεπεστάτα*, accus. dual of the superlative of *ἐκπρεπής*.—*τοῦ αὐτοῦ γένους*, "of the same lineage."—*Φίλιππος*. The well-known King of Macedonia, father of Alexander.—*γενόμενος*, "having become," 2d aor. part. mid. of *γίνομαι*.—*ἐκέλευσε*, 3d sing. 1st aor. indic. act. of *κελεύω*.—*τὸν μὲν . . . τὸν δέ*, "the one . . . the other."—*φεύγειν*, pres. infin. act. of *φεύγω*.—*διώκειν*, pres. infin. act. of *διώκω*.

13-19. *κολάζονται*, 3d plur. pres. indic. pass. of *κολάζω*.—*ἐν βδον*, "in hades," i. e., in the lower or invisible world. In this form of expression *βδον* is governed by *οἶκω* or *δῶματι* understood, and hence it means literally, "in the abode or mansion of hades."—*ἦσαν*, "were," 3d plur. imperf. indic. of *εἰμί*.—*ἐκ γενετῆς*, "from their birth."—*ἑνα*, accus. sing. mass. of *εἷς*, *μία*, *ἓν*.—*εἶχον*, 3d plur. imperf. indic. act. of *ἔχω*.—*τρεῖς οὖτοι*, "although they were three in number." Literally, "being three."—*καὶ ταῦτα*, "and these," referring to the eye and tooth, regarded as things, and therefore neuter here.—*παρὰ μέρος*, "by turns."—*ἔπασαν*, "they imparted," 3d plur. 1st aor. indic. act. of *διάζω*.—*εἰς*, "on."—*ἔγραφε*, "used to write," 3d sing. imperf. indic. act. of *γράφω*.—*ἅπερ*, "whatsoever things," accus. plur. neut. of *ὅσπερ*, *ἥπερ*, *ὅπερ*.—*ἤκουε*, 3d sing. imperf. indic. act. of *ἀκούω*.—*ἀπορίᾳ κερμάτων*, "from an absolute want of a few pieces of money." As we would say, "from the want of a few pence."

οὗτε ἀνέσσεσθαι, "with which to purchase." Literally, "so as to purchase," 1st aor. infin. mid. of ἀνέσμαι.

20-28. ἐνεμε, "has bestowed," 3d sing. 1st aor. indic. act. of νέμω.—ταχυτήτα, accus. sing. of ταχυτής.—κέρατα, accus. plur. of κέρας.—παῖδα ἐτι ὄντα, "while yet a child." Literally, "being as yet a child." ὄντα is the accus. sing. of the pres. part. of εἶμι.—ἐτρέφε, 3d sing. imperf. indic. act. of τρέφω.—ἐθήκε, "rendered him," i. e., made him by this species of food: 3d sing. 1st aor. indic. act. of τίθημι.—ἐφη, 3d sing. imperf. indic. of φημί.—δεῖν τὰς πόλεις κοσμεῖν, "that it behooved to adorn states," i. e., that the true mode of adorning a state was. The impersonal δεῖν (infin. of δεῖ) is here construed with the infinitive (κοσμεῖν, from κοσμέω) and the accusative ἀνθρώπους understood.—τῶν οἰκούντων, "of their inhabitants." Literally, "of those inhabiting them:" gen. plur. of οἰκῶν, pres. part. act. of οἰκῶ.—τὰς μὲν ὁκτὼ, "eight."—τὴν δὲ μέσσην, agreeing with κεφαλὴν understood.

29-34. κεῖται, 3d sing. pres. indic. of κεῖμαι.—βραχὺς ὁ βίος, "life is short." Supply ἐστί.—τέρψις. The order is, τέρψις ἡδονῆς κακῆς (ἐστί) βραχεῖα.—κέρδος αἰσχροῦ, &c. Supply ἐστί.—τὸ μέλλον ἄσπερος. Supply ἐστί.—γίγνεται, "arises." More literally, "is produced."—τὸν ἡμισθὴ πλούσιον, "the ignorant rich man," i. e., him who was rich but uneducated.—εἶπε, "used to call."

LINE 1-4. χρήμα μὲν σφαλερὸν, "is an insecure thing." Supply 6 ἐστί.—ὁ, "and yet."—εἰσιν, "are," 3d plur. pres. indic. of εἶμι.—τυφλὸν ὁ πλούτος. The order is, ὁ πλούτος (ἐστί) τυφλὸν χρήμα.—καλὸν ἡσυχία, "quiet is a pleasing thing."

5-7. ἔχει φόβον, "carry with them fear." Literally, "have fear," i. e., connected with them: ἔχει, 3d sing. pres. indic. act. of ἔχω.—τὸ πᾶν λαμπρὸν, "whatever is very dazzling." More literally, "the thing that is very brilliant."—κυρεῖ, equivalent here to ἐστί, 3d sing. pres. indic. act. of κυρέω.—οὐδ' ἀσφαλές, &c., "nor is every elevated situation among mankind a secure one." Supply ἐστί.

8-16. μετ' ὀλίγων ἀγαθῶν, "along with a few brave men." μετ' by apostrophe for μετά.—ἔπαντας, accus. plur. masc. of ἕπας.—κακοῦς, "cowards."—μάχεσθαι, pres. infin. of μάχομαι.—οὐδὲν ὀργῆς ἀδικώτερον, "nothing is more unjust than anger." The comparative degree with a genitive.—πόλεμος ἐνδοξος, &c. The order is, ἐνδοξος πόλεμος (ἐστίν) αἰρετώτερος αἰσχροῦς εἰρήνης.—δεῖν τὸν ἀγαθὸν ἄρχοντα, &c., "that a good magistrate ought, on ceasing from his magistracy."—παυόμενον, pres. part. mid. of παύω.—γεγονέναι, "to be," perf. infin. mid. of γίνομαι.—σοφία. Supply ἐστί.—νεωτέρῳ πρεσβυτέρου, &c. The order is, οὐκ ἔξεστι νεωτέρῳ καταμαρτυρεῖν πρεσβυτέρου, "it is not permitted a younger person to bear testimony against an elderly one." Literally, "it is not lawful for a younger to testify against an older person."—καταμαρτυρεῖν, pres. infin. act. of καταμαρτυρέω. The preposition κατὰ here, in composition, governs the genitive.

18-21. πολλὰ τῶν ζώων, "many animals." Literally, "many of animals." The neuter plural πολλὰ has the verb (ἐστί) in the singular.—δοσ ἔχει, "as many as have." A neuter plural with a singular verb: δοσ is from δοος.—πλείους accus. plur. for πλείονας, comparative of πολὺς, and taking τεττάρων in the genitive.—τὸ ποιεῖν, "the doing a thing," nominative to ἐστί understood. The infinitive with the neuter of the article forms in Greek a species of verbal noun. So again, τὸ καλεῖσαι, "the ordering"

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6 thing."—ποιεῖν, pres. infin. act. of ποιεῖν.—κελεύουσι, 1st aor. infin. act. of κελεύω.—γλύκειον, comparative of γλυκός.—τῆς πατρίδος, "than one's country."—οὐκ ἔστιν οὐδέν, "there is nothing." Two or more negatives in Greek make a stronger negation.—κρείσσων οἰκτιρμοῦ φθόνος, "envy is better than compassion," i. e., it is better to be envied for brilliant success, than to be pitied for want of spirit to achieve.—κρείσσων, irreg. comparative of ἀγαθός.

22-25. χρῆ, "we ought." Impersonal verb.—σιγῆν, pres. infin. act. of σιγᾶν.—ἦ, "or else."—κρείσσονα σιγῆς, "things better than silence," i. e., things more or less important in their nature, and therefore worthy of mention.—ὄτα, "ears," accus. plur. of ὅς.—ἐχομεν, 1st plur. pres. indic. act. of ἔχω.—ἐν, accus. sing. neut. of εἰς, μία, ἐν.—ἵνα πλείω μὲν ἀκούωμεν, &c., "in order that we may hear more and say less."—πλείω, accus. plur. neut. comparative of πολὺς.—ἀκούωμεν, 1st plur. pres. subj. act. of ἀκούω.—ἦττονα, accus. plur. neut. of ἦττων, irregular comparative of μικρός.—λέγωμεν, 1st plur. pres. subj. act. of λέγω.—πλεῖον ἔστι, "is more abundant."—συνφέροντος, "than the useful." Literally, "than that which is advantageous," gen. sing. pres. part. act. of συμφέρω.—ἔρχε, "govern," 2d sing. pres. imperat. act. of ἔρχω. Governs the genitive, as being equivalent to a noun and verb.—μηδὲν ἦττον, "no less."

26-28. στέργε, "love," i. e., "cherish a regard for," 2d sing. pres. imperat. act. of στέργω.—τὰ παρόντα, "what you at present have." Literally, "the things present unto you," accus. plur. neut. pres. part. of πάρεμι.—ζῆτει δὲ τὰ βελτίω, "and yet at the same time seek after better things."—ζῆτει, 2d sing. pres. imperat. act. of ζητέω.—βελτίω, accus. plur. neut. of βελτίων, comparative of ἀγαθός.—οἱ τῶν τελετῶν, &c. The order is, οἱ μετέχοντες τῶν τελετῶν ἔχουσιν τὰς ἐλπίδας ἡδίστους περὶ τῆς τελευτῆς τοῦ βίου, "they who participate in the mysteries have more pleasing hopes respecting the end of life," i. e., the initiated have more cheering hopes respecting a future state, than the uninitiated: μετέχοντες, pres. part. act. of μετέχω, governing the genitive as indicating the taking part in a thing.—ἡδίους, accus. plur. of ἡδίων, comparative of ἡδύς.

31-35. τῶν ὄντων, "of the things that are," i. e., of all things: gen. plur. pres. part. of εἶμι, agreeing with χρημάτων understood, just as πρεσβύτατος agrees with χρῆμα, also understood.—ἀγέννητος γάρ, "for he is uncreated."—κάλλιστον κόσμος, "the world is the fairest," i. e., the fairest thing of the things that are, τῶν ὄντων understood.—μέγιστον τόπος, "space is the most extensive."—χωρεῖ, 3d sing. pres. indic. act. of χωρέω.—τρέχει, 3d sing. pres. indic. act. of τρέχω.—κρατεῖ, 3d sing. pres. indic. act. of κρατέω, and governing the genitive as equivalent to κράτος ἔχει, a noun and verb.—ἀνευρίσκει, "it finds out," 3d sing. pres. indic. act. of ἀνευρίσκω.

7 LINE 1-9. γίγνεται, "becomes," 3d sing. pres. indic. mid. of γίγνομαι.—τὸ μὲν γὰρ ὠόν, "for its egg." More literally, "for the egg (that contains it)."—χηνέιον, "than that of a goose," agreeing with ὠόν understood.—καὶ ἐπτακαίδεκάπηχς, "even seventeen ells long." Literally, "of seven and ten ells in length."—ὁ τῶν πλείστων, &c. The order is, ὁ βίος τῶν πλείστων παραπόλλυνται μελλήσῃ.—παραπόλλυνται, "is ruined," i. e., is blasted in its fairest prospects, 3d sing. pres. indic. pass. of παραπύλλωμι.—κάλλιστον τὸ δικαίωτατον, &c., "what is most just is fairest; to enjoy health, too, is easiest; and it is most pleasing to obtain the things which each one loves," i. e., which he desires to obtain.—ῥῆσθόν θ', for ῥῆσθόν τε, the final vowel of τε being cut off by apostrophe and the

statement changed to an aspirate: *ῥῆστων* is the superlative of *ῥῆσις* 7.
—ὕμναιεν, pres. infin. act. of ὑμναίνω, taken as a noun (in prose it would be τὸ ὑμναίνειν) and having ἐστί understood.—τυχεῖν, 2d aor. infin. act. of τυγχάνω, and governing τούτων ("those things") understood.—ὦν, gen. plur. neut. of ὅς, ἡ, ὅ.—ἐρᾷ, 3d sing. pres. indic. act. of ἐράω, and governing the genitive.—χειρίστοις, dat. plur. masc. of χειρίστος, irreg. superl. of κακός.—βελτίστοις, dat. plur. masc. of βελτίστος, irreg. superl. of ἀγαθός.—ἐπερορᾷ, 3d sing. pres. indic. act. of ἐπεροράω.—οὐτε τοὺς ἀγαθοὺς θαυμάζει, "nor spares, through admiration, the good:" θαυμάζει is the 3d sing. pres. indic. act. of θαυμάζω.

10-19. *καὶ ἐν μέσῳ κεῖται, "and lies in the centre of the universe."* The popular but erroneous belief of an early period. With μέσῳ supply τόπῳ or something equivalent.—*ὅφ' ἥδονῆς διηνεκοῦς, "through long-continued pleasure," i. e., through uninterrupted enjoyment, and the satiety which this produces.—μὴ συνιέναι, &c., "do not comprehend true felicity," i. e., have no conception of what forms true happiness: συνιέναι is the 3d plur. pres. indic. mid. of συνίημι, and governing the genitive.—πατὴρ δὲ ἦν ἀφανὴς, "was the son of an obscure father," supply ὁ πατὴρ after ἦν.—ἐκ τῆς ἐπιμελείας, "through care."—γίγνεσθαι δύναται, "are able to become," i. e., can become, or can be rendered.—τοῖς ἥρωσιν, "unto his heroes," i. e., those described in his poems.—πῶσιν ὁμοίαν, "of the same kind for all."—ἀποδόθηκε, "has assigned," 3d sing. perf. indic. act. of ἀποδίδωμι.—περιεσύληψε, "despoiled," 3d sing. 1st aor. indic. act. of περισυνάω.—παρεκαμένην αὐτῷ, "lying by the side of it," i. e., placed by the side of it. The dative αὐτῷ is governed by παρά in composition.—ἄφειλεν, "took away," 3d sing. 2d aor. indic. act. of ἀφαιρέω.—ιδὼν, 2d aor. part. act. of ἰδῶ.—καὶ ἀπαίδετον, "and at the same time uneducated."*

21-30. φαίνεται, "appears," 3d sing. pres. indic. mid. of φαίνω, a singular verb with a neuter plural.—οὐ κρεῖττον, "is it not better?" Supply ἐστί.—ἰσπύσασθαι, "to choose." More literally, "to embrace," 1st aor. infin. mid. of ἰσπύζωμαι.—ἐλευθέρου ἀνδρός ἐστιν, "it is the duty of a free man," i. e., of a free spirit.—τάληθῃ, "the truth," contracted for τὰ ἀληθῆ—εἶχεν, 3d sing. imperf. indic. act. of ἔχω.—ἐφη, "used to say," 3d sing. imperf. indic. act. of φημί.—ρίζας, accus. with the infinitive (εἶναι).—καθ' ἥδου, "in Hades," καθ' by apostrophe for κατὰ—διακρίνουσιν, "discriminate between," 3d plur. pres. indic. act. of διακρίνω.—δεινὸν ἐστί, &c., "it is a dreadful thing for the bad to rule over the good." More literally, "for the worse to rule over the better:" χείρους, accus. before the infinitive: irreg. comparative of κακός.—ἔρχειν, pres. infin. act. of ἔρχω.

31-36. ἔλεγεν, 3d sing. imperf. indic. act. of λέγω.—κρεῖττον, "that it was better." Supply εἶναι.—ἑξάπους ὄσα, "being six-footed:" ὄσα is 1st nom. sing. fem. of ὄν, ὄσα, ὄν, pres. part. of εἶμι.—τοῖς μὲν τέσσαροι, &c., "walks on only four:" βαδίζει, 3d sing. pres. indic. act. of βαδίζω.—χρήται, 3d sing. pres. indic. of χράομαι.—ἐπολέμησεν, 3d sing. 1st aor. indic. act. of πολεμέω.—ἔτη, time how long, and therefore in the accusative.—ἔγραψε, 3d sing. 1st aor. indic. act. of γράφω.—βιώσας, "having lived," i. e., during a life of: 1st aor. part. act. of βιώνω.

37-45. ὁ πρεσβύτερος, "the elder."—ἐπέρασε, "transported," 3d sing. 1st aor. indic. act. of περάω.—τοὺς Σήρας ἱστοροῦσι, &c., "they relate that the Sereæ live," &c.: ἱστοροῦσι, 3d plur. pres. indic. act. of ἱστορέω.—ἦν, pres. infin. act. of εἶναι.—καὶ τοὺς Χαλδαίους, &c., "and there is a report that the Chaldeans survive beyond a hundred years."—

8 βιωθν, pres. infin. act. of βιώω.—ὕπερ τὰ ἑκατὸν ἐτη. The article is frequently joined, in Greek, to numerals, to mark the complete sum, where in English it is seldom expressed.—λόγος. Supply ἐστί.

7-15. βιώσαι λέγεται, "is said to have lived." βιώσαι is the 1st aor. infin. act. of βιώω, and λέγεται, 3d sing. pres. indic. pass. of λέγω.—συγγραφεὺς ἑκατὸν, &c., "an historian of a hundred and twenty-four years," i. e., a historical writer, after having reached the age of one hundred and twenty-four years.—τελευτήσῃ, 3d sing. 1st aor. indic. act. of τελευτάω.—βιούς, "after having lived," 2d aor. part. act. of βιώω.—ἔτος ἐν πρὸς, &c., "eighty-one years." Literally, "one year in addition to eighty."—Σιλουίου ἐνός, &c., "Silvius having reigned thirty years wanting one."—ἐνός (ἔτους understood) is governed by δέοντα, the pres. part. act. of δέω.—βασιλεύσαντος, gen. absolute, 1st aor. part. act. of βασιλεύω.—ἐνὶ πλείῃ τριάκοντα ἐτῶν, "for one year more than thirty."—βοηθήσονται, "in order to lend aid," fut. part. act. of βοηθέω.—διήλθον, "traversed," i. e., marched. Literally, "went through," 3d plur. 2d aor. indic. act. of διέρχομαι.

16-22. εἶπε, "said," 2d aor. indic. act. of εἶπω.—ἀπειλείς, 2d sing. pres. indic. act. of ἀπειλέω.—ἡ φύσις, understand after this ἀπειλεῖ θάνατον.—ἀπαντήσας, "having met," 1st aor. part. act. of ἀπαντάω.—τῷ ζῶντι, "the survivor." Literally, "the one that was living," imperf. part. of ζάω.—ἡρώτα, 3d sing. imperf. indic. act. of ἐρωτάω.—οὐ ἀπέθανες, "didst thou die?" 2d aor. indic. act. of ἀποθνήσκω.—τοῦτ', by apostrophe for τοῦτο.—ἀπολιπούσα, "having left," 2d aor. part. act. of ἀπολείπω.—θαμίλεις, 2d sing. pres. indic. act. of θαμίζω.—οὐκ ἐστὶ τοῦτο σωφρονεῖν, "this is not acting discreetly:" σωφρονεῖν is the pres. infin. act. of σωφρονέω.—οὐχ οὕτω, "not on this condition," i. e., not with this understanding.—ὁ πατήρ σου παρέδωκεν, "did thy father give," 1st aor. indic. act. of παραδίδωμι.

23-28. ἀπορῶν, "being in great want," pres. part. act. of ἀπορέω.—ἐπύρασσε, 3d sing. imperf. indic. act. of πύρασσω.—γράφω, pres. part. act. of γράφω.—ἔλεγε, "said," referring to the contents of the letter.—σύγχαίρει ἡμῖν, "congratulate me." Literally, "rejoice with us," 2d sing. pres. imperat. of συγχαίρω.—τρέφει, 3d sing. pres. indic. act. of τρέφω.—εἶναι λέγονται, "there are said to be."—οἱ τοὺς μὲν πολίτας, &c., "who wound their own citizens to death," i. e., who, whenever they wound any inhabitants of Latmus, sting them mortally. The expression τοὺς μὲν πολίτας σφίσιν means literally, "the citizens unto them," i. e., unto the scorpions.—ξένους. Supply καίονσι.—ἀγαπῶσι, 3d plur. pres. indic. act. of ἀγαπάω.

29-34. ἐρωτηθεὶς, "having been asked," 1st aor. part. pass. of ἐρωτάω.—αὐτοὶ αὐτοῖς, "they themselves unto themselves."—ἔφυσεν, "produced," 3d sing. 1st aor. indic. act. of φύω.—ἐαυτοῦ μὴ κρατῶν, "who does not control himself," i. e., who is a slave to his passions: κρατῶν, pres. part. act. of κρατέω.—οὗτος. Supply ἐστί.—κατὰ τὴν ἐαυτοῦ, &c., "bring presents unto him, each one according to his means."

9 LINE 1-5. πωλῶν, "offering for sale," pres. part. act. of πωλέω.—εἰς δειγμα, "for a sample."—περιέφερον, 3d sing. imperf. indic. act.—ὄν, "if thou art," pres. part. of εἰμι.—ἀεὶ ταῦτα περὶ, &c., "ever decide in the same way about the same things." i. e., be ever consistent and impartial. Literally, "decide the same things about the same:" ταῦτα is for τὰ αὐτὰ.—γίγνωσκε, 2d sing. pres. imperat. act. of γινώσκω.—πρὸς χάριν, "through favour." Literally, "with reference to favour."—ἐπαυσε

ἀσθ, "take care of," 2d sing. pres. imperat. mid. of ἐπιμελέω, and ^{sup} 9 governing the thing cared for in the genitive.—βούλου, "wish," 2d sing. pres. imperat. mid. of βούλωμαι.—ἀρέσκειν, pres. infin. act. of ἀρέσκω.—πάντων μάλιστα, &c., "respect thyself most of all things."—αἰσχύνω, 2d sing. pres. imperat. mid. of αἰσχύνω.

6-11. οἱ πονηροὶ, &c. The order is, οἱ πονηροὶ ἀποβλέπουσι μόνον εἰς τὸ κέρδος, "the bad look only to gain."—ἀποβλέπουσι, 3d plur. pres. indic. act. of ἀποβλέπω.—τὰ πύθη, "his passions."—αὐτὸς ὑπ' αὐτῶν κολάζεται, "is himself chastised by them." κολάζεται, 3d sing. pres. indic. pass. of κολάζω.—σώζεσθαι, pres. infin. pass. of σώζω.—καὶ ἐξ αὐτῶν, &c., "they draw him up even from deep caverns themselves," i. e., from the very midst of deep caverns.—ἀνασπῶσι, 3d plur. pres. indic. act. of ἀνασπῶω.—οὐδὲν τῆς εὐμορφίας ὄφελος, "there is no advantage from a fair exterior," i. e., no advantage arises from. Supply ἐστὶ after ὄφελος.—μὴ ἔχῃ, "may not have," 2d sing. pres. subj. act. of ἔχω.—εὐ θνήσκεις, "mayest thou die happily," 2d sing. pres. optat. act. of θνήσκω. The optative has here its genuine meaning, as indicating, namely, a wish.—ἔλθῃ, "may have come," 3d sing. 2d aor. subj. act. of ἔρχομαι.

12-17. ὅποτε σχολάζει, &c., "that whenever he had nothing to do, and was not leading an army." More literally, "that whenever he might have nothing to do, and might not be leading an army." The optative has here the force of the potential.—σχολάζει, 3d sing. pres. opt. act. of σχολάζω.—στρατεύεται, 3d sing. pres. opt. mid. of στρατεύω.—τῶν ἱπποκόμων ὁλοσθαι, &c., "he thought he differed in no respect from his grooms." The absence of the pronoun from before ὁλοσθαι, shows that this verb refers to the same person that is implied in ἔλεγεν. The pronoun is understood in the nominative.—μηδὲν, accus. sing. neut. taken adverbially.

ἀν μάλιστα εὐδοκμοίῃ, "might gain applause in the greatest degree," 3d sing. pres. opt. act. of εὐδοκμέω. Attic for εὐδοκμοί.—καταφρονῶν, "by despising." Literally, "by thinking against." The genitive is governed by κατὰ in composition. Pres. part. act. of καταφρονέω.

18-21. θάπτοντι τοὺς νεκροὺς, "inter their dead," i. e., dispose of their bodies after death.—ταριχεύοντες, "by embalming them." Supply αὐτούς.—Ῥωμαῖοι δὲ καίοντες, "but the Romans theirs, by burning them (on funeral piles)." After Ῥωμαῖοι supply θάπτοντι τοὺς νεκροὺς, and after καίοντες the pronoun αὐτούς.—διώκουσιν, "actually pursue it." Supply αὐτόν.—εἰκάσει, "used to liken," 3d sing. imperf. indic. act. of εἰκάζω, without any augment.—τοῖς Ἑρμαῖς, "to their own Hermae."—ἐχουσιν, "which have," dat. plur. pres. part. act. of ἔχω. The Hermae, at Athens, were blocks, or trunks of stone, placed upright, and surmounted by a head of Mercury. They had no arms or legs; and hence Philip sneered at the Athenians, as saying much, and full of boasting, but doing nothing at all, and inefficient in the hour of action.

22-29. περὶ τὴν ἰατρικὴν ἐσπούδασε, "was full of zeal about the healing art," i. e., paid zealous attention to it. With ἰατρικὴν supply τέχνην.—ἐσπούδασε, 3d sing. 1st aor. indic. act. of σπουδάζω.—καὶ αὐτὸς ἱάτρο, "and he himself used to practise it." Literally, "used to act as a physician," or "to heal," 3d sing. imperf. indic. mid. of ἰάομαι.—καὶ τὰ λοιπὰ, "and so forth." Literally, "and to do the other things," i. e., the other things connected with the practice of medicine. Supply ἐποίει, imperf. of ποιεῖν. The phrase is analogous to the Latin *et cetera*.

ἀνασταίτην, 3d dual imperf. indic. act. of στασιάζω.—ἐν παιδε ὄντα,

NOTES ON PAGES 9 AND 10.

Sup

9. "while yet boys:" *ὄντι* is the nom. dual masc. of *ὄν*.—*κατέλειπε*, "left behind," i. e., abandoned, 3d sing. 2d aor. indic. act. of *καταλείπω*.—*ἐξέπλευσε*, 3d sing. 1st aor. indic. act. of *ἐκπλέω*.—*ἀπήγαγεν*, 3d sing. 2d aor. indic. act. of *ἀπάγω*.—*ἤγαγεν*, "is wont to lead," 3d sing. 2d aor. indic. act. of *ἄγω*.—*ἐπρωτεύσεν τῆς Ἑλλάδος*, "stood at the head of Greece." Literally, "was first of Greece:" 3d sing. 1st aor. indic. act. of *πρωτεύω*, which governs the genitive because equivalent to a superlative with the auxiliary verb.—*χρόνον*, "for a period." Continuance of time, and therefore in the accusative.—*χρήμενη*, "by following." Literally, "by using," pres. part. mid. of *χράομαι*.

30-33. 'Ο Διογένης, "the well-known Diogenes."—*δτι*. When *δτι* stands, as here, in the beginning of a direct remark or speech, it is not to be translated, but is equivalent merely to the inverted *cómmas* in English, that mark a speech or quotation.—*οἱ μὲν ἄλλοι κύνες*, "the rest of dogs." Diogenes, the Cynic, had the appellation of *κύων* given him on account of his snarling and snappish manner. He playfully alludes here to this peculiar appellation.—*ἐγὼ δὲ τοὺς φίλους*, &c., "I, however, bite my friends, in order that I may save them." Alluding to the caustic but salutary nature of his advice. With *ἐγὼ* supply *δάκνω*.—*σώσω*, 1st sing. 1st aor. subj. act. of *σώζω*.—*μηδενὶ συμφορὴν διενδίδως*, "reproach no one with misfortune." Literally, "reproach misfortune to no one:" 2d sing. 1st aor. subj. act. of *διενδίδω*.—*κἂν μόνος ᾖς*, "even though thou mayest be alone." *κἂν* is for *καὶ ἂν*, and *ᾖς* is the 2d sing. pres. subj. of *εἰμί*.—*φαῦλον μήτε λέγῃς*, &c., "neither say nor do anything evil:" *λέγῃς* is the 2d sing. 1st aor. subj. act. of *λέγω*, and *ἐργάζῃς* is the 2d sing. 1st aor. subj. mid. of *ἐργάζομαι*.

10 LINE 1-2. *μηδέν*. The negation is strengthened in the Greek by the negative particles, but, in translating, *μηδέν* becomes equivalent to *τι*.—*αἰδοῦς παρὰ πᾶσιν*, &c., "thou wilt be worthy of respect with all:" *αἰδοῦς* is the contracted genitive of *αἰδώς*, and is governed by *ἕξιος*.—*ἔσσι*, 2d sing. fut. indic. of *εἰμί*, with the Attic termination, instead of the common *ἔσῃ*.—*ἄρῃς*, 2d sing. 1st aor. subj. act. of *ἄρχω*.—*αἰδέσθαι*, pres. infin. mid. of *αἰδέομαι*.

3-9. *ἀδύνατον*. Supply *ἐστί*.—*ἄνεο τῆς τῶν οὐρανίων θεωρίας*, "without the studious contemplation of celestial phenomena," i. e., without a knowledge of astronomy, &c.—*μεθ' ἡμέραν*, "during the day." Literally, "after day (had appeared)." *μεθ'* is for *μετά*, by apostrophe.—*ἔψας*, "having lighted," 1st aor. part. act. of *ἄπτω*.—*τὴν τῆς*. In this position of the article, the second agrees with the nearer noun, the first with the more remote; so that *τὴν* here agrees with *σκληρότητα*.—*καταλίσσαντες*, "having laid aside." More literally, "having dissolved," or "loosened," 1st aor. part. act. of *καταλύω*.—*ἐξέκειλαν*, "dashed." More literally, "drove." A metaphor borrowed from the running of a vessel ashore.—*συννοικίσεις*, 1st aor. part. act. of *συννοικίζω*.—*τοὺς τὴν Ἀττικὴν κατοικοῦντας*, "the inhabitants of Attica." More literally, "those who were inhabiting Attica," imperf. part. act. of *κατοικέω*.—*ἀπέφηνεν*, "made of them." Literally, "showed forth," i. e., to the world, 3d sing. 1st aor. indic. act. of *ἀποφαίνω*.

10-13. *τὸ καλῶς ἀποθανεῖν*, &c. The order is. *ἡ φύσις ἀπένειμεν τοῖς θνητοῖς τὸ καλῶς ἀποθανεῖν ἴδιον*, "nature has assigned the dying well unto the good, as something peculiar," i. e., as their peculiar property. The article *τὸ* joined to the infinitive *ἀποθανεῖν*, produces a species of verbal noun: *ἀποθανεῖν* is the 2d aor. infin. act. of *ἀποθνήσκω*.—*ἐνέτις*

ρον, 3d sing. 1st aor. indic. act. of ἀπενέμω.—ὑπέμεινα, 1st sing. 1st aor. indic. act. of ὑπαμένω.—ἐξ οὗ, "since." Supply χρόνου. The full expression is, ἐκ τοῦ χρόνου ἐξ οὗ (χρόνου).—φιλοσοφεῖν ἐπενόησας, "thou hast turned thy thoughts to philosophy," 2d sing. 1st aor. indic. act. of ἐπινόω.—σεμνός τις ἐγένον, "thou hast become a grave sort of a person," ἐγένου, 2d sing. 2d aor. indic. mid. of γίνομαι.—καὶ τὰς ὀφρύς, &c., "and hast raised thy eyebrows above thy temples," i. e., hast assumed a supercilious look: ἐπῆρας, 2d sing. 1st aor. indic. act. of ἐπαίρω.

14-19. ὅρτι μοι διακαθήραντι, "unto me having just cleaned," dat. sing. 1st aor. part. act. of διακαθαίρω.—ἐπέστη, 3d sing. 2d aor. indic. act. of ἐπίστημι.—ἐπῆναι, 3d sing. imperf. indic. act. of ἐπαίνω.—τὴν φιλεργίαν, "my activity." Literally, "the activity," i. e., which I had displayed.—τούτων δὲ σπαρέντων, "and these having been sown," 2d aor. part. pass. of σπαίρω. Genitive absolute.—ἀνέτειλαν, 3d plur. 1st aor. indic. act. of ἀνατέλλω.—ἁφροσύνης ἐστὶ, &c., "the forming of wrong judgments about things is a mark of want of understanding:" κρίναι, 1st aor. infin. act. of κρίνω, forming with the article a species of verbal noun.—περιστέλλαι, 1st aor. infin. act. of περιστέλλω.

21-27. μαθὼν, "having learned," 2d aor. part. act. of μαθάνω.—ζῇ, 3d sing. pres. indic. act. of ζῶ.—ἀγοράσας, 1st aor. part. act. of ἀγοράζω.—φίλει τῷ κάμνοντι, &c., "the deity loves to labour with him that labours." More freely, "is wont to assist him that labours."—οὐκ ἂν δύναιο, &c., "thou wilt not, I think, be happy, not having laboured," i. e., without labour or employment of some kind or other: καμῶν, 2d aor. part. act. of κάμνω. The optative with ἂν is here employed to express a milder assertion than would have been conveyed by the simple future, and which we have endeavoured to convey by the words "I think."

σάτῳ ἐτεμεν, "cut with his own hands." More literally, "himself cut," 3d sing. 2d aor. indic. act. of τέμνω.—Δημοσθένους εἰπόντος, "Demosthenes having said." Genitive absolute.—ἀποκτενοῦσι, 3d plur. fut. of ἀποκτείνω.—ἐὰν μανθῶσι, "if they become insane," 3d plur. 2d aor. subj. pass. of μανθάνω.—ἐὰν σωφρονέωσιν, "if they become sane," 3d plur. pres. subj. act. of σωφρονέω.

28-30. λέγε κακῶς, &c., "ay, speak ill, since thou hast not learned how to speak well." There is here a play upon the words. The expression κακῶς λέγειν signifies both "to speak incorrectly" and "to speak injuriously," and καλῶς λέγειν, on the other hand, both "to speak correctly" and "to praise." "To speak correctly" here, is to speak in accordance with the dictates of true wisdom, i. e., philosophy.—μεμύθηκας, 2d sing. perf. indic. act. of μανθάνω.—ὁ καλὸς καὶ ἀγαθὸς ἄνθρωπος, &c., "the man of moral excellence submits his own judgment to him who governs all things," i. e., to the ruler of the universe. The expression καλὸς καὶ ἀγαθὸς ἄνθρωπος is meant to indicate man as he should be, both externally and internally, and is best rendered by a paraphrase.—ὑποτέταχθε, 3d sing. perf. indic. act. of ὑποτάσσω. The continued action implied by the perfect gives it here the force of a present.—δοικοῦντι, dat. sing. pres. part. act. of δοικέω.

32-36. τὸν εὐτυχοῦντα, &c., "it behoves the prosperous man to be wise," i. e., we ought to make a wise use of prosperity. Literally, "it behooves him that is fortunate," &c.—εὐτυχοῦντα, accūs. sing. pres. part. act. of εὐτυχεῖν.—πεφικέναι, perf. infin. act. of φύω, equivalent here merely to εἶναι.—κατ' ὄναρ δοκῶν, &c., "imagining in a dream that he had tread-

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10 *den on a nail,* i. e., dreaming that he had, &c. : *πεπρωμέναι*, part. infin. act. of *παρέω*, and referring to the same person that is implied in *δοκῶν*, as the absence of the pronoun indicates.—*ἄπαρ*, “on waking.”—*περιεδήσατο*, 3d sing. 1st aor. indic. mid. of *περιδέω*.—*διὰ τί γὰρ*, “why then.” Literally, supplying at the same time the ellipsis, “(This serves thee right), for why,” &c.—*σφόδρα κεκυφότε*, “greatly bent.” More freely, “bent almost double,” i. e., as indicative of pain: accus. sing. perf. part. act. of *κύπτω*.—*συμβέβηκεν*, 3d sing. perf. indic. act. of *συμβαίνει*.

11 LINE 1-4. *οἱ πρὸς τὴν δόξαν*, &c., “they who are eagerly desirous of renown.” Literally, “they who gape after renown.”—*κεχρηνότες*, nom. plur. perf. part. mid. of *χαίνω*.—*εἰρήκασι*, 3d plur. perf. indic. act. of *ῥέω*.—*τὸν ἥλιον εἶναι*, “that the sun is.” Accusative with the infinitive.—*κατεσκέυασε*, 3d sing. 1st aor. indic. act. of *κατασκευάζω*.—*πεφηνώς*, perf. part. mid. of *φύγω*.—*ἐπὶ φόνῳ*, “on account of a murder.” He killed, through envy, Talus, his sister’s son, having thrown him down from a window.

5-11. *ἐπεφύκει*, “was.” Literally, “had been and continued,” 3d sing. pluperf. indic. act. of *φύω*, and equivalent here to *ἦν*.—*τοὺς πόδας*, “of feet.” More literally, “as to her feet.” The accusative of nearer definition, where some understand *κατὰ*.—*ἐπέπνεον*, 3d plur. imperf. indic. act. of *ἐπιπνέω*.—*ἐπεφρίκει*, “was rough.” Pluperfect rendered by the imperfect. Literally, “had been and continued rough,” 3d sing. pluperf. indic. act. of *φρίσσω*.—*ἐξηνθήκει*, “swelled forth like an opening flower,” 3d sing. pluperf. indic. act. of *ἐξανθίω*. Pluperfect again as an imperfect.

Δημοσθένης, &c., “Demosthenes replied to a thief, who said.” Literally, “to a thief having said.” In construction, *ἔφη* follows immediately after *Δημοσθένης*.—*οὐκ ᾔδειν*, “I did not know,” 1st sing. pluperf. indic. act. of *εἶδω*, and rendered as an imperfect.—*ὅτι δὲ σὸν*, &c., “thou knewest, however, that it is not thine.”—*προσαγγελθείσης*, “having been announced,” gen. sing. fem. 1st aor. part. pass. of *προσαγγέλλω*. Genitive absolute.—*ᾔδειν αὐτοὺς θνητοὺς γενήσας*, “I knew that I begat them as mortal.” Some verbs in Greek (of which *εἶδω* is one) take with them a participle, where we employ the simple conjunction *that* with its clause. If the subject indicated by the participle be the same as that of the preceding verb, the participle stands in the nominative: if the subject be different, the participle is in one of the oblique cases.—*χρήσιμ’* for *χρήσιμα*.—*εἰδὼς* for *εἰδὼς*, perf. part. act. of *εἶδω*.—*πολλ’* for *πόλλα*.

12-20. *Θεόκριτος*. Not the poet, but a sophist and public speaker. The verb *συγγράφει*, also, shows that the poet is not meant, as this verb applies only to prose composition.—*ὅτι*. Not to be translated. Equivalents merely to the inverted commas in English.—*ὥς μὲν βούλομαι*, &c., “I cannot write as I wish, and I do not wish to write as I can.” With *βούλομαι* and *δύναμαι* supply *συγγράφειν*.—*αἰσχύνω*. Ionic form for *αἰσχύνω*, 2d sing. pres. imperat. mid. of *αἰσχύνω*.—*οὐκ ἀμυσθόν*, &c., “even though a return for the kindness do not at the moment show itself.” *αὖν* is for *καὶ ἄν*.—*φαίνεται*, 3d sing. pres. subj. mid. of *φαίνω*.—*ἀπὸ αἰσχρὰν αἰτίαν*, “from some disgraceful cause.”—*δνειδος*, “is a reproach.” Supply *ἐστί*.—*τὸν ὀργιζόμενον νόμιζε*, &c., “think that the angry man differs from the madman only as regards continuance of time,” i. e., his madness is as great, but only of shorter duration. Literally, “that he who is angry differs from him that is mad,” &c.—*ὅπεχωρὼν ποτε*, &c., “when

retreating on one occasion before the advancing foe." More literally, ^{sup} 11 "when yielding once to enemies coming on:" *ἐποχωρῶν* is the pres. part. act. of *ἐποχωρεῖν*.—*οὐκ ἔφη φεύγειν*, "said he was not fleeing." *οὐκ ἔφη* is equivalent here to the Latin *negabat*.—*ἀλλὰ διώκειν*, &c., "but was pursuing an advantage lying in his rear." Meaning, that he yielded now, only in order to gain an advantage afterward.—*τὸ συμφέρον*. Literally, "that which was advantageous."

20-24. *οἱ παλαιοὶ Ἀθηναῖοι*, "the early Athenians." An adverb placed like *παλαιοί*, between the article and noun, is to be rendered frequently by an adjective. In fact, however, *ὄντες* is understood.—*ἡμπείχοντο*, "used to array themselves in," 3d plur. imperf. indic. mid. of *ἡμπεύω*, with a double augment.—*πῶς ἂν τις*, &c., "how one might please men most."—*εἰ ἥδιότα μὲν ἔφη*, &c., "if, replied he, in conversing with them he should say what is most pleasing, and (in acting) should bear himself towards them in the most useful manner." More literally, "if he should converse with them most pleasantly, and bear himself most usefully." The adjectives *ἥδιότα* and *ὠφελιμώτατα* are to be construed adverbially. With *προσφέροιτο* supply *αὐτοῖς*.

25-31. *γεγόναιεν*, "we have been born," 1st plur. perf. indic. mid. of *γίνομαι*.—*γενέσθαι*, "to exist," 2d aor. infin. mid. of *γίνομαι*.—*εἰσικεν*, "is like," 3d sing. perf. indic. mid. of *εἰκω*.—*κατὰ τὴν βύχην κύντωμα*, &c., "have on the back a swelling like a camel." i. e., like a camel's; as if the Greek had been, *παρεμφερὲς τῷ τῆς καμήλου κυντώματι*.—*δεδοίκασιν*, "fear," 3d plur. perf. indic. mid. of *δεῖδω*.—*οὐ τοσούτον*, "not so much."—*δοσον*, "as."—*οὐκ ἀκήκοας*, "hast thou not heard?" 2d sing. perf. mid. of *ἀκούω*, with the Attic reduplication.—*ὄντες ἄνθρωποι τὸ παλαιόν*, "being formerly men."—*τὸ παλαιόν* may be more literally rendered "of old."—*μετέβαλον*, "changed," i. e., were transformed: 3d plur. 2d aor. indic. act. of *μεταβάλλω*, translated here as if intransitive, but having in reality *ἑαυτούς* understood.

31-34. *ἐργηγορότος ἐνύπνιον*, "is the dream of one awake," i. e., is a waking dream, gen. sing. perf. part. mid. of *ἐγείρω*.—*πότε ἤρξατο*, "when he began," 3d sing. 1st aor. indic. mid. of *ἄρχω*.—*καταγιγνώσκειν ἑαυτοῦ*, "to sit in judgment on myself." More literally, "to decide against myself," i. e., against my own foolish or evil propensities.

Lines 1-5. *μνησσο*, "remember," 2d sing. perf. imperat. pass. 12 of *μνησσκω*, and taken in a middle sense.—*ὅτι σὺ ἤρξω*, "that thou didst begin," 2d sing. 1st aor. indic. mid. of *ἄρχω*.—*πρόξατο ἔχειν*, "wished he had," 3d sing. 1st aor. indic. mid. of *εἶχομαι*.—*φίλῳ ὄντι*, "who was a friend of his." Literally, "being a friend."—*ἐχάρισατο*, 3d sing. 1st aor. indic. mid. of *χαρίζω*.

6-9. *λόγισαι πρὸ ἔργου*, "reflect before action," 2d sing. 1st aor. imperat. mid. of *λογίζω*.—*Διογένης πρὸς τὸν*, &c., "unto a person who had staggered him with a blow from a beam, and who cried out thereupon, 'take care,' Diogenes, having struck him with his staff, replied, 'take care.'" More literally, "unto the person who had," &c.—*φύλαξαι*, 2d sing. 1st aor. imperat. mid. of *φύλασσω*.—*πλήξας*, 1st aor. part. act. of *πλήσσω*.—*πρὸς*, "towards."—*οἷους ἂν εἶξαι*, &c., "as thou wouldst wish."

10-13. *ἡ Ἰνάχου*, "the daughter of Inachus." Supply *θυγάτηρ*.—*μεταμορφωθείσα*, "after having been transformed," 1st aor. part. pass. of *μεταμορφόω*.—*νήξασθαι*, "to have swam across," 1st aor. infin. mid. of *νήξωμαι*.—*δοῦναι τὸ ὄνομα*, "to have given its name." The meaning is, that

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12 the passage or strait was called *Bosporus*, from βορς and πορς, i. e., the passage of the cow.—*παρα μικρὸν*, "almost." Literally, "by the side of little."—*ἐπείγῃ*, 3d sing. 2d aor. indic. pass. of *πιγνῶ*.—*ἔμοσεν*, 3d sing. 1st aor. indic. act. of *ἔμνυμι*.—*μὴ ἄφασθαι*, "never to touch," 1st aor. infin. mid. of *ἄπτω*, and governing the genitive, as referring to a part.—*ὅταν μὴ πρῶτον μίθῃ*, "unless he shall first have learned," 2d sing. 2d aor. subj. act. of *μανθάνω*.

15-16. *φασί*, "they say," 3d plur. pres. indic. act. of *φημί*.—*ἄρομένην*, "having lifted," 1st aor. part. mid. of *ἄρω*.—*καθ' ἡμέραν*, "daily."—*λαθεῖν βοῦν φέρονσαν*, "insensibly carried it when an ox," i. e., advancing by little and little, carried it at last when it had become an ox. Literally, "escaped her own observation carrying an ox," i. e., the increase in the animal's weight was so imperceptible to her, from the daily custom of lifting it, that she at last carried it when grown into an ox, without perceiving that this required any unusual exertion of strength: *λαθεῖν* is the 2d aor. infin. act. of *λανθάνω*, and is very often rendered adverbially when joined with a participle, as in the present instance.

17-19. *διὰ τοῦ σταδίου μέσων*, "through the middle of the race-course," i. e., along its whole length, which was one hundred and twenty-five paces, or 600 feet.—*ὁ καταγωνισίμενος*, "who conquered."

21-26. *θεοὶ σωτήρες*, "preserving deities." Literally, "gods, preservers." One of the nouns becomes an adjective in translating—*κυμάτων καὶ κινδύνου*, &c., "have in their own good pleasure rescued me from billows and danger." Literally, "took me out for themselves," the force of the middle voice: *κυμάτων* and *κινδύνου* are governed by *ἐκ* in *ἐξείλοντο*, which is the 3d plur. 2d aor. indic. mid. of *ἐξαιρέω*.—*τρέψομαι*, "I will turn me," 1st fut. mid. of *τρέπω*.—*καὶ βαδισομαι*, &c., "and will go about in the country, dwelling there." Attic future mid. for *βαδίσομαι*, from *βαδίζω*.—*τὸν ἥλιον ἐπισκιώσεσθαι*, "that the sun was shaded," i. e., was wont to be imperf. infin. pass. of *ἐπισκιώω*.—*χύριεν*, "it is good news." Supply *ἐστὶ*. Literally, "it is a fine thing."—*ὅτι καὶ*, &c., "since we will even," &c.—*μαχοῦμεθα*, 2d fut. mid. (Attic contracted fut.) of *μάχομαι*.—*ὄψοιτο*, "he should see," 3d sing. 1st fut. opt. mid. of *ὄπτω*.

27-31. *αὐτὸ μόνον τὸ ὄνομα*, "the name itself alone."—*ἐπιγέγραπται*, "is inscribed," 3d sing. perf. indic. pass. of *ἐπιγράφω*.—*διαταράσσει τὴν γνώμην*, "I am disturbed in mind." Literally, "as to my mind," perf. indic. pass. of *διαταράσσω*.—*γνώμην*, accusative of nearer definition, where some understand *κατά*.—*πεπεσμένη*, "fettered."—*ἐπιλελήσεται*, "I have forgotten," 1st sing. perf. indic. pass. of *ἐπιλανθάνω*, in a middle sense.—*ὃ παρασκευασμένη*, "which I had prepared," 1st sing. 1st aor. indic. mid. of *παρασκευάζω*.

32-34. *εἰ τοὶς ἐν αὐτῷ*, &c. Two Iambic trimeters. "If we are aban-
doned by the riches (we once had) within our dwelling, still noble birth and
generous sentiment remain."—*λελειμμεθα*, 1st plur. perf. indic. pass. of
λείπω.—*οὐδέμια ἔτι τῶν πόλεων*, &c., "no one as yet of states is safe
that has not for neighbours those who will do it harm," i. e., who watch
every opportunity of doing harm; and this, redoubling the watchfulness
ensures at the same time the safety of the state which they wish to injure

13 LINE 1-6. *ὡς τετυμῆσθαι*, &c., "so as to have its territories rav-
aged, its cities sacked, its private dwellings overthrown, its political
institutions subverted, and its laws completely broken up." Literally, "as
as for its territories to be ravaged, its cities to be sacked," &c. Accusa-

these before infinitives throughout the whole sentence. What is here stated is treated as an explanation of the evils that bad neighbours would inflict on a state if they succeeded in conquering it.—*τετμηθῆναι*, perf. infin. pass. of *τέμνω*.—*πεπορθῆναι*, perf. infin. pass. of *πορθέω*.—*γεγενῆσθαι*, perf. infin. pass. of *γίνομαι*.—*ἀνεστράφθαι*, perf. infin. pass. of *ἀνестρέφω*.—*καταλελύσθαι*, perf. infin. pass. of *καταλύω*.—*ἐνθρῶπος ὢν*, "since thou art mortal."—*τῆς κοινῆς τύχης*, "the fortune that is incident unto all," i. e., the common nature of misfortune.—*τέταπται*, "he. hurried," 3d sing. perf. indic. pass. of *τάπτω*. Observe the continued meaning implied by the perfect.

7-13. *Ὁ Σαρδανάπαλλος ἐκεῖνος*, "that Sardanapāhus yonder."—*ὁ τὸ σῶμα ἐντετρημμένος*, "who (during life) was painted as to his person." Literally, "rubbed in (with colours)," *χρώμασι* being understood: perf. part. pass. of *ἐντρίβω*.—*διαπεπλεγμένος*, perf. part. pass. of *διαπλέκω*.—*κατοικωρυγμένος*, perf. part. pass. of *κατορύσσω*, with the reduplication.—*καὶ ἐν βασιλείῳ κατακεκλεισμένος*, "and secluded in a palace," perf. part. pass. of *κατακλείω*.—*οὐδὲν ἄλλο ἢ*, "nothing else but."—*ἐνδεδέσθαι*, perf. infin. pass. of *ἐνδέω*.—*τιμωρίας χάριν*, "as a punishment." More literally, "for the sake of punishment:" *χάριν* is the accusative singular absolute; where some, however, understand *κατά*.—*μεμιγμένην φύσιν ἀνδρὸς καὶ θηρίου*, "a blended nature of man and beast," perf. part. pass. of *μίγνυμι*.

14-17. *προσῆρτηται*, "is attached unto," 3d sing. perf. indic. pass. of *προσάρτάνω*.—*τοῖς δὲ ἄλλοις ζώοις*, "but in the rest of animals."—*προσπέπλασται*, 3d sing. perf. indic. pass. of *προσπλάσσω*.—*Ῥωμαίων αἱ πολλαὶ γυναῖκες*, &c., "the majority of Roman females are accustomed to wear the same sort of sandals with the men." The article changes the signification of *πολύς*, and several other adjectives. Thus *πολλὰι γυναῖκες*, "many women;" but *αἱ πολλὰι γυναῖκες*, "the majority of women."—*Ῥωμαίων γυναῖκες*. Literally, "females of the Romans."—*τοῖς ἀνδράσιν*, the dative of similarity, after *αὐτῶς*.—*ἐπιθιμέναι εἰσὶν*, 3d plur. perf. indic. pass. of *ἐθίζω*.

19-22. *γυμνὸς ἀλειψόμενος*, "naked and anointed," perf. part. pass. of *ἀλείφω*, with the reduplication.—*ἀπηγχονισμένος*, perf. part. pass. of *ἀπαγχονίζω*.—*εἶδε γὰρ ἔφη*, &c., "exclaimed, 'a capital sight, for would that all trees bore such fruit!'" The particle *εἶδε* here denotes a wish, while *γὰρ* refers to something that precedes and is understood. This ellipsis, involving an assent on the part of the speaker, we have endeavoured to express by the words, "a capital sight."—*ἤνεγκεν*, 3d sing. 2d aor. indic. act. of *φέρω*.—*διοσπαρμένους τοὺς Πέρσας συνεπλέκοντο*, "grappled with the scattered Persians," perf. part. pass. of *διασπείρω*.

23-27. *τὸ εἰμαρμένον*, "what is fated," perf. part. pass. of *μείρω*. It may also be rendered as a noun, "fate."—*ἐμαστιγόν*, "was flogging," 3d sing. imperf. indic. act. of *μαστιγώνω*.—*εἰμαρτο*, "it was fated," 3d sing. pluperf. indic. pass. of *μείρω*, rendered as an imperfect.—*καὶ δαρῆναι*, *Ζήνων ἔφη*, "ay, replied Zeno, and to be scourged as often as thou stolest." Literally, "and to be scourged too," 2d aor. infin. pass. of *δέρω*. We have endeavoured here to express, by a somewhat free version, the peculiar force of the aorist. Zeno, the founder of the Stoic sect, maintained that all things were the result of absolute necessity. The appeal of the slave is based upon this doctrine.—*ἀπασι τοῖς ἁμαρτάνουσι*, "for all who offended."—*ἔριστο*, 3d sing. pluperf. indic. pass. of *ὀρίζω*, to be rendered as an imperfect.—*ἡμμένας*, "ignited," perf. part. pass. of *ἵπτω*.

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13 29-36. ὠνόμασεν, 3d sing. 1st aor. indic. act. of ὀνομάζω.—*whence*.—τῆς αὐτῆς ἡμέρας, "on the same day." Part of time is put in the genitive.—ὥσθι, 3d sing. 1st aor. indic. pass. of ὀνομαίω.—*were thought worthy of*, 3d plur. 1st aor. indic. pass. of ἑξιώω, and governing the genitive, like ἕξις, from which it comes.—πατριον, "an hereditary privilege," i. e., a privilege handed down to them from their fathers.—ἡγεῖσθαι, "to stand at the head of." More literally, "to take the lead of," pres. infin. mid. of ἡγέομαι.—ἡμασε, 3d sing. 1st aor. indic. act. of ἀκμάζω.—ἐπὶ, "in the time of."—κατέβη, "descended," i. e., was perpetuated: 3d sing. 2d aor. indic. act. of καταβαίνω.—ἐφυλάχθη, 3d sing. 1st aor. indic. pass. of φυλάσσω.—θανυμάσθη, 3d sing. 1st aor. indic. pass. of θαναμάζω.

14 LINE 2-6. ἐσφάγη, "was slain," 3d sing. 2d aor. indic. pass. of σφάττω.—κατεκόπη καὶ διεφθάρη, "was cut to pieces and destroyed:" κατεκόπη is the 3d sing. 2d aor. indic. pass. of κατακόπτω.—διεφθάρη, 3d sing. 2d aor. indic. pass. of διαφθείρω.—ἐλ μεθυσθείη, "in case he were intoxicated," i. e., whenever he was: 3d sing. 1st aor. opt. pass. of μεθύσκω.—ἐμπύουσι τοῖς παιδίοις, "spit into the bosoms of their children." This curious piece of superstition is still practised in Greece. (Consult Dodwell's Travels, vol. ii., p. 36).—ὥς μὴ βασκανθῶσιν, "that they may not be injured by the evil eye." Literally, "may not be spell-bound." (Dodwell, vol. ii., p. 30, seq.).

7-11. νέος ὢν, "when young."—βρόθῃναι, 1st aor. infin. pass. of βρωμαίω.—λόγος, "a tradition."—ὑσθῆναι, "were rained upon," 1st aor. infin. pass. of ὑσώ.—χρυσὴν ἐπ' αὐτοὺς, &c., "Jupiter having broken a golden cloud upon them:" ῥήσαντος, 1st aor. part. act. of ῥήγνυμι. Genitive absolute.—ἐπὶ Ἄττος διὰ λίμον, &c., "that games were invented in the reign of Atys, in consequence of a famine." The number of daily meals was lessened in consequence of the scarcity, and to call off the attention of the Lydians from this circumstance, games and amusements were introduced.—εὐρεθῆναι, 1st aor. infin. pass. of εὐρίσκω.

11-19. Ἀριάδην οἱ μὲν φασὶν ἀπάγξασθαι, "some say that Ariadne hung herself," 1st aor. infin. mid. of ἀπάγγω.—ἀπολειφθῆσαν, 1st aor. part. pass. of ἀπολείπω.—οἱ δὲ, "but others," φασὶ understood.—κομισθῆσαν, 1st aor. part. pass. of κομίζω.—γαμψθῆναι, 1st aor. infin. pass. of γαμψέω.—τραφεῖς, "having been nurtured," 2d aor. part. pass. of τρέφω.—καὶ μάλιστα ἐν τοῖς, &c., "and having in particular been carefully trained in gymnastic exercises."—ἐγένετο, "became," 3d sing. 2d aor. indic. mid. of γίνομαι.—ἐπὶ, "on account of."—κῆσοστρακισθεῖς διὰ τοῦτο, "and having been banished for this:" for καὶ ἐσοστρακισθεῖς, 1st aor. part. pass. of ἐσοστρακίζω.—πόνον μεταλλαχθέντος, &c., "toils are pleasing, when labour is changed," i. e., change of labour enables us to endure toils more easily, 1st aor. part. pass. of μεταλλάσσω.

20-25. ὃ μέλλεις πράττειν, "what thou art about to do."—ἀποτυχῶν, "having failed," 2d aor. part. act. of ἀποτυχάνω.—γελασθήσει, 2d sing. 1st fut. indic. pass. of γελάω, with the Attic termination, in place of the common form γελασθήσῃ.—σκόπει, "see," 2d sing. pres. imperat. act. of σκοπέω.—τὰς τιμὰς, "the honours which are their due." Observe the force of the article.—μηδὲν, "in no respect."—ἀδιαφθόσονται, 3d plur. 1st fut. indic. pass. of ἀδίκηω.—αἰδοῦ, "respect," 2d sing. pres. imperat. mid. of αἰδέομαι.—ἅπαντα δόκει ποιεῖν, &c., "think that thou art doing all things, as if about to escape the observation of no one." The reference

being to the same person implied in *ὁραει*, the pronoun does not appear before the infinitive, but is understood in the nominative, and with this nominative *λήσων* agrees.—*λήσων*, 1st fut. part. act. of *λαμβάνω*.—*καὶ γὰρ ἔαν, &c.*, "for even though thou mayest have concealed it for the present, thou wilt afterward be discovered," i. e., mayest have concealed what thou art doing: *κρύψης*, 2d sing. 1st aor. subj. act. of *κρύπτω*.—*ὁρῇσει*, 2d sing. 1st fut. indic. pass. of *ὁρᾶμαι*.

26-32. *ἀποσταλαίς*, 2d aor. part. pass. of *ἀποστέλλω*.—*ὄδρευσσάσθαι*, "to draw water," 1st aor. infin. mid. of *ὄδρεύω*.—*ἡρπύγῃ*, "was forcibly carried off," 3d sing. 2d aor. indic. pass. of *ἡρπάζω*.—*καταπνίων*, 2d aor. part. act. of *καταπνίω*.—*ἀκεπνίγῃ*, 3d sing. 2d aor. indic. pass. of *ἀκεπνίω*.—*ἐρήψῃ*, 3d sing. 2d aor. indic. pass. of *ἐρίπτω*.—*ἐαρέσῃ*, "kissed himself," 3d sing. 2d aor. indic. pass. of *κρύπτω*, in a middle sense.—*πυθόμενον*, "having inquired," 2d aor. part. mid. of *πυθόμαι*.—*καιρὸν ἔχω μὴ ἀσθενήσας*, "I have had a fair time of it in not having been sick," i. e., I have been lucky enough not to be sick for some time back. Observe the force of *καιρὸν*, which, besides its other meanings, has that of "a favourable," or, "advantageous time:" *χρόνον* would have denoted mere continuance of time. The verb *ἔχω* implies here, in fact, "I have had and still have."—*ἐλθεῖν*, 2d aor. infin. act. of *έρχομαι*.

32-37. *λέγεται τὸν Κινέαν, &c.*, "it is said that Cineas, when he perceived the spirit of the Romans, remarked unto Pyrrhus, that their senate appeared to him an assembly of kings."—*φανίῃ*, 3d sing. 2d aor. opt. pass. of *φαίω*, in a middle sense. In such constructions as the present, the optative is employed to denote what is passing in the mind of the individual who speaks, or, in other words, to express his own thoughts, not those of the writer also.—*συγκρινόμενῳ*, "being compared." Genitive absolute.—*φανείῃ δὲ*, "will appear." A softened expression instead of *φανήσεται*, and meaning strictly, "will appear in all likelihood."

Lines 1-4. *ὁ φθονέων, &c.*, "the envious man afflicts himself as a private foe." i. e., envy pains him who entertains it, in as great a degree as this one would seek to pain a bitter foe. Literally, "he who envies." The first four sentences of this paragraph are from Ionic writers; and as the Ionic dialect delights in a concurrence of vowel sounds, the verbs are therefore free from contractions.—*θάρσος σὺν λόγῳ*, "courage united with wisdom."—*τὸ δὲ μὲτὰ*, "that which is coupled with," i. e., that kind of courage, which, &c.—*δοκούντες*, "appearing."—*οὐκ ἀληθῶς φιλέουσιν*, "do not in reality so love," i. e., they prove their own worst enemies.—*ὁραει*, "reflect."—*πράττει*, "act."

5-7. *ἐρωτηθεῖσα*, 1st aor. part. pass. of *ἐρωτάω*.—*τῶν ἄλλων*, "of all women." Supply *γυναῖκων*. Literally, "of the rest of women," i. e., in respect of the rest of women.—*ὅτι*, not to be translated, but equivalent merely to the inverted commas in English.—*τοῦ ἀνδρός*, "of my husband."

8-13. *τὸν ταπεινὸν, &c.*, "makes the man of humble mind entertain lofty notions." Literally, "makes the humble man think greatly," i. e., proudly or loftily.—*τὸν τὰς ὀφρύς αἶροντα*, "him that raises his eyebrows," i. e., the supercilious man.—*ἡ συνήθεια, &c.*, "familiarity begets satiety," i. e., a thing with which we are familiar eventually tires, and leads to a desire of change.—*οἰκοῦντες γῆν*, "while inhabiting the land, for example."—*καὶ πλεόντες πάλιν, &c.*, "and again, while sailing on the sea, we look around for the land:" *πλεόντες* here has no contraction. The verbs *πλέω*, *πνέω*, *βλέω*, *τρέω*, and *χέω*, do not suffer contraction, except into *ει*.—*εἰ*

15 πλοονετοδότες, "the grasping." More literally, "they who strive to gain more," i. e., by undue means.—τὸ ἐπιβουλεύειν, &c., "having plotting and envy natural unto them." The infinitive, with the center of the article, taken as a verbal noun. The article is to be supplied with φθονεῖν.

16-18. οἶνον γὰρ εὖροις ἄν, &c., "for couldst thou find anything more practical in its effects than wine?" The particle γὰρ refers to something going before, but here omitted.—πλουτοῦσι, "they are rich," i. e., in their own imagination.—διαπράττουσι, "they accomplish things."—νικῶσιν δικας, "they gain lawsuits." Still referring to the influence of wine upon the imagination.

20-24. μεθύν, "while intoxicated." A falsehood of course.—ᾄδον, "by singing."—τοὺς ἥδη γεγηρακότας, &c., "those of their parents who were now advanced in years," accus. plur. perf. part. act. of γηράσκω.—ἄνθρωπον, 3d plur. imperf. indic. act. of ἀναιρέω.—τὸ παλαιόν, "anciently." The article with the neuter of the adjective taken adverbially.—φύκων, 3d plur. imperf. indic. act. of οἰκῶ—τὸ παλαιὸν γαιεῖον, "the granary from of old." More literally, "the ancient granary."

25-33. ὁ μὲν δίκυν, "he that is guilty of no injustice." Literally, "he who is unjust in no degree."—δείται, 3d sing. pres. indic. mid. of δέσμαι, which governs the genitive as being a verb of want.—ναυαγῆν μέλλων, "being about to suffer shipwreck."—ἦται, 3d sing. imperf. indic. act. of αἰτέω.—διαθήκας, "his will." Slaves were often emancipated by their masters in their wills.—τὴν Ἀχιλλέως ὤπτιδα, &c., "Homer has described the shield of Achilles as bearing on it the whole heavens, and also persons cultivating the ground, and marrying, and contending at law, and carrying on warfare." The accusatives γεωργοῦντας, γαμοῦντας, &c., depend, in common with σπαραν, on φέρονσαν.

16 LINE 1-8. Ὁ Βάκχος, &c., "Bacchus is also called Lenæus from the treading of the grapes in the wine-vat."—λέγεται, "is said."—κατακλινεσθαί τινα, "for any one to recline." The accusative with the infinitive. The ancients generally reclined at eating.—εἰ μὴ τις κεντήσειεν, "unless he had wounded." Literally, "unless he might have wounded." The pronoun τις, from its having been employed in the previous clause, becomes equivalent here merely to "he."—κεντήσειεν is the 3d sing. 1st aor. opt. act. of κεντέω, and is the Æolic form for κεντίσει. —οὐ τοῖς τούτοις, &c., "not by adding to his present means, but by lopping away the greater part of his present wants," i. e., not by making more money, but by having fewer wants. More literally, "not by adding to the things that are (a present, unto him), but by cutting around the most things of (i. e., connected with) his (present) want."—οὔσι, dat. plur. pres. part. of εἰμί.—προστίθεις, pres. part. act. of προστίθημι.

8-10. μὴδέποτε φρονήσῃς, &c., "never think highly of thyself, and yet on the other hand (ἀλλὰ ὅε), do not despise thyself," i. e., do not think meanly of thyself.—φρονήσῃς 2d sing. 1st aor. subj. act. of φρονέω.—δὲν αὐτοῦ μελέτην, "a preparation for death."—ἐκάλεσεν, "used to call."

11-18. πόλλ' for πολλὰ, by apostrophe.—καλά, "adventures." Literally, "fine things." i. e., connected with it.—τὰ σπουδαία, "worthy things."—κἂν μὴ ᾖ, "even though there be not at the time." κἂν for καὶ ἂν.—ᾖ 3d sing. pres. subj. of εἰμί.—ἀντιβροντᾶν τῷ Διὶ, "to thunder in rivalry with Jove," i. e., "to emulate the thunder of Jove." Literally, "to thunder against Jove."—καλὸν τὸ γῆρᾰν, &c., "to be old is good, and not to be

and to good," i. e., age and youth have each their respective advantages.—*ἐλ ἡρίστηκεν*, "if he has breakfasted," 3d sing. perf. indic. act. of *ἀριστᾶν*. The perfect gives more animation to the sentence, and brings the scene more before the eyes of the reader.—*ἐπὶ ξένης*, "in a foreign land." Supply *γῆς*. Literally, "upon foreign earth."—*εἰς οἴου*, "unto Hades." Supply *οἶμα*. Literally, "unto the mansion (or home) of Hades."

19-30. *τὸν τρόπον τοῦτον*, "in the following manner." The accusative of nearer definition, where some supply *κατὰ*.—*κῆθνται*, "they lurk." Literally, "they sit," 3d plur. pres. indic. of *κάθημαι*.—*εἰς τὴν ἐκείνων χροῖαν*, "into their colour," i. e., into the colour of the rocks.—*δοκοῦσιν*, "appear."—*προσένεουσιν*, not contracted. Consult note on line 12, page 16.—*ἀφυλάκτους ὄντας*, "being off their guard."—*περιβάλλονσι*, "encircle." Literally, "throw around."—*Ἱππειον Πασειδῶνα*, "the equestrian Naptune."—*ἐπὶ Ἰσθμῷ*, "at the Isthmus of Corinth." More literally, "upon the Isthmus."—*μη ποτε ὁφθῆναι*, "was never seen," 1st aor. infin. pass. of *ὀφθαίω*.—*ἐρυθρίων*, "blushing," accus. sing. neut. pres. part. act. of *ἐρυθρίω*, and contracted from *ἐρυθρίαῖον*.—*ὅθι τὸν ἀέρα εἰων*, "left not even the air," 3d plur. imperf. indic. act. of *εἶμι*.

31-36. *ὅν ἐβίω χρόνον*, "as long as he lived." More literally, "during what time he lived," 3d sing. 2d aor. indic. act. of *βίω*.—*οὐδὲν ἄ*, "as nothing else but." Supply *ἄλλο*.—*ἀπέχετο*, "abstained from." More literally, "kept himself from," 3d sing. imperf. indic. mid. of *ἀπέχω*.—*ἐφ' ἑστύλυνεν*, 3d sing. 1st aor. indic. act. of *ἐκτυλίω*.—*τὸν οἶνον ἀπογυῖον*, "that wine leaves," pres. infin. act. of *ἀπογυῖω*.—*βίω γὰρ οὐδεὶς*, &c., "for no one lives in the way that he prefers." More literally, "for no one lives in that way (τοῦτον τὸν τρόπον), in which way (ὃν τρόπον) he professes to live (βίω)."—*προσαιρεται*. Literally, "chooses in preference for himself," 2d sing. pres. indic. mid. of *προαίρω*.

LINE 2-6. *τῷ Μεγάλῳ προσαγορευθέντι*, "surnamed the Great," 17 1st aor. part. pass. of *προσαγορεύω*. The passive participle has here the same case after it as before it.—*πρὸς δπλα ὠρχοῦντο*, "were accustomed to dance to the clashing of arms." Compare the analogous phrase, *πρὸς αὐλοὺς ὀρχεῖσθαι*, "to dance to the music of flutes."—*ὠρχοῦντο*, 3d plur. imperf. indic. mid. of *ὀρχεῖμαι*.—*ποιεῖσθαι Πύρρῳ ἡγεμόνα*, "to make Pyrrhus their leader." Literally, "to make Pyrrhus a leader for themselves," pres. infin. mid. of *ποιέω*.—*καλεῖν*. Supply *αὐτὸν*.—*τῇ βασιλείᾳ αὐτοῦ*, &c., "declined the sovereignty when offered to him." More literally, "asked away for himself from the sovereignty," &c., 3d sing. 1st aor. indic. mid. of *παραιτέω*.—*τὴν λιτότητα*, "the simple life which he led." Observe the force of the article.

7-10 *φίλους μὴ ταχὺ κτῶ*, "do not acquire friends hastily." More literally, "acquire not friends for thyself hastily," 2d sing. pres. imperat. mid. of *κτάομαι*, and contracted for *κτᾶν*.—*οὐ χαλεπῶς τὸν μέγαν*, &c., "great wealth without difficulty, but scanty riches with toil," i. e., the whole difficulty lay in the commencement. Supply *ἐκτῆσάμην*, to govern the accusative *πλοῦτον*, which last is understood after *μέγαν* and *βραχὺν* respectively.—*ὅτω περὶ ζῆν*, &c., "strive to live in such a way, as if thou wert about to live for both a short and a long period," i. e., be ever ready for death, whether it come in early or advanced years, and yet enjoy at the same time the rational pleasures of existence: *πειρῶ* is the 2d sing. pres. imperat. mid. of *πειράω*; and contracted for *πειράσω*.

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11-14. *φθάς μὲν ἔχε, &c.*, "be courteous unto all, but make use only of the best," i. e., avail thyself only of the services of the most worthy. Literally, "have thyself pleasantly unto all." After *ἔχε* supply *σπαντῶν*.—*χρῶ*, 2d sing. pres. imperat. mid. of *χρίσμαι*, and contracted from *χρέου*.—*εἰ σὺ ἐθεύσω*, "if thou hadst beheld," 2d sing. 1st aor. indic. mid. of *θεάσμαι*.—*ἐγὼ*, nominative to *ἐθεασάμην* understood.—*ὅτι οὐκ ἐν ἐπαύσῳ*, "that thou wouldst not have ceased," 2d sing. 1st aor. indic. mid. of *παύω*.—*κτῶσθαι ταῖς ἐνεργεσίαις*, "to acquire for one's self, by acts of kindness," pres. infin. mid. of *κτύομαι*.

15-19. *βούλονται*, "wish in fact."—*οἱ καλῶς ἀγωνισάμενοι, &c.*, "those of the Lacedæmonians that had contended manfully, and fallen in battle, were crowned with garlands." Literally, "were bound with branches." The clause *καὶ ἀποθανόντες* is susceptible of another explanation, "even after having fallen," i. e., were crowned even after death, but the idea is the same.—*ἀνεδούρω*, 3d plur. imperf. indic. pass. of *ἀναδέω*.—*ἔντληε*, "he drew water," 3d sing. imperf. indic. act. of *ἐντλέω*.—*μεθ' ἡμέραν δέ*, "but by day."—*ἐν τοῖς λόγοις ἐγμινύετο*, "exercised himself in philosophic disquisitions," 3d sing. imperf. indic. mid. of *γμινάω*.

20-24. *ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ*, "in order that thou mayest not be harassed by them."—*καὶ ἐν λόγοις ἦν*, "and was in high repute." More literally, "and was in the remarks (of men)," i. e., was much spoken of by men.—*ἢ πλανηθῶσιν*, "or wander (from the hives)," 3d plur. 1st aor. subj. pass. of *πλανάω*, taken here in a middle sense.—*κροτοῦσι κρότον τετὰ ἐμμελῆ*, "produce, by striking, a musical kind of noise," i. e., by striking brazen vessels, &c. It is very common in Greek for an intransitive verb to be followed by the accusative of a noun that expresses the abstract of the verb, or, in other words, by the accusative of a cognate noun.—*οὐ ἀκούουσai*, "on hearing which." The genitive is governed by *ἀκούω* as one of the verbs denoting the operations of the senses.—*ὕπουστρέφοντα*, "gradually return." Observe the force of *ὑπό* in composition.

24-31. *τὸν ἄρχοντα*, "that a ruler." Literally, "that he who rules."—*τριῶν*, "three things." Supply *χρημάτων*. The genitive is here governed by *μνησθῆναι*, as a verb of remembering.—*μνησθῆναι*, perf. infin. pass. of *μνησσκω*, taken in a middle sense.—*ἐνθρόων*, "over men," i. e., over those who have all the weaknesses and frailties of men.—*ἀεὶ*, "for ever."—*ὁ τεχνίτου πηρώσας, &c.*, "he that has mutilated a hand or an eye of an artisan," i. e., he that has mutilated a hand, or put out an eye, &c.—*τὸς ὀφθαλμοῖς*, "as to his eyes." More literally, "as to his seeings"—*προέλεγε*, contracted from *προέλεγε*.—*τῶν παιδῶν*, "of his slaves."—*μαρμαστίγωσθαι*, 2d sing. pluperf. indic. pass. of *μαστιγώνω*, and wanting the initial augment. The full form would be *ἐμαρμαστίγωσθαι*. Observe the potential force communicated by the particle *ἂν*. Without *ἂν* the meaning would be merely, "thou hadst been flogged."—*ὠργίζεσθαι*, the imperfect here, with the particles *εἰ* and *ἂν*, becomes in our idiom a species of pluperfect.

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LINE 1-7. *τίθησιν*, "disposes."—*τί*, "in what respect?"—*εἰ μὴ βρωθεὶς πίθηκος*, "except an eaten ape," i. e., except ape's flesh, 1st aor. part. pass. of *βιβρώσκω*.—*τί χαλεπώτατον*. Supply *ἐστί*.—*τὸ γινώσκων ἑαυτὸν*, "the knowing one's self." More literally, "this thing, namely, for a man to know himself."—*πολλὰ γὰρ ὑπὸ φιλαντίας*, "for that each person, through self-love, ascribes to himself many qualities untruly." More literally, "adds many things unto himself groundlessly."—*Σάβων ταῖς*

τὴν ἡμετέραν, &c., "Solon directs (the Athenians) to furnish barley bread unto those who are entertained in the Prytanæum, and on festivals to serve up wheat bread in addition." This passage alludes to one of the laws of Solon, the Athenian legislator. Hence the force of *κελεύει*, "directs" or "orders," i. e., in his laws. Those who had deserved well of their country were entertained in the Prytanæum, or town-hall, at Athens, at the public expense.

8-13. *τίθεικεν*, "has laid down," 3d sing. perf. indic. act. of *τίθημι*.—*παρὰ σεαυτοῦ λαβέ*, "receive it from thine own self," i. e., procure it by thine own exertions, 2d sing. 2d aor. imperat. act. of *λαμβάνω*.—*εἰς τὸ στόμα τοῖς ἀποθανούσιν*, "into the mouth of the dead." Literally, "into the mouth, unto (or for) those who had died:" dat. plur. 2d aor. part. act. of *ἀποθνήσκω*.—*ῥάδιον*, "it is easier." Used for a comparative (*ῥέον*), but having, in fact, *ῥάλλον* understood. Supply also *ἐστί*.—*θεῖναι*, "to produce." Literally, "to place," i. e., before the view, 2d aor. infin. act. of *τίθημι*.—*ἐκθεῖναι*, "to expose."

14-19. *ἐξ ἀρχῆς*, "originally." Literally, "from the beginning."—*εὐρίπιν*, 2d aor. infin. act. of *εὐρίσκω*.—*ἀλλὰ τοὺς τύπους, &c.*, "but only altered their forms."—*πάντα*, "in all things." Accusative neuter.—*ἐμίμειτο*, "strove to imitate," 3d sing. imperf. indic. mid. of *μιμέω*.—*τὸν θέντα*, "who enacted."

20-28. *ἦμιν*, Attic for *ἡν*.—*ἐπείθουν ἄν, &c.*, "I would do the things belonging to the nightingale," i. e., I would do what the nightingale does. Literally, "the things of the nightingale."—*τὰ τοῦ κύκνου*, "the things belonging to the swan." Literally, "the things of the swan."—*μου τὸ ἔργον*, "my employment," i. e., the task that suits my character as a rational being, and unto whom the faculty of speech has been vouchsafed.—*οὐκ ἀγαθὸν πολυκοιρανίη*, "a government of many is not good," i. e., a plurality of rulers. Literally, "a government of many is not a good thing." Supply *χρῆμα*, with which *ἀγαθὸν* agrees.—*πολυκοιρανίη*, an Ionic and poetic form for *πολυκοιρανία*.—*ἐπίωσι*, 3d plur. 2d aor. subj. act. of *ἐπιέμι*, "to advance against."—*τοῖς ἀντιτεταγμένοις*, "those drawn up against them," perf. part. pass. of *ἀντιτάσσω*.—*εἰς ἦδον*, "to Hades." Supply *ὄψια*, on which *ἦδον* depends.—*οὐκ ἴσμεν*, "we know not," commonly regarded as the 1st plur. pres. indic. act. of *ἴσμι*, and contracted for *ἴσμεν*; but, more correctly, *ἴσμεν* is for the earlier *ἴδμεν*, which last is contracted from the old form *οἶδμεν*, 1st plur. perf. indic. mid. of *εἶδω*.—*αὐτὸν*, "the man himself." The oblique cases of *αὐτός* obtain a strengthened meaning when they stand first in a clause or sentence.

29-33. *ἵστηκεν*, "stands." Literally, "has placed himself (i. e., by his crimes) and still remains placed," 3d sing. perf. indic. act. of *ἵστημι*. Observe the continued force of the perfect, which gives it, in fact, the meaning of a present tense.—*ἀνέστησαν*, "men erected." Supply *ἄνθρωποι*, 3d plur. 1st aor. indic. act. of *ἀνίστημι*.—*τὰς ἡμέρας τροφᾶς*, "the domesticated productions of the earth for sustenance." Literally, "the tamed means of subsistence," i. e., tamed by the hand of culture, and brought from a wild to a domesticated state. Triptolemus taught men agriculture, &c.—*ἔδωκεν*, 3d sing. 1st aor. indic. act. of *δίδωμι*.—*τῷ δὲ τὴν ἀλήθειαν, &c.* The order is, *τίς δὲ ὑμῶν ἰδρύσατο βαρὺν τῷ εὐρόντι τὴν ἀλήθειαν*.—*οἱ περιεστώτες, &c.*, "they who stood around kept continually calling out," pluperf. part. act. of *περιίστημι*, contracted from *περιεστηκότες*.

LINE 1-7. *οἱ με περιεστήκατε*, "who stand around me." He humorously compares them to so many hungry dogs, standing around

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a person that is eating, and waiting, as it were, to have a bone: a piece of meat thrown to them.—*τὸν Κρόνον λέγουσι, &c.*, “*they that Saturn brought over the human race, in his time, from a passage w. of life to civilised existence.*” More literally, “*the men of his time.*”—*τὸ μὴ καλὸν*, “*of the things that are evil.*” Literally, “*of the things that may not be favourable:*” *μὴ* is the conditional or hypothetical negative, of the absolute one.—*ἀπλὴν διαίταν*, “*a simple diet.*” Ambrosia and nectar merely.—*δίδον παρρησίαν, &c.*, “*give boldness of speech to those who entertain correct sentiments.*” The language of prayer. Grant that the virtuous and good may not be deterred from an open expression of their sentiments: *δίδον* is the 2d sing. pres. imperat. mid. of *δίδωμι*, contracted from *δίδωσο*.

8-15. *δακτυλίφθορας ἔχων*, “*having on finger-tips.*” The ancients had no knives and forks in eating, but made use of their fingers.—*ὡς θερμότερον*, “*as hot as possible.*”—*παραμυθίαν ταῖς τύχαις*, “*as a solace in our misfortunes.*”—*Σωκράτῃ*, governed by *ἐρεσθαι*.—*ἀποδόντα*, “*on his having returned.*” Referring to Socrates, to whom the work in question had been lent for perusal by Euripides.—*τί δοκεῖ;* “*what he thinks of it?*”—*τὸν δὲ φάναι*, “*and that the latter (Socrates) replied,*” pres. infin. act. of *φαμί*.—*οἶμαι δὲ καὶ, &c.*, “*and I suppose that what I did not understand were so likewise.*” For a literal translation, supply as follows: *οἶμαι δὲ τὰ δὲ μὴ συνῆκα καὶ γενναῖα εἶναι*.—*συνῆκα*, 1st sing. 1st aor. indic. act. of *συνῆμι*.

16-24. *μέτριος*, “*in moderation.*”—*λαφθεῖς*, 1st aor. part. pass. of *λαφθῆναι*.—*πλείων δὲ*, “*but when more abundant,*” i. e., when taken in greater quantities.—*ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφν*, “*the language of truth is simple.*”—*ἔφν*, 3d sing. 2d aor. indic. act. of *φύω*, and equivalent here to *lori*.—*οὐδὲν θαλάσσης ἐπιστότερον*, “*nothing is more faithless than the sea.*”—*αὐτὸν πάλιν ἡφαίρειται*, “*it takes it away again,*” 3d sing. pres. indic. mid. of *ἡφαίρειν*. The middle voice implies, that it takes away for itself, i. e., merely to gratify, as it were, its own fickleness and caprice.—*τὰς ψυχὰς*, “*the lives of men.*”—*καὶ τις*, “*and many a one.*”—*ἀνοχθεῖς*, “*having set sail.*” More literally, “*having weighed anchor,*” 1st aor. part. pass. of *ἀνάγω*, in a middle sense.—*ἡ συγκατέδω τοῖς χρήμασιν, &c.*, “*has either gone down along with his riches, or has been saved completely destitute:*” *συγκατέδω* is the 3d sing. 2d aor. indic. act. of *συγκατέδω*.—*χρήμασι*, governed by *σύν* in composition.—*ἀπεσώθη*, 3d sing. 1st aor. indic. pass. of *ἀποσώζω*.

25-28. *εἶλε*, “*took,*” 3d sing. 2d aor. indic. act. of *αἰρέω*.—*ἀπέδωτο*, “*he sold into slavery,*” 3d sing. 2d aor. indic. mid. of *ἀποδίδωμι*.—*Ἡρακλεῖ ἡ ἀρετὴ, &c.*, “*his merit procured Hercules his name.*” Literally, “*placed his name upon Hercules.*”—*ἔθετο*, 3d sing. 2d aor. indic. mid. of *τίθημι*.—*ὅτι δι’ Ἡραν κλέος ἔσχευ*, “*because he obtained glory through Juno.*” i. e., through the very persecutions which Juno inflicted upon him, but which only redounded to his glory, by affording him so many opportunities for performing illustrious enterprises. Hence *Ἡρακλεῖς* from *Ἥρα* and *κλέος*. The etymology is fanciful but erroneous.—*ἔσχευ*, 3d sing. 2d aor. indic. act. of *ἔχω*.—*δὲ μὴ κατέθου, &c.*, “*what thou didst not put down (as belonging unto thee) do not take up,*” 2d sing. 2d aor. indic. mid. of *κατετίθημι*. Observe the force of the middle voice.

29-34. *ἦκε*, “*there came,*” 3d sing. imperf. indic. act. of *ἔκω*.—*τὸν Γρόλλου*, the article is repeated here in Greek for emphasis sake, but is not translated.—*τεθνῶναι*, “*was dead,*” perf. infin. act. of *θνήσκω*, and

contracted for *τεθνηκέναι*. Observe the continued meaning implied by the perfect.—*κακείνος*, for *καὶ ἐκεῖνος*.—*ἀπέθετο*, "put off." More literally, "put off from himself." 3d sing. 2d aor. indic. mid. of *ἀποτίθημι*.—*καὶ ἐκεῖνο*, "*this also*."—*ὅτι νικῶν τέθνηκε*, "*that he has died victorious*." Literally, "conquering," i. e., having slain his opponent. This opponent was no other than the celebrated Epaminondas.—*τὸν λέοντα*, "*the Nemean lion*."—*ἠμφιεσάτο*, "*arrayed himself in*." More literally, "clothed himself all around with," 3d sing. 1st aor. indic. mid. of *ἠμφιέννυμι*. In some cases, where the simple verb is of rare occurrence, or else quite obsolete, the augment, as here, precedes the preposition.—*τῷ χάσματι*, "*the head with its distended jaws*." Literally, "the distended jaws."—*κόρυδι*, "as a helmet."

LINE 2-4. *φύεται*, "*springs up*." Literally, "is produced."—*θιμέλια θεμέτω, &c.*, "*who has placed probity and self-control as the foundation of his life*." More freely, "has made probity and self-control the basis of his conduct."

5-15. *κἂν θάψῃ τις*, "*even though one die*," i. e., its possessor.—*οὐκ ἀπόλλυται*, "*perishes not*," 3d sing. pres. indic. mid. of *ἀπόλλυμι*.—*ἥς τῇ ὕδατι, &c.*, "*with the water of which wine does not mix*." Literally, "does not mingle itself." 3d sing. pres. indic. mid. of *μύκνυμι*.—*δύναται*, "*is able to effect*." Supply *ποιεῖν*.—*τοσοῦτον ἐν πολιτείαις, &c.*, "*so much is eloquence powerful to accomplish in the movements of government*." Literally, "in governments."—*οὐκ ἂν δύνατο*, "*thou mightest not*," i. e., thou couldst not well. A milder form of negation for *οὐ δύνησαι*.—*μὴ κημῖν*, "*without having laboured*," i. e., unless thou hast laboured, 2d aor. part. act. of *κημῖν*.—*Διγινήτων ἐκάστῳ*, "*unto each one of the people of Ægina*," i. e., for each one.—*κώπην δὲ ἐλαύνειν δύνωνται*, "*but still may be able to pull an oar*."—*μέγα κακόν, &c.*, "*the not being able to endure evil is a great evil*."—*τὴ Τέμπῃ*, "*the vale of Tempe*."

16-25. *ἐώρακαμεν*, "*we have seen*," 1st plur. perf. indic. act. of *ὄραω*, with the reduplication.—*θανάτῳ αἰσχροῦς ὑπὸ λῶπης διετέθησαν*, "*were shamefully affected by sorrow at the death*," 3d plur. 1st aor. indic. pass. of *διατίθημι*.—*τεχθέντα*, "*when born*," i. e., as soon as he was born, 1st aor. part. pass. of *τίκτω*.—*ἐν δάφνῃ*, "*amid laurel*."—*ἔλαβεν*, 3d sing. 2d aor. indic. act. of *λαμβάνω*.—*οἱ ἐστιῶντες τὸν Ἀλέξανδρον, &c.*, "*those of his friends who entertained Alexander, the son of Philip, used to gild the articles of confectionary which they intended to serve up to him*," i. e., humouring in this way his pretended claim to a divine origin. Literally, "were accustomed to gild that of confectionary which was about to be served up."—*Τοῦ Καρύνου γάμον ἐστιῶντος*, "*when Caranus celebrated his nuptials*." Genitive absolute.—*εὐθὺς*, "*at the very beginning of the entertainment*."—*ὠρεῖ*, "*as a present*."—*παρειμένον ἐμβρόχιον*, "*caught it having become benumbed*."—*παρειμένον* is the perf. part. pass. of *παρίημι*, and *ἐμβρόχιον* the 3d sing. 1st aor. indic. act. of *ἐμβροχίζω*.

26-33. *Σοὶ μόνῳ δέδοται, &c.*, "*unto thee alone has it been given to wear equally well both a cloak and a tattered garment*," i. e., both the garb of the wealthy and the attire of a beggar. Aristippus knew how to conduct himself in every station of life.—*ἐκ τῶν θεῶν*, "*from the gods*." The force of the preposition here implies, in fact, "through the bounty of the gods;" *ὑπὸ* or *ἀπὸ* would each have been weaker.—*κύλλιστα*, "*as the fairest gifts*," to be rendered by itself at the end of the clause.—*Ταῖς Μοῖσαις λένουσι, &c.* The order is, *λέγουσι τὴν εὐρεσιν γραμμῶν δὲ*

Fig 20 *θῆναι ταῖς Μούσαις παρὰ Διός.—τοῖς ποτοῖς φάρμακας*, "with medicinal draughts."—*αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν*. Alluding to certain old statues or images of the gods, which Æneas was fabled to have brought with him to Italy, and which were carefully preserved in the temple of Vesta at Rome.

21 *LINE 1-3. κρεῖντον εἰς κόρακας, &c.*, "it is better to fall among ravens than among flatterers." The meaning is, that ravens will feed upon your remains only after death, whereas flatterers (i. e., parasites) will make you their prey while still living. There is a play upon the words *κόραξ* and *κόλαξ* in the Greek, the pronunciation of the two differing but slightly, and being frequently confounded by a species of Labdacismus or τραυλισμός.—*ἐμπεσεῖν*, 2d aor. infin. act. of *ἐμπίπτω*.—*ἀπέκειρεν ἡμῶν*, "has shown away from us," i. e., has stripped us of: 3d sing. 1st aor. indic. act. of *ἀποκείρω*.—*καὶ λημοῦ φάρμακον οὐδέν*, "and there is no remedy against famine."

5-7. ἐμπεπτώκαμεν, 1st plur. perf. indic. act. of *ἐμπίπτω*.—*τί μᾶλλον ἤ, &c.*, "in what respect more than they among us?" *ἐκεῖνοι* is the nominative to *ἐμπεπτώκασι* understood. The full sentence would be *τί μᾶλλον ἡμεῖς εἰς ἐκεῖνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι*;—*ὧν παρειλήφαμεν*, "of whom we have heard." Literally, "of whom we have received an account." Supply *λόγου* after *παρειλήφαμεν*, which is the 1st plur. perf. indic. act. of *παραλαμβάνω*. The genitive *ὧν* is not by attraction for *ὧς*, but is governed by *λόγου* understood.

8-12. αὐτὸς πλείονας, &c., "that he took more cities than he passed days in Spain." More literally, "that he took cities more in number than (the days) which he passed in Spain." Complete the sentence as follows, *πλείονας τῶν ἡμερῶν, ὧν διήγαγεν ἡμερῶν*. The genitive *ὧν ἡμερῶν* is by attraction for *ὧς ἡμερῶν*.—*Ὡ δαίμον, &c.*, "ah destiny, that hast obtained me by lot, how evil art thou, and how dost thou afflict me, ever binding me firmly unto poverty." This is in accordance with the popular belief among the Greeks, that every individual was assigned as it were by lot to some good or evil destiny, which regulated all his existence.—*εἰλχας*, 2d sing. perf. indic. mid. of *λαγχάνω*.—*καὶ λυπεῖς*. Supply *ὧς* before *λυπεῖς*.—*συνδέων*. Supply *ἐμέ*.

13-22. εἰς τοῦτό τινες, &c., "some having proceeded to this degree of folly, that they have considered," &c. The genitive *ἀνοίας* is governed by *τοῦτο*. Compare the Latin *eo stultitia*.—*ὠκυελήφασι*, 3d plur. perf. indic. act. of *ὠπολαμβάνω*, for *ὠπολελήφασι*.—*ἐάν μνημονεύης*, "if thou rememberest."—*παρεληλυθότα*, perf. part. act. of *παρέρχομαι*.—*εὗρον*, "having found," 2d aor. part. act. of *εὕρισκω*.—*ἐβρίψεν*, "had thrown away," 3d sing. 1st aor. indic. act. of *ρίπτω*.—*ἀνῆλθεν ἐς*, "went on board of." Literally, "went up into."—*πυνθόμενου δέ τινος*, "and a person having asked." Genitive absolute: 2d aor. part. mid. of *πυνθάνομαι*.—*ἐξῆ, σκοπούσας*, "he said he was in a hurry." Pronoun understood before the infinitive in the nominative case.—*ἐπέδραμε*, "overran," 3d sing. 2d aor. indic. act. of *ἐπιτρέχω*.—*ληλατοῦντες*, "ravaging." Agreeing, in effect, with *στρατιῶτα*, which is to be inferred from *στρατιά*, though not actually understood.—*διέβησαν*, "crossed over," 3d plur. 2d aor. indic. act. of *διαβαίνω*.

23-27. μακαριώτατον. Supply *ἐστί*.—*εὐτυχούντα ἀποθανεῖν*, "for one to die fortunate," 2d aor. infin. act. of *ἀποθνήσκω*.—*ἐκλήθη ἀπὸ τῆς Ἑλλῆς, &c.*, "was so called from Helle's having died in it," i. e., having fallen into it and having lost her life amid its waters. Literally, "from Helle having died in it." The etymology here alluded to is Ἑλλης πόντος, "the

see of Helle:" θανούσης is the 2d aor. part. act. of θνήσκω.— 21
τοὺς ἐν Σάμῳ τεθνηκότας, &c., "eulogizing (in a funeral oration),
on the public tribunal, those who had fallen in Samos," i. e., from the public
tribunal: τεθνηκότας is the pluperf. part. act. of θνήσκω.—γεγονέναι,
"that they had become," perf. infin. mid. of γίγνομαι.

28-34. τεχών, "having attained to," 2d aor. part. act. of τευχάνω, and
governing the genitive.—διαλλαγείς, "having become reconciled with," 2d
aor. part. pass. of διαλλάσσω.—τὸ κάλλος ἢ χρόνος ἀνῆλwesen, &c., "either
time consumes, or disease impairs, beauty." The aorists here denote
what is habitual, or accustomed to take place, and are therefore rendered
in English by the present.—ἀνῆλwesen, 3d sing. 1st aor. indic. act. of ἀνα-
λίσκω.—ἐμάρανε, 3d sing. 1st aor. indic. act. of μαράινω.—συγγηράσκει,
"grows old with us," i. e., accompanies us even in old age.—ἐπαθεν, 3d
sing. 2d aor. indic. act. of πάσχω.—διότι καθ' ὑπερβολὴν, &c., "because
he was friendly, to excess, towards the human race," i. e., carried his at-
tachment to man so far as to violate his duty to Jove.—συμμίχου τεύξει
θεοῦ, "thou wilt obtain the deity as an ally," i. e., thou wilt find an ally
in the deity: 2d sing. 1st fut. mid. of τευχάνω, with the Attic termination
for τεύξῃ.

LINE 1-4. ῥῆον οἶσι τῶν ἄλλων, "will bear more easily than the 22
rest," i. e., than the unwise, 3d sing. 1st fut. indic. act. of ῥέρω.—
ῥῆον, comparative of ῥῥόδιος, in the neuter gender and taken adverbially.—
μέγιστον μὲν, καὶ θεοῦ, &c., "exemption from error is a most exalted
quality, and belongs to deity alone; while to return to one's self as quickly
as possible, after a fault, is the property of noble spirits." For a literal
translation we must supply as follows: τὸ ἀναμάρτητον ἐστὶ μέγιστον μὲν
ἔργον, καὶ ἔργον θεοῦ μόνον. In like manner supply ἔργον after γενναίων.
—ἀνευτεκεῖν, 2d aor. infin. act. of ἀναφέρω.—ἤρισε, 3d sing. 1st aor. indic.
act. of ἐρίζω.

5-9. κατέδραμαν, "overran," 3d plur. 2d aor. indic. act. of κατατρέχω.
—Θεσμοφορίων ὄντων, "the festival of Ceres being celebrated at the time."
Genitive absolute.—συνηθροισμένω, "having been collected together,"
perf. part. pass. of συναθροίζω. Women alone were present at this festival.
—ἐν τῷ ἱερῷ, "in the temple of the goddess."—βραχὺ, "a short distance."
Supply διάστημα.—διῆλθεν εἰς τὴν Μιλησίαν, "crossed over into the Mile-
sian territory." With Μιλησίαν supply γῆν. The territory around Mi-
letus is meant.—καὶ ἔξαπναιῶς ἐπιδραμόν, "and having suddenly rushed
upon," 2d aor. part. neut. (agreeing with μέρος) of ἐπιτρέχω.—εἶλε, 3d sing.
2d aor. indic. act. of αἰρέω.

10-14. Οἰδίκοδος τὸ αὐτῆς, &c., "after Œdipus had solved her riddle."
—ἀνείλεν, "put an end to her own existence." Supply ταυτήν, 3d sing.
2d aor. indic. act. of ἀναιρέω.—Ἀδμήτου μέλλοντος θανεῖν, "when Adme-
tus was about to die."—εἰλετο, "chose." Literally, "chose for herself,"
or "took unto herself." 3d sing. 2d aor. indic. mid. of αἰρέω.—ὑπὲρ αὐτοῦ,
"in his stead."—καὶ ὅποτε Ἡρακλῆς ἀφέλοιτο, "and that, as often as
Hercules took off." It is a peculiar use of the optative, when it stands in
the first part of a clause or sentence, instead of a past tense of the indicative,
to signify the repetition of an action: ἀφέλοιτο is the 3d sing. 2d aor. opt.
mid. of ἀφαιρέω.

15-25. κατεβρώθη, 3d sing. 1st aor. indic. pass. of καταβιδρώσκω.—
πληγείς, "although struck." Literally, "having been struck," 2d aor.
part. pass. of πλήσσω.—ἐτρώθη, 3d sing. 1st aor. indic. pass. of τιτρώσκω.

22

—θεν ἀπρωτος, &c., "whence he is said to have been imprisoned."
 —καθεῖρξε, "imprisoned," 3d sing. 1st aor. indic. act. of καθεῖρμα
 —πτερυγας προσθετας, "artificial wings." Literally, "added wings."
 —ἐξέπη, "flew forth from prison," 3d sing. 2d aor. indic. act. of ἐξίπτημι.
 —τελευτᾷ ἐν τῷ πελάγει, "ends his life in the sea," i. e., by falling into
 it. Supply τὸν βίον after τελευτᾷ.—ἐκλήθη, "it was called," 3d sing.
 1st aor. indic. pass. of καλέω.—ὅτι ὁ πατὴρ αὐτὸν, &c., "that his father
 is going to sacrifice him."—ἀναβας, "having mounted," 2d aor. part. act. of
 ἀναβαίνω.—ἀφίκετο, "came," 3d sing. 2d aor. indic. mid. of ἀφίκεσθαι.

28-30. μηδέποτε μηδὲν αἰσχροῦ, &c., "never, after having done anything
 disgraceful, expect that thou wilt escape observation; for even though thou
 mayest have been unobserved by others, thou wilt be conscious of it to thy-
 self at least," i. e., conscious of thine own conduct. The negatives in the
 Greek strengthen the negation; but the English idiom requires μηδὲν to be
 translated as τί.—λῃσεῖν, 1st fut. infin. act. of λανθάνω.—τοὺς ἄλλους,
 literally, "as regards the rest."—ἂν ἐτι μίαν, ἔφη, &c., "exclaimed, 'if
 we shall have conquered the Romans in one battle more, we are undone.'"
 Literally, "as to one battle more."—νικήσωμεν, 1st plur. 1st aor. subj. act.
 of νικῶ.—ἀπολώλαμεν, 1st plur. perf. indic. mid. of ἀπόλλυμι, with the
 reduplication.

31-32. ἔκπεσόν, "on having been driven out from." Literally, "on
 having fallen out from." Several active verbs, and among them πίπτω
 and its compounds, take, when rendered into our idiom, the force of passives.
 —ὑπωλόμεθα ἂν, &c., "we would have been ruined if we had not been
 ruined," i. e., we would never have obtained our present wealth, if we had
 not been previously driven into exile. Observe the potential force which
 ἂν imparts to the indicative ἀπωλόμεθα.—ἀπολώλεμεν, 1st plur. pluperf.
 indic. mid. of ἀπόλλυμι, with the reduplication.

33-36. ἡξιώθη τοῖς θεοῖς ὀμλεῖν, "has been thought worthy of associa-
 ting with the gods."—πλὴν ὅσοι, "except as many as." Complete the
 clause as follows, πλὴν τῶσων ὅσοι.—μετεσχῆκας κάλλους, "have had some
 share of beauty," 3d plur. perf. indic. act. of μετέχω.—τούτων χάριν, "on
 account of this." χάριν is here taken absolutely in the accusative as a
 kind of adverb.—μετέσχε, "partook of," 3d sing. 2d aor. indic. act. of
 μετέχω.—ἥρπασε, "forcibly carried off"—κοινωνοῦντα, "as a participator
 in the deed," i. e., as an assistant: pres. part. act. of κοινωνέω, used sub-
 stantively.

23

Lines 1-3. καὶ μεγίστην, &c., "and entertained the strongest grati-
 tude towards him for this co-operation." More freely, "thanked
 him very greatly." &c.—πλείστον μέρος μετέσχεκε κάλλους, "had the
 largest share of beauty (of any of her sex)." More literally, "partook of
 beauty in the greatest degree." The genitive κάλλους is governed by με-
 τέσχεκε, and μέρος is in fact the accusative of nearer definition.

5-13. τὴν πυρὸς τροφήν, "aliment for the flame."—δέσποια, "lord and
 master."—τιμῶσι, "pay religious honour to."—οἱ αὐτῶν θεοὶ, referring to
 the animals which they worshipped.—τάφοι θεῶν, alluding to the tombs in
 which the embalmed bodies of the sacred animals were deposited.—τοῖς
 πρὸν διὰ τοῦ ἡλίου πορευομένοις, "those who go through the sun," i. e., "in
 the sunlight:" pres. part. mid. of πορεύω.—κατ' ἀνάγκην, "of necessity."
 —ταῖς διὰ τῆς δόξης βαδίζουσιν, "those who move along in the midst of
 renown," i. e., in the enjoyment of a high reputation.—τὸ ἐσθίειν πολλὰ,
 &c., "the eating much injures the reasoning powers." Literally, "takes

away."—τὰς ψυχὰς, "the movements of the soul."—ἐμπλήρωσεν, ^{pass.} 23
 "fills it," i. e., the soul. Verbs of filling, &c., govern the genitive.
 —δυναστεύω, governing the genitive, as being equivalent to *δυναστέω* ὧν.
 —Ἑλλήν, accus. sing. of Ἕλλη.

16-18. *ἐνεκίκα τὴν Ἑλλάδα*, "agitated Greece to its very centre,"
 3d sing. imperf. indic. act. of *ἐνεκικῶ*. Observe the force of *σὺν* in com-
 position. Cicero translates *ἐνεκικῶ* by the Latin verb *permisceo*. (Orat.
 29.)—*ἐξόρθου τὴν πόλιν καὶ ἀνίστη*, "raised up the state, and placed it
 erect," i. e., placed it on a firm basis.—*ἀντιτάττετο*, "arrayed himself
 against," 3d sing. imperf. indic. mid. of *ἀντιτάττω*.—τῷ λοιμῷ, referring
 to the pestilence that prevailed in Athens during a part of the Peloponne-
 sian war. Pericles eventually died of it.

19-25. *ἀποστείλε*, 3d sing. 1st aor. indic. act. of *ἀποστέλλω*.—*θεὸν
 αὐτὸν ψηφίσασθαι*, "to decree him a god," i. e., to proclaim him a god by
 public decree: 1st aor. infin. mid. of *ψηφίζω*.—*ἀναλώσοντας*, "to devour,"
 1st fut. part. act. of *ἀναλίσκω*.—*οὐ καταπλάγεις*, "not alarmed (thereat)." More literally, "not stricken (with terror) thereat," where *φόβω* may be
 supplied: 2d aor. part. pass. of *καταπλήσσω*.—*ἀπέπνιξε*, 3d sing. 1st aor.
 indic. act. of *ἀποπνίγω*.—*περὶ Κνίδον*, "near Cnidus."—*εἰστιάσε*, 3d sing.
 1st aor. indic. act. of *εἰστιάω*.

26-33. *ἤφανισεν ἢ κατέδυσεν*, "caused to disappear, or overwhelmed:"
ἤφανισεν is the 3d sing. 1st aor. indic. act. of *ἠφανίζω*.—*ἄσα*, "as." Lit-
 erally, "as many as."—*Κάδμῳ βασιλείαν κατεσκεύασε*, "arranged his king-
 dom for Cadmus."—*ἐν τῇ Κάδμειᾳ*, "in the Cadmeia." The Cadmeia was
 the citadel of Thebes, fabled to have been built by Cadmus.—*ἔπλευσε*, 3d
 sing. 1st aor. indic. act. of *πλέω*. The allusion is to the sailing of the
 Persian fleet through the canal at Athos.—*ἐπόρευσε δὲ*, "and marched."
 More literally, "caused (his army) to go," where *στράτευμα* is in fact
 understood. The allusion is to the passage over the Hellespont, by means
 of the bridge.—*ζεύξας*, "having thrown a bridge over." More literally,
 "having joined (by a bridge)."

34. *ὅν ἐθέλω*, "if I shall feel inclined," 1st aor. subj. act. of *ἐθέλω*.

LINE. 1-4. *καθήμι*, "I will let down," 1st sing. 1st fut. indic. act. 24
 of *καθίσμι*.—*ὅν ἀποκρεμασθέντες*, "if, having hung yourselves
 therefrom, ye shall strive to force me downward." Literally, "ye shall strive
 to force me;" *ἀποκρεμασθέντες* is the 1st aor. part. pass. of *ἀποκρεμῶ*,
 and is here used in a middle sense.—*συναρτῆσας μετεωρίω*, "having bound
 together, I will raise aloft:" *μετεωρίω* is the contracted future for *μετεωρίσω*,
 from *μετεωρίζω*.

6-12. *τεθνήσκει*, "will remain for ever in death." More literally,
 "will die, and remain dead," 3d sing. 3d fut. pass. of *θνήσκω*. Observe
 the continued meaning implied by this tense.—*ἀναπτύσσει*, "having blown
 upward," 2d aor. part. act. of *ἀνίπτω*.—*οἰχθήσεται*, "will depart," i. e.,
 will go its way.—*ὡς αἰρίον ἀποθανούμενοι*, "as if destined to die on the
 morrow," and therefore resolved to make the most of the little time yet
 allowed to them: 2d fut. part. mid. of *ἀποθνήσκω*.—*ὡς πάντα τὸν χρόνον
 βιωσόμενοι*, "as if destined to live for ever," and therefore erecting splen-
 did mansions.—*ἐκκειμένην*, "lying exposed."—*ὑπέσχετο σώσειν αὐτήν*,
 "promised that he will save her," 3d sing. 2d aor. indic. mid. of *ὑπισχνέ-
 μαι*.—*λήψεται*, 3d sing. 1st fut. indic. mid. of *λαμβάνω*.

13-14. *τῷ Ἀλώεϊ καὶ Δαίῳ*, "the two sons of Aloëus." Alluding to the
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24 giants Otus and Ephialtes.—*δίας ἐτιώσθην*, "suffered a just punishment." More literally, "paid just atonement."—*ἡ κλίμακα ἐπὶ τὸν οὐρανὸν*, &c., "because they had constructed a ladder (of mountains) unto the sky." With *ἡ*, for a literal translation, supply the ellipse as follows: *τῇ αἰτίᾳ*, *ἡ*, "for this offence, by which they had constructed," &c. Observe the force of the middle voice in *ἐποιούσθην*, which indicates that they had done the deed, in question, for themselves, i. e., through their own reckless presumption.

14-18. *ἦσαν*, the more common usage makes the verb in the singular when connected with the neuter plural; but as neuter plurals that refer to animate beings take plural verbs, and as statues of deities are here referred to, the Greek may tacitly convey the idea of a living spirit, as it were, pervading the very marble.—*τὰ μὲν . . . τὰ δὲ*, "some" . . . "others."—*δὲ ἐκπλήξιν*, "through a feeling of awe."—*διὰ τὸ κάλλος*, "on account of their beauty."—*ἐπγνέθη*, 3d sing. 1st aor. indic. pass. of *ἐκαινέω*.—*μηδενὸς ἐπὶ μηδενὸς εἶπες*, &c., "never say, in the case of anything. I have lost it, but, I have parted with it." Literally, "I have given it away." Compare, as regards the double negative, the note on line 1, page 10; and as regards *οὐ*, in this construction, the note on line 30, page 9.—*τὸ καὶδίον ἀπέθανεν*; &c., "has thy child died? (say) it has been parted with. Has thy land been taken away? well then, this also has been parted with."—*ὑπῆρτέθη*, 3d sing. 1st aor. indic. pass. of *ὑφαίρειν*.

19-20. *τραφεῖς*, 2d aor. part. pass. of *τρέφω*.—*κυνηγὸς ἐδιδάχθη*, "was taught to be a hunter." Literally, "was taught as a hunter."—*κατεβρώθη*, 3d sing. 1st aor. indic. pass. of *καταβιβρώσκω*.—*ἐν τῷ Κιθαίρῳ*, "on Mount Citharon."

22-28. *οὐ δεδώρηται*, "has not given," 3d sing. perf. indic. pass. of *δωρέω*, and taken in a middle sense.—*δεδάνευκε*, 3d sing. perf. indic. act. of *δανείω*.—*διειλήφesan αὐτὴν*, "divided it off;" 3d plur. pluperf. indic. act. of *διαλαμβάνω*, for *διειλήφεσαν*, and translated as a kind of imperfect.—*καὶ τὸν ὄραφον*, &c., "and it was completely gilded as to its roof, and was elaborately adorned with costly and varied ornaments."—*ἐκτεπόνητο*, 3d sing. pluperf. indic. pass. of *ἐκπονέω*, rendered again as an imperfect.—*καὶ πρώτοι*, "and first in order."—*εἰστήκεσαν*, "stood," 3d plur. pluperf. indic. act. of *ἵστημι*, for *εἰστήκεισαν*. Literally, "had placed themselves and remained placed."—*ἡσθημένοι*, perf. part. pass. of *ἡσθέω*.—*ἐπ' αὐτοῖς δὲ*, "and after these."—*φλόγινα ἐνδεδυκότες*, &c., "arrayed in flame-coloured and scarlet vestments." With *φλόγινα* and *ὀστροδομή* supply *ἐσθήματα*.—*ἐνδεδυκότες*, perf. part. act. of *ἐνδύω*.

29-33. *γινώθι*, 2d aor. imperat. act. of *γινώσκω*.—*μὴ πολλὰ λάλει*. The particle *μὴ* in negative prayers and commands, when joined with the present, takes only the imperative; when joined with the aorist, only the subjunctive. With the present it refers to an action going on and more or less permanent; with the aorist to a momentary action.—*νοῦ*, governed by *πρό* in composition.—*μύμησο*, 2d sing. perf. imperat. pass. of *μυμῶμαι*, and taken in a middle sense. It governs the genitive.

34-36. *τὸν πλησίον*, "your neighbour."—*ἔρχε σεαυτοῦ*, "control thyself." Equivalent to *ἔρχων ἐσο σεαυτοῦ*.—*ἀπέχου*, "refrain from." Literally, "keep thyself from." The genitive *κακίας* is governed by *ἐν* in composition.—*χρόνον φείδου*, "be sparing of time."—*δρα τὸ μέλλον*, "look out for the future."—*χρῶ*, 2d sing. pres. imperat. mid. of *χράσμαι*, contracted from *χράου*.—*λαβὼν ἀπόδος* "on having received a present make a return"

—*ἑσθῆ*, 2d sing. pres. imperat. mid. of *ἑσθῆναι*.—*καυχῶ*, 2d sing. pres. imperat. mid. of *καυχῶναι*.

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LINE 2-3. *ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχου*, "but always adhere to the good." Literally, "but always hold thyself unto the good:" 2d sing. pres. imperat. mid. of *ἔχω*, and governing the genitive, as indicating the adhering or clinging to some part of an object.—*δεῖδθι*, 2d sing. perf. imperat. of *δεῖδω*, as from a form in *μι*.—*ἐπιόρκον μὴ ἐπὶ μυννθῆ*, "swear not falsely." The adjective *ἐπιόρκον*, in the neuter, is here taken adverbially.

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4-8. *Μίνως*. An extract from one of the dialogues of Lucian (Dial. Mort. 30), in which Minos, one of the judges of the lower world, pronounces sentence upon certain souls.—*ὁ μὲν ληστὴς*, &c., "let this robber be cast into *Pyriphlegethon* and remain there." Or, more freely, "there to remain," perf. imperat. pass. of *ἐμβύλλω*. Observe the continued meaning indicated by the perfect.—*τὸ ἥπαρ*, "as to his liver." Accusative of nearer definition, where some supply *κατὰ*.—*ἀνθ' ὧν*, "because." Equivalent, in fact, to *ἀντὶ τούτου*, *οὗτι*, "for this, that."

10-13. *τοὺς μὲν ἄλλους ἀνθρώπους*, &c., "that the rest of men lived in order that they might eat:" *ζῆν* is the imperfect infinitive, and hence, as a past tense, requires the following verb to be in the optative. The same remark applies to *ἐσθίειν* and *ζῶν*, which last is the 3d sing. pres. opt. of *ζῶν*, Attic form for *ζῷ*.—*ὁ αὐτὸς ἡξίου*, &c., "the same philosopher recommended, that the young," &c. More literally, "the same thought it proper that the young," 3d sing. imperf. indic. act. of *ἡξίω*. In construing, *νέους* becomes the accusative before *κατοπτρίζεσθαι*.—*ἄξιοι γίγνονται*, "they might prove worthy of it," i. e., might show forth in their lives a moral beauty in unison with, and worthy of, their external beauty.—*παιδείᾳ*, "by a good education," i. e., by the treasures of wisdom.

14-22. *πῶς ἂν μὴ γίγνοιτο ἀδίκημα*, "how there might not be any offence," i. e., how there might be no offences committed.—*ἐὶ ὅμοιως ἀγανακτοίεν*, &c., "if those who were not injured would be equally indignant with those who were injured."—*θεωροῖη*, Attic form of the optative, for *θεωροί*.—*ἐὶ, ἐφ' ὅρῳ*, &c., "replied, 'if he could see what they do who are intoxicated.'" Literally, "if he could see those who are intoxicated, what things they do." This is a common Greek construction, where, in place of the regular nominative, we have what ought to have been the nominative converted into an accusative and governed by the preceding verb, while in its place a nominative is understood. The plain Greek, in the present instance, would be *ἐὶ ὅρῳ οἱ ποιοῦσιν οἱ μεθύοντες*.—*κατ' ἑαυτοῦ δικαίας*, "just freedom of speech." The plural implies, "on all occasions."—*τοὺς δὲ ἀρχομένους*, &c., "and should, by every means in his power, not neglect his subjects when injured," i. e., not overlook injuries done to them.—*τοὺς ἀρχομένους*, literally, "those who are ruled over."

25-31. *διψυχεν*, "differed from other men." Supply *ἄλλων*. More freely, "surpassed other men," 3d sing. 2d aor. indic. act. of *διαφέρω*.—*ὅποτε μὲν αὐτὸν ὀρῶεν*, &c., "whenever they who were then ruling directed their view towards the man himself." Observe the peculiar force of the optative, as standing here in place of a past tense of the indicative, and consult the note on line 13, page 22.—*ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν*, "as often as they looked (away from the man himself) to his moral character," i. e., looked from the external to the internal man. Observe the force of *ἀπὸ* in composition.—*ὥστε καὶ εἰ τις ἄλλος*, &c., "that if even any one else should dare to commit an offence against them, they were con-

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Advert that Eutocrates will prove a helper.—τολμῶς for τολμήσας optative of τολμῶ. — οὐς οὐδεὶς ἄν, &c., "as no one would have dared to utter." &c.

33-35. ὁ Σωκρατικός, "the Socratic," i. e., the pupil and follower of Socrates. This epithet serves to distinguish him from Euclid, the mathematician of Alexandria.—ἀκούσας τοῦ ἀδελφοῦ λέγοντος, "having heard his brother say." The participle here takes the place of the infinitive, and denotes more of continued action.—ἀπολοίμην. εἰ μή σε, &c., "may I perish, if I do not take vengeance upon thee:" ἀπολοίμην is the 1st sing. 2d aor. opt. mid. of ἀπόλλυμι, and, standing without any accompanying particle, indicates a wish. Both ἀπολοίμην and τιμωρησάμην indicate, as aorists, quickness of action: and the more literal meaning of the clause, therefore, may be given as follows: "may I soon have perished, in case I may not have soon taken vengeance on thee."—ἐγὼ δέ, εἶπεν, &c., "and may I perish, replied Euclides, if I do not prevail upon thee to love me." With ἐγὼ supply ἀπολοίμην, and, for a literal translation, render as in the previous clause.—ἡμῶς, used here for ἐμέ. The plural, by its air of generosity, imparts more of moderation and forbearance to the remark of the speaker, than the singular would have done.

35-36. τί ἄν ἐτι ἀγαθὸν, &c., "what would there be any longer of value for us?"—τί λαμπρὸν ἐργάσασθαι, "to perform any splendid achievement."

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LINE 2-6. ἀνακαύσεις ἄν, "thou mayest kindle up." i. e., if thou wilt. The optative here implies possibility, depending upon the will of the party: 2d sing. 1st aor. opt. act. of ἀνακαίω, Æolic form for ἀνακαύσεις.—ἀποσδέσεις, 2d sing. 1st aor. opt. act. of ἀποσδένομαι, Æolic form for ἀποσδέσεις.—μάλιστα ἄν εὐδοκμοίης, "thou wilt be most highly 'thought of.'" A softened expression for the regular future, εὐδοκμοίης—ἃ τοῖς ἄλλοις ἄν, &c., "which thou wouldst censure others if doing," i. e., for the performance of which thou wouldst censure others—πρῶτονται, dat. plur. pres. part. act. of πρῶττω.—εἰ ἅπαντες μιμησάμεθα, "if we should all imitate."—εὐθὺς ἄν ἀπολοίμεθα, "we would soon perish," i. e., be ruined.

9-13. λέγει διαφέρειν, "says that he differs." Pronoun understood before the infinitive in the nominative case. Compare note on line 24, page 14.—ἵν' ἐσθίωσιν, "in order that they may eat." We have now the subjunctive after a present tense (ζῶσιν); whereas, on a former occasion, we had the optative after a past tense. Compare note on line 16, page 25.—ἐπικοσμήs, the subjunctive again after a present tense (θεῶρεs).—ἔαν ἁμάρτη, "if he committed an offence," i. e., while under the influence of liquor, 2d sing. 2d aor. subj. act. of ἁμαρτάνω.

14-16. τὸν οἶνον ἦν πίνῃ, &c., "if one drink wine moderately, it benefits the body, and does not injure the mind." The plainer Greek would have been ὁ οἶνος, ἦν πίνῃ τις αὐτὸν μετρίως, ὠνεῖ τοῦ σώματος, &c.—ὠνεῖs, 3d sing. 1st aor. indic. act. of ὀνημί. Observe in ὠνεῖs and ἐδῆσεν the peculiar force of the aorist, indicating what is customary, or wont to happen, and giving the tense, therefore, in our own idiom, the meaning of a present.—πρὸς ὑπερβολήν, "to excess."—καὶ ἥδη μεθύσκειται, "and he now intoxicates."—ἀσχηρὰ πράττει, "he acts disgracefully." Literally, "he suffers disgraceful things." Both persons and things are said in Greek, "to suffer" (τῶσκειν), whatever of any kind happens to them, or in whatever way they may be influenced or affected.

17-23. ῥητέα. "asked." Literally, "asked for himself" i. e., to

justify his feelings of friendship towards Admetus.—*δραν Ἀδμήτος μέλλει τελευτῆν*, "whenever Admetus may be about to die." Equivalent to the Latin *moriturus sit*.—*τοῦ θανάτου*, "from the death that is impending." Observe the force of the article. The genitive is here governed by *ἀπό* in composition.—*ἔληται*, 3d sing. 2d aor. subj. mid of *αἰρέω*.—*Παμπήιον καὶ Καίσαρος διαστάντων*, "when Pompey and Caesar were at variance," i. e., were in arms against each other.—*δν φύγω*, "whom I am to avoid," i. e., which one of the two: 1st sing. 2d aor. subj. act. of *φείγω*.—*μὴ γιγνώσκων πρὸς δν φύγω*, "without knowing (at the same time) unto whom I am to flee." Cicero meant, by his witticism, that the one (Caesar) was too bad, and the other (Pompey) not good enough, to follow.—*κἂν μὴ διώκωνται*, "even though they be not pursued."—*κἂν μὴ κακῶς πρίττωσι*, "even though they be not unfortunate:" *κακῶς πρίττειν* is "to be unfortunate" or "unsuccessful;" but *κακῶς ποιεῖν*, "to do an injury," "to act badly," &c.

25-28. *μετὰ τινος μελωδίας*, "in connexion with a kind of melody," i. e., with a species of musical cadence or rhythm.—*ἵνα ψυχαγαγῶνται*, "in order that their souls may be influenced."—*καὶ εὐκολώτερον αὐτοῖς*, &c., "and that they may receive them the more easily into their remembrance," i. e., in order that the accompanying cadence may aid the memory. *παραλαμβάνωσι* refers to the boys, and *αὐτοῖς* to the laws. The dative *τῇ μνήμῃ* denotes more continuance than *εἰς τὴν μνήμην* would have done.—*ἵνα μὴ πληγῷ*. Supply *ποιῶ* τούτο: *πληγῷ* is the 1st sing. 2d aor. subj. pass. of *πλήσσω*.

29-34. *χωρίς*, "independently of." This line, and the four that follow, are iambic trimeters from Menander. To make the first complete, insert *ἡμεῖς δὲ* before *χωρίς*.—*αὐτοὶ παρ' αὐτῶν*, &c., "we, of our own selves, add others." Literally, "from our own selves." *αὐτῶν* is for *ἐαυτῶν*, and this for *ἡμῶν αὐτῶν*. The reflexive pronoun *ἐαυτοῦ* is often put for the reflexive pronouns of the first and second persons. (Matthiae, G. G., § 489.)—*ἦν πτύρῃ τις*, "if one sneeze," 3d sing. 2d aor. subj. act. of *πτύρω*. Sneezing, according to circumstances, was regarded as either a favourable or an unfavourable omen. Hence the custom of calling out, when a person sneezed, *Ζεῦ σῶσον*, "Jove preserve thee."—*ἦν εἴη κακῶς*, "if one utter a word of evil omen." Literally, "if one speak badly," i. e., in an ill-omened manner.—*εὐδούχῃ*, 3d sing. 1st aor. indic. pass. of *εὐδύσκω*.

Lines 2-3. *πληγείς*, "having been struck," 2d aor. part. pass. of *πλήσσω*.—*ἐπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω*.—*ἐκπλήξαντα γὰρ αὐτὸν*, &c., "for Hercules, having become incensed, slew him on his having chided and struck him a blow," i. e., Linus having chided the performance of Hercules, and struck the hero a blow, was killed by the latter in return. The verb *ἐκπλήσσω* has here the double meaning of chiding and striking. For Hercules, as appears from Apollodorus, from *Wilam.* the present passage is taken, was acquitted by Rhadamanthus, because he had received the first blow from Linus. (Consult *Apollod.*, 2, 4, 9, and *Hezue*, ad loc.)

4-10. *παρεγγυέν*, "to enjoin upon."—*θεοῖς*, "by the gods."—*φύττον ἡμερῶν*, "any domesticated production of the earth," i. e., any production of earth that had experienced the benefits of human culture.—*γλῶττης κρατεῖν*, "to exercise control over the tongue;" *κρατεῖν* governs the genitive here, as being equivalent, in effect, to *κράτος ἔχειν*.—*μὴ κακολογεῖν τοῖς πλεόνσι*, "not to speak evil against one's neighbours." Literally, "for

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27 one's neighbours," i. e., to their injury.—ἀνευχεσθαι μὴ ἐπιγελαῖν, "not to laugh at an unfortunate person."

11-18. τὸν Ἀθήνορας. Supply υἱὸν.—ἀποσταλῆναι, 2d aor. infin. pass. of ἀποστέλλω.—πρὸς ζητήσιν, "in quest of." Literally, "for a searching after."—ἐντολὰς λαβόντα, "having received a strict command." Observe the force of the plural ἐντολὰς.—μὴ δυνάμενον δὲ ἀνευρεῖν, &c., "that not being able, however, to find her, he gave up the idea of a return to his home." More literally, "he thought away from a return," &c., the primitive meaning of γινώσκω being "to think,"—ἀνευρεῖν, 2d aor. infin. act. of ἀνευρίσκω—κατὰ, "in obedience to."—ἐνταῦθα δὲ κατοικήσαντα, &c., "that, after having settled there, he married," &c. γῆμαι is the 1st aor. infin. act. of γάμειν, for the more enlarged form γάμψαι.

19-23. εἰς τοὺς κρατῆρας, "into the crater." The Greek writers, in speaking of the crater of Ἴετνα, often use the plural for the singular, to amplify, as it were, the sense.—ἐνάλασθαι, 1st aor. infin. mid. of ἐνάλλωμαι.—ὅτι γεγόνοι θεός, "that he has become a god," 3d sing. perf. opt. mid. of γίνομαι.—ὅστερον δὲ γνωσθῆναι, "but that he was afterward found out."—ἀναβρίθμεισις, "having been cast up," 1st aor. part. pass. of ἀναβρίπτω.—χαλκᾶς γὰρ, &c., "for he was accustomed to wear brazen ones," 3d sing. pluperf. indic. pass. of ἐτίζω, and translated as an imperfect. With χαλκᾶς supply κρήπιδας.—ἐποδείσθαι, pres. infin. mid. of ἐποδέω. Literally, "to bind under (his feet)."

24-27. τὸ δὲ, ὅπως τὰ παρόντα, &c., "but to advise, how present things may become better, this is the work of a sagacious adviser." More literally, "but the advising," &c. The article with the infinitive (τὸ συμβουλευεῖσθαι) is here, as in the previous clause, equivalent to a verbal noun. In the present instance, however, this noun is in the nominative absolute, which serves to impart more force to the clause.—θεὸν μὲν νοῆσαι, "to form any conception of deity."—φράσαι, "to speak of him," i. e., to embody our conceptions, whatever they may be, in words. The infinitives νοῆσαι and φράσαι are used as verbal nouns here, although no article is expressed with them.—τὸ γὰρ ἀσώματον, &c., "for it is impossible to express what is incorporeal by means of what is corporeal."

28-33. ἀναδοθῆναι, "was produced." More literally, "was given upward," 1st aor. infin. pass. of ἀναδίδωμι.—καὶ τοὺς πρώτους ἀνθρώπους, &c., "and that the first human beings sprang from the soil of Attica." More literally, "were born from Attica:" 2d aor. infin. act. of ἀναίω.—εἰ ὅπως ὀδόντων. Referring to the story of Cadmus.—ἀναβλαστηκέναι, "arose." More literally, "budded" or "sprouted forth," pluperf. infin. act. of ἀναβλαστάνω.—τραφῆναι, 2d aor. infin. pass. of τρέφω.—γεγονέναι, "has ever been," perf. infin. mid. of γίνομαι.

34-36. λόγος ἐστὶ, "there is a tradition."—πρὶν μὲν ἀνθρώποις, &c., "before Apollo appeared unto men," 2d aor. infin. pass. of φαίνω, taken in a middle sense.—φανέντος δὲ τοῦ θεοῦ, &c., "but that, when the god appeared, it ran up from the depths of the sea:" ἀναδραμεῖν is the 2d aor. infin. act. of ἀνατρέχω.—στήναι, "stood firm," i. e., remained steadfast, 2d aor. infin. act. of ἵστημι.

28 LINE 3-5. ἀσεβείας κριθῆναι, "to have been tried for impiety," 1st aor. infin. pass. of κρίνω.—ἀπολογησαμένου δὲ, "but that, Pericles having spoken in his behalf." More literally, "having made a defence for him."—πέντε ταλάντοις ζημιωθῆναι, "he was fined five talents." Literally, "in five talents." The punishment for impiety was death; so that

fine and exile was a comparatively lenient sentence, and owing entirely to the interference of Pericles in his behalf. 28

6-9. ἐπισκεπτόμενος, "paying a visit to."—ῥύνατο, 3d sing. imperf. indic. of ῥύναμαι. In the three verbs, βούλομαι, δύναμαι, and μέλλω, the Attics often add the temporal to the syllabic augment. The regular form, therefore, in the present case, would be ῥύνατο.—ὀργισθεὶς οὖν, "the other therefore, having become incensed." Referring to the foolish fellow.—καὶ ἐγὼ, "that I also," contracted from καὶ ἐγώ. When the reference in the second verb is to the same person that is implied by the preceding verb, but an emphasis is required, then the accusative of the pronoun, not the nominative, is used.—ἐλθόντι, "having come to see me."—ἀποκρίνεσθαι, 2d fut. infin. mid. of ἀποκρίνω.

11-14. τὸν Ἑλλήσποντον ἐξεῦχθαι, "that the Hellespont had been bridged over." More literally, "had been joined," i. e., both sides of it by means of a bridge: pluperf. infin. pass. of ζεύγνυμι.—διασεκάφθαι, pluperf. infin. pass. of διασκάπτω.—ἀποστήσασθαι γὰρ, &c., "for that (if they do so) they will refrain from such disgraceful conduct as this." More literally, "will place themselves away from," &c.: 1st fut. infin. mid. of ἀφίστημι. The genitive ἀσχημοσύνης is governed by ἀπό in composition.

15-19. καὶ ζῶν ὁ φαῦλος, &c. The order is, ὁ φαῦλος κολλάζεται καὶ ζῶν καὶ θανάων.—χευμῖνα ἐπὶ οὐκοντα, "a coming storm."—οἱ περὶ τὴν Σαλαμίνα, &c., "the Athenians, while remaining near Salamis, were greatly dejected on beholding," &c., i. e., the Athenians, while remaining in their vessels near (literally "all around") the island of Salamis, after having left Attica, and before the great naval battle took place.—τὸ τέμενος τῆς Ἀθηνῆς, referring to the temple of Minerva in the Acropolis, where the Parthenon was afterward erected.—ἑσθόμενον, 3d plur. imperf. indic. act. of ἐσθύνω.

20-25. πρῶτος ποιῶν, "being the first that made."—διαβεβηκότα, "in the act of stepping forth," i. e., as if walking: perf. part. act. of διαβαίνω.—καὶ τὰς χεῖρας διατεταμένas, "and the hands (and arms) stretched out," perf. part. pass. of διατείνω.—τοῖς μὲν ὀμμασι μεμνκότα, "with the eyes shut." Literally, "shut with (i. e., in the case of) the eyes."—καθευμένas, καὶ ταῖς πλευραῖς κεκολλημένas, "hanging down, and attached to the sides."

26-33. βασκάνον τινός, &c., "a certain envious person having looked gloomy," perf. part. act. of σκυθρωπάω.—ὁ αὐτὸς πρὸς τὸν τὰ χωρία, &c., "the same philosopher remarked to one who had eaten up his estate," i. e., who had consumed his estate in riotous living. Literally, "who had eaten up his lands."—κατεβηδοκότα, perf. part. act. of κατέβω, with the reduplication.—κατέπνε, "swallowed up," 3d sing. 2d aor. indic. act. of καταπίνω.—σὺ δὲ. Supply κατέπνε. —νομιμώτατα, "in perfect unison with the laws." The neuter plural of the adjective, accusative case, taken adverbially.—καὶ μάλιστα δικαιοσύνης, &c., "and after having been most observant of rectitude." Literally, "having cared very greatly about just conduct."—πεφροντισκότα, accus. sing. perf. part. act. of φροντίζω.—ἀποδείχθη, "was appointed." Literally, "was shone forth," i. e., was designated: pluperf. infin. pass. of ἀποδείκνυμι, translated as an imperfect.—ἄχρι γένηται, &c., "until they have become forty days old." Literally, "(children) of forty days."—ἐγρηγορότα, "while awake," perf. part. mid. of ἐγείρω, with the reduplication.—ὕπνουτα δὲ ἀμφοτέρω, "but while sleeping do both." Supply ποιεῖ.

34-35. ἀμαρτάνοντι, "when committing an error," i. e., in military affairs.

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28 —τοῦ δὲ φήσαντος, &c., "and the latter having declared that he will not do this again." Pronoun understood before the infinitive in the nominative case.—οὐκ ἔστιν, "it is not permitted."

29 LINE 1-9. εἰς ὧνά. Referring to a contest in abusive language and mutual invective.—τοῦ νικωντός-ἐστι κρείττων, "is better of than he who conquers." Because he disgraces himself in a less degree than the other.—τερπνότερον εἶναι, &c. The order is as follows: τὸν βίον ἐν ᾧστερ τερπνότερον εἶναι τοῦ (βίον) ἐν ἀγροῖς.—ὅλον μὲν ἔστι, "how pleasing it is." Literally, "what a thing it is."—ἀγρία, "fields of grain."—ὅλον δὲ θέαμα, &c., "and what a sight the heifers are, as they gambled about, and draw milk (from their mothers' udders)."—ἐμοὶ γὰρ, "to me indeed."—μηδὲν εἶναι πρὸς, &c., "to be nothing in comparison with the pleasure derived from these objects."

11-14. κατὰ τὴν Αἴτνην, "on Ætna."—ἐπελθεῖν ἐπὶ, "went over," 2d aor. infin. act. of ἐπέρχομαι.—τῆς οἰκουμένης, "of the habitable world." Supply γῆς.—τῶν δ' ἀνθρώπων, &c. The order is, εὐεργετήσαι δὲ τοῦς τῶν ἀνθρώπων προσδεξαμένους μάλιστα ταύτην, "and that she benefited those of the human race who received her most kindly." Literally, "who received this (goddess)."—ἀντιδωρησαμένην, "having bestowed upon them in return," i. e., in return for their kind reception of her.

15-18. τοῦ Κρόνου κατεσθίουτος, "when Saturn was devouring."—κλαπείς, "having been secretly carried off," 2d aor. part. pass. of κλέπτω—καὶ ἐς τὴν Κρήτην ἐκτεθείς, "and having been taken to Crete and exposed there." Observe the peculiar construction in ἐς τὴν Κρήτην, which requires a new verb in English. ἐκτεθείς is the 1st aor. part. pass. of ἐκτίθημι.—τακέντος αὐτῷ τοῦ κροῦ, "the wax having melted for him." Dædalus had made wings for his son, and had secured the feathers in their places with wax, in order that he might fly along with him over the sea. The youth, however, approached too near the sun in his flight, and the wax in consequence melted. τακέντος is the 2d aor. part. pass. of τήκω.—καὶ τῶν πτερῶν περιβύέντων, "and the feathers having fallen out in every direction." Literally, "having flowed out all around," 2d aor. part. pass. of περιβρέω.

FABLES.

31 LINE 2-5. ἥλιος ἂν ἦν θόρυβος, &c., "how great an uproar there would be were I doing this!" Observe the potential force which the particle ἂν gives to the indicative. Without ἂν the meaning would be, "how great an uproar there was."—ἐπὶ τὸ διὰ παντός, &c. The order is, ἐπὶ τὸ ἄκτειν ἓνα (σκόμινον) διὰ παντός (χρόνον), "on account of her bringing forth only one whelp during all her lifetime."—ἓνα, ἀλλὰ λέοντα, "I bring forth only one, it is true, but then I bring forth a lion." Supply τίκω, which is to be supplied also with λέοντα.

6-8. ἐκαθέσθη, "had seated itself," 1st aor. indic. pass. of καθέζεσθαι, and taken here in a middle sense.—καὶ ἤρλει, "and began to buzz." Literally, "began to play upon the pipe." i. e., to wind its little horn: 3d sing. imperf. indic. act. of σύλω.—εἰπε δὲ, "at length he said."—εἰ βαρὺ σου τὸν τένοντα, "if I press heavily upon the tendon of thy neck."—ἤλθες, 2d aor.

2d aor. indic. act. of *έρχομαι*.—*ἐγὼ*, 1st sing. 2d aor. indic. act. of *γινώσκω*.—*μελήσει μοι*, "will it be a care to me," i. e., will I at all care, 1st fut. of *μέλει*. Page 31

10-12. *εὐρὺν*, 2d aor. part. act. of *εὐρίσκω*.—*κεπηγότα*, "stiffened," perf. part. mid. of *πρήννμι*.—*ὑπὸ κόλπου κατέθετο*, "deposited it in his bosom." More literally, "put it down beneath his bosom."—*θερμανθεῖς*, "having become warmed," 1st aor. part. pass. of *θερμαίνω*.—*ἀναλαβὼν*, "having resumed,"—*ἐπλήξε*, 3d sing. 1st aor. indic. act. of *πλήσσω*. In Lessing's fables (2, 3), the serpent adroitly defends himself against the charge of ingratitude, by asserting that the peasant merely took him up, when stiffened with cold, in order to make use of his skin.

14-15. *βότρυας πεκείρους κρεμαμένους*, "clusters of grapes hanging ripe:" *κρεμαμένους*, part. part. pass. of *κρεμάννμι*, with an intransitive meaning. The attachment of foxes to grapes is alluded to by Nicander (*Alex.*, 185) and Oppian (*Cyneg.*, 3, 458).—*ἐπειρώτο*, "kept trying for some time." Literally, "kept trying for himself," 3d sing. imperf. indic. mid. of *πειρώω*. Observe the continued action indicated by the imperfect.—*πολλὰ δὲ καμώσα*, "having toiled much, however." *πολλὰ*, the neuter plural of the adjective, is here taken adverbially: *καμώσα* is the 2d aor. part. act. of *κάμνω*.—*καὶ μὴ δυνηθεῖσα*, "and not having been able," 1st aor. part. pass. of *δύναμαι*.—*παραινθονμένη*, "striving to console," pres. part. mid. of *παραινθόμαι*.—*ὑφακες ἐτι εἰσίν*, "they are still unripe." The fox means, that he only leaves them now, because they are not yet worth taking and that he will come again when they are ripe, and then carry them off.

Lines 1-3. *ἐπὶ τινος οἰκίας ἐστὼς*, "standing upon a certain building," i. e., upon the roof: *ἐστὼς* is the perf. part. act. of *ίστημι*, contracted from *ἐστηκώς*.—*παρίοντα*, "passing by."—*ὧ οὗτος*, &c., "what a creature this is! why thou dost not revile me, but the place where thou art does." The phrase *ὧ οὗτος* is commonly, but erroneously, rendered, "oh thou," or, "hark you there." Its true force is the one just given by us, and it is to be viewed as applied, not so much to the individual with whom we are speaking, as to persons supposed to be standing by; and then by a sudden turn the discourse is again directed to the person previously addressed. (Consult the *Index Græcitas* to De Furia's edition of *Æsop*: s. v. *οὗτος*.) 32

4-7. *πνιγῆναι*, "of being drowned." Literally, "of being suffocated, i. e., by the waters."—*ἐμύφετο τῷ παιδί*, &c., "began to blame the boy for his rashness." More literally, "began to make his rashness a source of blame unto the boy."—*ἀλλὰ νῦν*, &c., "(what thou sayest is all right enough), but do just now assist me, and find fault with me afterward when I am once saved." The particle *ἀλλὰ*, in the beginning of a sentence, shows that one acquiesces in what another says, but still wishes to call his attention to some other matter besides.

9-12. *ἐπιστραφεῖς*, "having turned upon him," 2d aor. part. pass. of *ἐπιστρέφω*, in a middle sense.—*εἰς τὰ ὀπίσω ἐφύγεν*, "fled back." Literally, "fled to the places behind." Supply *χώρια*.—*ὧ κακὴ κεφαλὴ*, "ah, thou cowardly fellow!" *κεφαλὴ* is here used for the entire person, like *caput* in Latin.—*οὐτινος οὐδὲ τὸν*, &c., "not even whose roar thou didst endure," i. e., when thou couldst not even endure its roar.—*ἐπήνεγκας*, 2d sing. 1st aor. indic. act. of *ὑποφέρω*.

13-17. *ναόν*. The reference is to some temple placed on the public road. These were frequently used as asylums, or places of shelter, by

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32 persons when pursued.—προσκαλουμένον, "calling to." Genitive absolute.—τῷ θεῷ, "unto the god," i. e., of the temple.—ἀλλ' αἰρετώτερον, &c., "well, it is better for me," &c. Literally, "what thou sayest is very likely, but still it is better," &c.—θυσίαν εἶναι, "that I in a sacrifice." Supply ἐμέ before εἶναι in construing.—διαφθερῆναι, 2d aor. infin. pass. of διαφθείρω.

18-21. δορὺν λέοντος ἐπενδύθει, "having put on a lion's skin," 1st aor. part. pass. of ἐπενδύω, and taken in a middle sense.—καὶ φεγῇ μὲν ἦν, &c., "and there was a scampering of men," &c. The old English term "scampering" best expresses the quiet humour of the original.—βιαιότερον, "more strongly than usual."—ἐπιδραμόντες, 2d aor. part. act. of ἐπιτρέχω.

24-27. τίκτουσαν, "which laid." Literally, "laying."—τίξεται, 3d sing. 1st fut. mid. of τίκτω.—δις τῆς ἡμέρας, "twice a day." Part of time (i. e., time when) is put in the genitive.—ἡδύνατο, 3d sing. imperf. indie. of δύναμαι. Consult, as regards the augment, the note on line 6, page 33.

33 LINE 1-3. τῶν ὀρνίθων βουλομένων, genitive absolute.—ἐαυτὸν ἥξιον χειροτονεῖν, "thought himself worthy an electing," i. e., worthy to be elected. The active (χειροτονεῖν) is not employed here for the passive, as some maintain. The fault lies in their translating it into English by a passive voice, for which there is no necessity here whatever. The infinitive appears in this passage in its primitive character of a verbal noun. (Compare Harris's *Hermes*, 1, 8.)—τούτου, referring to the peacock—τῶν ἄλλων, referring to the other birds, and the genitive absolute.—ὑπολαβὼν, "having taken up the conversation," i. e., having broken in upon the remarks of the other birds.—ἀλλ' εἰ, "ay, but if," i. e., "thou makest a fine-looking king, 'tis true, but if," &c.

ANECDOTES OF PHILOSOPHERS.

6-11. ἐμαστίγῳ, "was flogging," imperf. of μαστίγω.—εἴμαρτο, "I was fated," pluperf. pass. of μειρομαι. The slave, in his excuse, endeavoured to shelter himself under the doctrine of immutable destiny, which formed so conspicuous a part of the philosophy of his master, the Stoic Zeno.—αὐτὸν δαρῆναι ἔφη, "ay, replied Zeno, and to be scourged as often as thou mightest steal." Observe the force of the aorist in δαρῆναι, which is the 2d aor. infin. pass. of δέρω, and is governed by εἴμαρτο understood.—πρὸς τὸ φλυαροῦν μειράκιον, "unto the prating youth." The article is here employed to indicate a well-known story.—ἔχομεν, the present tense here calls for subjunctives in the two verbs that follow.—συνεβόηκεν, perf. of συμβόω. A singular verb with the neuter plural.

11-16. Ἀντιγόνου πέμψαντος, "when Antigonus had sent."—ἐλθεῖν, from καλέω.—ἐκείνων, for καὶ ἐκείνων.—ἐπιδείκνυσθαι, "to show off," pres. infin. mid. Literally, "to show for themselves," i. e., through an impulse of vanity.—αὐτὸς τοῖγα, "remained himself silent."—ζητούντων, "asking." Literally, "seeking to know."—τί ἀπαγγεῖλωι, "what word they are to bring back," 1st aor. subj. act. of ἀπαγγέλλω. The subjunctive is employed after questions that imply doubt.—ροῦτ' αὐτὸ, "mention unto him the very thing." More literally, "carry back, as intelligence, this same thing." Supply ἀπαγγεῖλατε.

19-27. *ὁ τὸν τρόπον, &c.*, "I compassionated, not the manner (of behaving), but the man." There is in the Greek an intentional similarity of sound between *τρόπον* and *ἄνθρωπον*, which we have endeavoured to imitate in English.—*ἔφασκεν*, "he used often to say." Observe the frequentative force in *φάσκω*.—*εὗρηκέναι*, "had discovered," pluperf. infin. act. of *εὕρισκω*.—*πρὸς τὸν καυχώμενον*, "to the one that boasted." The article is again employed as referring to a well-known story.—*ὥς εἰς*, "that he was." The optative is here employed, as the subjunctive often is in Latin, to indicate the opinion merely of the person who speaks, not that also of the one who relates the story.—*τοὺς προίχοντας διώκοντες*, "while pursuing those who go on before," i. e., who outstrip them in the race after wisdom.—*τοὺς ὑστεροῦντας*, "those who lag behind."—*πῶς ἂν τοῖς φίλοις προσφεροίμεθα*, "how we should act towards our friends." More literally, "how we should bear ourselves towards our friends." Observe the force of the middle voice.—*ὥς*, "in the same way as." Supply *οὕτως* before *ὥς*.

LINE 1-2. *ἐνοχλούμενος*, "being annoyed."—*κοπτόμενος*, "tired out." The literal meaning of this verb, in the present passage, has reference to something that comes frequently in contact with us, and disturbs more or less our equanimity, or our quietude of body. In Xenophon's treatise *De Re Equestri* (1, 4, and 8, 8), it is employed to indicate the jolting of a horse, and the consequent tiring out of the rider. (Compare Schneider and Weiske, *ad loc.*) In Athenæus (7, p. 290, b.), it has the meaning of to stun, or deafen one, as it were, by constant talking. (Compare Casaubon, *ad loc.*, and Pierson, *ad Mar.*, p. 74.)

3-5. *πολλάκις αὐτοῦ λέγοντος*, "the talkative fellow frequently saying." Genitive absolute.—*οὐ θαυμαστὸν ὅ τι λέγω*; "is not what I tell thee surprising?" Supply *τοῦτό ἐστι* after *θαυμαστὸν*.—*ἀλλ' εἰ* "but that." Equivalent to *ἀλλ' ὅτι*.—*οὐ ὑπομένει*, "endures thee," i. e., does not run away.

6-8. *θρασυνόμενον*, "conducting himself arrogantly," pres. part. mid. of *θρασύνω*.—*οὐ παύσει*, "will thou not cease?" 2d sing. 1st fut. mid. of *παύω*, with the Attic termination for *παύσῃ*.—*δι' ὃν μέγα φρονεῖν ἀξιοῖς*, "through whom thou claimest to think highly of thyself," i. e., through whom as the author of thy being. If he had not begotten thee, where wouldst thou have now been with thy fancied superiority to thine own parent? Be thankful to him for thy very existence.

9-10. *ἐπιστάτης Ξενοκράτους*, "while Xenocrates was standing by." Xenocrates was one of his followers.—*ἐγὼ γὰρ ὀργίζομαι*, "for I at present am angry," and therefore unfit to punish with judgment and discretion, or with any real advantage to the offender.

11-14. *ἡ Ξανθίππη*, "that Xanthippe of thine."—*λοιδοροῦσα*, "when she abuses one."—*βοῶντων*, "when they cackle."—*ἀνέχει*, 2d sing. pres. indic. mid. of *ἀνέχω*, with the Attic termination, for the common form *ἀνέχη*.—*ἡ Ξανθίππη*, "Xanthippe." The article here, with the proper name, is not to be translated.—*μυρίων μεταβολῶν, &c.*, "that, although innumerable changes had befallen the state and them," i. e., the state and their own family. The pronoun *αὐτοὺς* refers to herself, her husband, and her children.—*κατασχόντων*, 2d aor. part. act. of *κατέχω*.—*ἐν πάσαις ὁμοίον, &c.*, "she had beheld the countenance of Socrates wearing the same expression amid all," i. e., amid all these changes. With *πάσαις* supply *μεταβολαῖς*.

16-21. *κακὸν εἶναι τὸ ζῆν*, "that to live is an evil." More freely, "that

^{sup}
34 life is an evil."—ἀλλὰ τὸ κακῶς ζῆν, "but to live badly." More freely, "but a bad life."—ὁ Σινωπεύς, "the Sinopian." More freely, "of Sinope." This city, the native place of Diogenes, was situate in Paphlagonia, on the coast of the Euxine.—ὁ Κύν ἐπικαλούμενος. "who was nicknamed the Dog." More literally, "who was called," &c. This appellation was given him in allusion to his cynical and snarling manner.—ἐς πάντα, "for every purpose." Literally, "for all things"—βακτηρίᾳ ἐπηρείσατο ὁσθενήσας, "having become enfeebled by sickness, on one occasion, he supported himself on a staff." Observe the force of the aorist participle ὁσθενήσας.—ἐπηρείσατο, 3d sing. 1st aor. indic. mid. of ἐπηρείδω.—ἐπεὶ μεῖναι "subsequently, however."—ἐνθα, "in which."

23-31. καὶ βραδύνοντος, "and the other being dilatory." Supply λαίονα, as referring to the person whom Diogenes had desired to provide a hut for him.—πίθον τινὰ ἔσχεν οἰκίαν, "he occupied a kind of tub for a dwelling." More freely, "he made use of a kind of tub," &c.—τὴν πατρίδα, referring to Sinope.—τὴν μετ' αὐτοῦ διατριβὴν, "the staying with him," i. e., to stay with him.—ἀπέδρα, "ran away," 3d sing. 2d aor. indic. act. of ἀποδιδράσκω.—ἔφη, "Diogenes replied."—Μάνους, governed by δεῖσθαι understood.—πίνον, pres. part. act. neut. gender of πίνω.—ἐξέβηκε τῆς πήρας, &c., "he flung his cup out of his wallet."—ἐξέβαλε δὲ καὶ, &c., "he threw out also his dish."—ἐπειδὴ κατέαξε τὸ σκεδός, &c., "after he had broken his plectrum, receiving his allowance of lentils in a hollowed loaf of bread."—κατέαξε is the 3d sing. 1st aor. indic. act. of κατεύνυμι. This is one of the verbs in which the syllabic augment has maintained itself before a vowel

35 **LINE 2-7.** ὅτε ἄλούς, &c., "when, having been captured, and being exposed to sale." ἄλούς is the 2d aor. part. act. of ἀλίσκω. The 2d aor. and perf. act. of this verb are taken in a passive sense. Diogenes, in his old age, sailed to the island of Aegina, but, upon his passage, was taken by pirates, who carried him into Crete, and there exposed him to sale in the slave-market.—τί οἶδε ποιεῖν, "what he knows how to do."—ἐήρυκα, "the crier," who officiated at auctions, proclaiming the nature of the article offered for sale, the prices bid, &c.—κήρυσσε εἰ τις ἐθέλει, "make proclamation, whether any one wishes," i. e., cry out, and ask whether, &c.—δεῖν πείθεσθαι αὐτῷ, &c., "that the latter would have to obey him, even though he were a slave," i. e., that Xenias would have to obey Diogenes. More literally, "that it was incumbent to obey him," &c.—εἰ καὶ εἴη, the uncertainty implied by the optative amounts here to a tacit denial that Diogenes was in reality a slave. A philosophic spirit is ever free.—καὶ γὰρ λατρός, &c., "for that, even if a physician or a pilot be a slave, we ought to obey him." Literally, "it was incumbent to obey him."—πεισθεῖν is the passive for the middle.

9-15. μὴδὲν εἰσὶν κακόν, "let nothing evil enter," 3d sing. pres. imperat. act. of εἰσεμῖ.—ὅ σὺν κύριος τῆς οἰκίας, &c., "where then, asked he, might the master of the house enter?" Observe the force of ὅν with the optative.—λουόμεναι, "are bathing." Middle voice.—τῷ δὲ. Supply πυνθάνειν.—εἰ πολὺς δόλος. Supply λούται.—ὡμολόγησεν, "he answered in the affirmative."—καὶ Διογένης. "even Diogenes."—δεῖ ἄριστον, "one ought to breakfast." Literally, "it behooves one to breakfast." Supply τίνα αὐτῷ δεῖ.—ὅταν ἔχη, "when thou hast anything," i. e., to breakfast upon. More freely, "when thou canst."

16-17. Πλάτωνος ὀρισμένου, &c., "Plato having given as a definition, 'man is,'" &c., having defined man to be. &c. : 1st aor. part. mid. of ὀρίζω.

...καὶ εὐδοκίμοις, "and gaining applause for this."—τίλας, "Diogenes, having plucked," 1st aor. part. act. of τίλλω.—εἰσηγέ-
ται, 3d sing. 2d aor. indic. act. of εἰσφέρω.

19-20. ὥσων ζητει μνῆν, "asked a spendthrift for a mina." We have here the imperfect of αἰτέω, a verb of asking, with a double accusative.—μνῆν. The mina was not a coin, but a sum of money, and equivalent in our currency to seventeen dollars, fifty-nine cents.—τοῦ δὲ, referring to the spendthrift.—τριώβολα, "a triobolon," i. e., three oboli. This was a piece of money equal in our currency to eight cents, seven mills.

23-24 Ἀττικῶς τινος, "a certain native of Attica." Genitive absolute.—διότι Λακεδαιμονίους, &c., "because, though praising the Lacedaemonians (more than any other nation), he does not," &c.—οὐδὲ γὰρ ἰατρὸς, &c., "naturally enough, replied he, for neither does a physician, being one whose business it is to produce health, take up his residence among those who are healthy." More literally, "being qualified to produce health." The genitive υγείας is governed by the verbal adjective. The particle γὰρ refers to something understood, and which is supposed to precede. We have supplied the ellipsis by the words, "naturally enough." This may also be done by such expressions as, "no wonder," "be not surprised," &c.

25-28. τὴν μετάβασιν αὐτοῦ, "his own change of residence." Diogenes used to reside alternately at Athens and Corinth.—ταῖς τοῦ βασιλέως, &c., "to the abiding of the (Persian) king, in the spring at Susa," &c. Literally, "to the abidings," the plural indicating the frequent change of residence. The article ταῖς agrees with διατρίβας, at the end of the sentence.—τοῦ βασιλέως, this is a very common way of designating the Persian monarch, on the part of the Greek writers. Sometimes the expression ὁ μέγας βασιλεὺς, "the great king," is employed.—ἐταρς, the genitive of time.—χειμῶνος. The Persian king resided in winter at Babylon, on account of its being warmer there; and during summer in the cool and mountainous country of Media, the capital of which was Ecbatana.

30-31. ἄγωνιῶ, ἔφη, &c., "remarked, I am very much afraid lest I have done some evil." More literally, "I am in an earnest struggle (with myself)," 1st sing. pres. indic. act. of ἄγωνιῶ, contracted form.—εἰργασμαι, perf. indic. of ἐργάζομαι.—τί αὐτῷ περιέγρονεν, "what advantage has accrued to him." More literally, "what has resulted to him over and above," i. e., over and above what he might have obtained from other and ordinary sources.

LINE 1-5. τοὺς θινους ἵππους ψηφίσασθαι, "to vote their asses 36
(to be) horses," i. e., to declare, by a public decree, that their asses were horses.—ἄλογον δὲ ἡγουμένων, "but they thinking this strange (advice)." Genitive absolute. The full sentence, supplying the ellipsis, is, ἄλογον δὲ αὐτῶν ἡγουμένων τοῦτο.—ἀλλὰ μὴν καὶ στρατηγοί, &c., "and yet, replies he, generals who have learned nothing (of military matters), but have been merely voted into office, are created by you." Ten generals were annually chosen at Athens by the votes of the people. They attended to all matters appertaining to war, together with certain state concerns.—εἰς κόρακας. Consult note on line 1, page 21.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀποθανόντος, "of one when dead," 2d aor. part. act. of ἀποθνήσκω.—ζώντος, "of one while still living."

9-16. τί πλέον ἔχουσιν οἱ φιλόσοφοι, "in what respect philosophers are better off (than other men)."—Literally, "what philosophers have more

36 (than others).—ὁμοίως βιώσωμεν, "we (philosophers) will live in the same manner as before," i. e., in the same manner as we did when the laws were in existence.—τίνι, "in what."—ἀγνώστα τόπον, "a strange place," i. e., a place where both are utter strangers. Literally, "an unknown place."—καὶ εἰσεῖ, "and thou wilt know," 2d sing. 1st fut. mid. of εἶδω, with the Attic termination for the common form εἶπ. —ὥπερ, "in the same way as." More literally, "in the way in which." The full form of expression would be, ἐν ἐκείνῳ τῷ τρόπῳ, ἐν ᾧ περ τρόπῳ.—ἴπποι. Supply διαφέρουσι.—τίνα ἐστίν, "what are the things."—οἷς, "those which"

17-21. τί, "in what." Governed, according to some, by κατὰ understood.—αὐτοῦ ὁ υἱός, "his son," referring to the son of the speaker—καὶ εἰ μὴδὲν, &c., "why, even if in nothing else, in the theatre at least he will not sit a stone upon a stone." The seats in the ancient theatres were of stone.—καθίσθησεται, 3d sing. 1st fut. mid. of καθέζομαι.—συνίστατός τινος, &c., "a certain person placing his son with him," i. e., for instruction.—ἤτησε, "Aristippus asked," 3d sing. 1st aor. indic. act. of αἰτέω.—δραχμας. The drachma was equal to seventeen cents, six mills, of our currency. Hence five hundred drachmas would be equivalent to eighty-eight dollars.—τοσούτου, "for so much," i. e., for that price. The genitive of price. For some valuable remarks on the price of slaves at Athens, consult Boeckh's *Public Economy of Athens*, vol. i., p. 92, seqq.—πρῶς, ἔγω, &c., "buy, replied the philosopher, and then thou wilt have two," i. e., thy uneducated son and the purchased slave : 2d sing. pres. imperat. of πρίαμαι, contracted from πρίασο, (intermediate form, πρίαω).—Supply ἐνδράσκεα with δύο.

22-27. ἐν δόρῳ, "on a journey."—τὸ πλεον, "the greater part." Supply μέρος.—οἱ μὲν, "the former," referring to philosophers.—ὧν δέονται. The full form is τὰ ὧν δέονται.

29-35. ταῦτα προσφέρεισθαι, "to put up with these things," pointing to the vegetables. Literally, "to bring thyself to these things."—οὐκ ἂν ἐθεράπευες, &c., "thou wouldst not be an attendant at the courts of ty rants." Observe the force which ἂν imparts to the indicative. The εὐχὴ was properly an open space before a dwelling, forming a kind of court. Hence θεραπεύειν τὰς αὐλὰς is the same in effect as ἐρχεσθαι ἐπὶ τὰς θύρας. (Consult Casaub. ad Diog. Laert., 2, 68.)—οὐκ ἂν λάχονα ἐλάυνες, "wouldst not now be washing vegetables."—αὐτῷ συνέβη, "it happened unto him."—οὐ γὰρ περὶ ὁμοίας, &c., "naturally enough, replied he, for we are not each of us concerned about a life of the same kind," i. e., we, philosophers, and you the unlearned. The term ἑαστοί refers to these two classes of persons. As respects the elliptical force of γὰρ in this passage, consult note on line 24, page 35.

37 LINE 1-13. ἔκλαυσεν, 1st aor. indic. act. of κλαίω.—οὐδὲν πρόβη γου, "no good."—δὲ αὐτὸ γάρ, &c., "(thou art right), for on this very account indeed do I weep." The particle γάρ again points to something understood, which we have expressed by the words, "thou art right."—διαίτῃ, governed by χρώμενος.—οὐδὲν οὐδέποτε, "anything at any time." The negatives here strengthen the negation in Greek, but require the affirmative in English.—πρὸς ἡδονήν, "with a view to pleasure."—εἰ ἥθεός ἀποδύνησκει, "whether he could die willingly."—ἀσμένως ἀπαλλάττεμαι, "I gladly depart (from life)." Supply τοῦ βίου. Literally, "I gladly send myself away from." &c.—καταληφθεὶς, from καταλαμβάνω.—κατ' ὀλίγον εἰς ὕπνον, &c., "falling gradually into sleep, used to lie thus"

More literally, "used to lie, slipping by little (and little) into sleep." 37
 —αὐτὸν ἔρετο, "asked him," i. e., as he lay thus, and while sleep
 was stealing upon him.—τί πράττοι, "what he was doing." Literally,
 "what he might be doing."—τῷ ἀδελφῷ, referring to Death, who is beau-
 tifully alluded to as the brother of Sleep.

15-21. ἀφῆκεν, "allowed him to pass unpunished." Literally, "sent
 him away (unpunished)," 1st aor. indic. act. of ἀφίημι.—τιμωρίας, governed
 by ἀμείνων.—τὸ μὲν, "the former," referring to συγγνώμη, but agreeing
 with πρᾶγμα understood.—ἐστὶ, "is the characteristic."—περὶ Μαντινείαν,
 "at Mantinea." More literally, "in the neighbourhood of Mantinea."
 The preposition περὶ is often used in this way, with the accusative, where
 a place is pointed out generally.—ἐπεσε, 2d aor. indic. act. of πίπτω.—
 τῇκαιρῷ, "about that same time." The adverb must not, of course, be
 rendered here too strongly, since Xenophon was at this time residing at
 Corinth, a considerable distance from the field of battle.—θύειν ἐστεμμένον,
 "was sacrificing, with a garland around his brow." The ancients were
 accustomed to wear garlands when sacrificing. (Consult Kühn, ad *Æl.*
V. H., 3, 3).—ἐστεμμένον, perf. part. pass. of στέφω.—ἀποστεφανώσασθαι,
 "that he took off his garland." Literally, "that he uncrowned himself."
 Observe the force of the middle.

22-24. οὐ γενναίως, "that he died bravely." Supply ἀπέθανε.—ἐπι-
 θέσθαι, 2d aor. infin. mid. of ἐπιτίθημι. Observe the force of the middle
 here, implying that he placed the garland again "upon his brow."—ἀλλὰ
 γὰρ εἰπεῖν, &c., "but remarked (why ought I to weep), for I knew that I
 had begotten him a mortal." The same as, ἀλλὰ εἰπεῖν, τί με δεῖ δακρύνειν,
 ᾗδεν γὰρ, &c. The particle γὰρ is again used in its elliptical sense.—
 γεγεννηκώς. Observe the use of the nominative, the reference being to
 the same person that is implied in ᾗδεν. The participle also takes the
 place of the infinitive here, the idea of continuance being involved; as if
 he had said, "I knew myself all along as being one that had begotten him
 a mortal." Consult note on line 10, page 11.

25-27. Πολυκράτης. Polycrætes, tyrant of Samos, is meant. Anacreon
 was residing at his court when the circumstance alluded to in the text
 occurred.—πέντε τάλαντα. The ordinary Attic talent of silver was equal
 to one thousand and fifty-five dollars, sixty cents, of our currency. The
 sum received by the poet was equivalent, therefore, to five thousand two
 hundred and seventy-eight dollars.—ὥς ἐφρόντισεν, &c., "after he had
 thought upon them for two nights," i. e., during two nights. The genitive
 of time is often to be rendered by "during," "within," "in the space of."
 (*Matth.*, G. G., § 377).—ἥτις ἀναγκάζει ἀγρυπνεῖν, "which compels one
 to go without sleep."

LANE 2-8. ἐκρίνετο ἀσεβείας, "was put to trial for profanation" 38
 in a certain play." Æschylus had laid himself open to a charge of
 profanation, by too boldly introducing on the stage something connected
 with the mysteries of Eleusis.—ἐτοιμῶν ὄντων, "being ready," i. e., in
 case he were condemned: and so certain did his condemnation appear, that
 they had already taken up stones to hurl at him.—βάλλειν αὐτὸν λίθοις,
 "to stone him to death." Literally, "to strike him with stones." Stoning
 to death was the punishment for profanation and impiety.—ἐρημὸν τῆς
 χειρός, "deprived of the hand." An adjective of deprivation, governing
 the genitive.—ἐτύχε ἁριστέρων, "happened to have distinguished himself."
 The clause more freely rendered would run as follows: "now it happened

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that this Ameinias had distinguished himself," &c.—*καὶ πρῶτος Ἀθηναίων*, &c., "and was the first of the Athenians that gained the prize of valour (on that occasion)," i. e., was first in order of the Athenians who gained prizes for valour at the battle of Salamis; or, in other words, gained the first prize. (Compare Perizon, ad *Æt. V. H.*, §. 19.—*τοῦ ἀνδρός τὸ πῦδος*, "what had befallen the man." Alluding to the loss of his hand.—*ἐπεμνήσθησαν*, from *ἐπομνήσκω*.—*ἀφῆκαν*, "acquitted." Literally, "sent away," or "discharged from custody."

9-13. *παράδοθεις*, "having been committed," i. e., having been sent.—*διὰ τὸ φαυλίζειν*, "on account of his disparaging."—*ἐπειτα*, "thereupon." This is inserted to give more force to the concluding member of the sentence.—*μέχρι τινός*, "for some time." Supply *χρόνον*.—*πῶς δὴ σὺ*; "whither, pray, (art) thou (going)?" Supply *ἔρχει*, and observe also the force of the particle *δὴ*, which is analogous here to the Latin *tandem*.

15-18. *παρνοίας κρινόμενος*, "being accused of dotage," i. e., of mental imbecility, the result of advanced age, and of consequent unsuitness to manage his affairs. The object of this false charge was to deprive the poet of the management of his property. The affection which Sophocles entertained for a grandchild by a second wife, had excited the jealousy of Iophon, and led to this unnatural suit.—*ἀνέγνω*, 2d aor. indic. act. of *ἀναγιγνώσκω*.—*Οἰδίπου τὸν ἐπὶ Κολωνῷ*, "the *Œdipus* at *Colonus*." Supply *ὄντα* after *τον*, for a literal translation, "the *Œdipus*, who is at *Colonus*." The *Œdipus* at *Colonus* is one of the seven remaining tragedies of Sophocles. According to some authorities, Sophocles read, on this occasion, the beautiful chorus only, in which he celebrates the loveliness of his native borough of *Colonus*.—*ὅπως τὸν νοῦν ὑγιαίνει*, "how sound he (still) was in mind," i. e., how vigorous his mental powers still were.—*ὥς*, "so that."—*καταφθίσασθαι δὲ τοῦ υἱοῦ*, &c., "and adjudged his son to be insane." More literally, "adjudged insanity against his son," i. e., decided that the son, not the father, was wandering in intellect.

19-24. *ἐπτά πρὸς τοῖς*, &c., "after having lived ninety-seven years." Literally, "seven years in addition to ninety." As regards the employment of the article with *ἐννεήκοντα*, consult note on line 5, page 8.—*κατεῖκετο ἡρεμῶν*, "lay resting."—*αὐτῷ*, "for him," i. e., *Philemon*.—*ὤρμησε μὲν εἰς γέλωτα*, "burst into a laugh." More literally, "rushed into laughter."—*εἰπὼν*, "having told him."—*προσδοῦναι τῷ ὄνῳ ἀκράτου βοφείν*, "to give the ass some undiluted wine also to sup up." Literally, "to give in addition to the ass," &c. The genitive *ἀκράτου*, having reference to a part, is exactly analogous to the English expression "some undiluted wine." The verb *βοφείν* alludes to the peculiar mode of drinking on the part of the ass, horse, &c. With *ἀκράτου* supply *οἶνος*. Undiluted wine was drunk after eating figs, as healthier than mixed wine, or water, would have been after such food. (Consult the commentators ad *Val. Max.*, 9, 12, *ext.*)

25-27. *τὸν Κῶον*, "the *Coan*," i. e., the native of the island of *Cos*.—*τὸ σῶμα*, "as to his body." The accusative of nearer definition, where some supply *κατὰ*.—*ἀνατραπήναι*, "to be overturned," 2d aor. infin. pass. of *ἀνατρέπω*.—*ἐκ πύσης προφύσεως*, "from any cause."—*μολιβδίου πεποιμένα*, "made of lead." The genitive of the material.—*φασί*, "they say." Equivalent to the Latin *dicunt* or *narrant*.

31-38. *τίνας οὐ μετὰδὲ*, &c., "of what one of the things that are named
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shall I make thee a partaker?" The verb μεταδίδωμι takes the Page 38
genitive here along with the dative, the reference being to a part.—
οὐ βούλει, "of whatsoever one thou wishest." More literally, "of that
one, of which thou wishest to make me a partaker." Supply μοι μεταδύναι.
—σκολάζειν αὐτῷ, "to be a pupil of his." More literally, "to enjoy
(learned) leisure with him."—διπλοῦς μισθοῦς, "a double fee."—ἐνα μὲν,
"I ask one fee." Supply μισθὸν αὐτῷ.—σιγᾶν. Supply μίθης.

LINE 1-5. ἀναγνοῦς, "after having read it," 2d aor. part. act. of 39
ἀναγιγνώσκω.—ἦκε, "came," imperf. indic. act. of ἔκω.—τὸ μὲν
πρῶτον, &c., "that, to him going over it the first time."—ὑπάρκτον, "in-
efficient," i. e., not calculated to accomplish what was intended.—τί οὖν,
&c., "what then? art thou not going to speak it (only) once before the
judges?" As regards the use of ἐπὶ in the sense of "before," with the
genitive case, consult *Matthææ*, G. G., § 584, (η).

7-11. παῖδες ὄντες, "while yet young." Literally, "being (as yet) boys."
—ἡρώτων. Observe here the force of the imperfect, the tense implying that
the sons put this question to their father, each for himself, and at different
times. The aorist, ἡρώτησαν, on the contrary, would merely indicate the
fact of such a question's having been put, without any particular reference
to person or time.—τίνι καταλείψει, "to whom he intends to leave."—ὅς ἂν
ἔχῃ, "to whosoever of you may have." Observe the force which ἂν
here imparts to the pronoun, although construed with the verb (ἂν ἔχῃ).—
χαριέντως ὁ βασιλεὺς, &c., "pleasantly did King Archelaus, when a talk-
ative barber had," &c. The monarch here alluded to was King of Mac-
edonia, and contemporary with the poet Euripides, who ended his days in his
dominions—πῶς σε κείρω; "how shall I trim thee?" Literally, "how
am I to trim thee?" κείρω being the subjunctive mood. The barber of
antiquity trimmed the beard, cut the hair, and pared the nails. (Consult
Böttiger, *Sabina*, vol. ii., p. 59.) To translate κείρω in the present pas-
sage, by the English verb "to shave," would be therefore quite erroneous.

12-14. ὁ νεώτερος Διονύσιος, "Dionysius the younger." The son of
Dionysius the elder, and tyrant of Syracuse. He affected to be a great
patron of the learned. (Consult *Menage*, *ad Diog. Laert.*, 2, 61.)—πολ-
λοὺς τρέφειν σοφιστὰς, "that he maintained many learned men." By σο-
φιστὰς are here meant the learned generally, including poets, philosophers,
rhetoricians, &c. (Consult *Wyttenbach*, *ad loc.*—*Plut. Apophth. Reg. et*
Duc., p. 176; C.)—θαυμάζων, "because he admired." Observe the em-
ployment of the nominative, as agreeing with the nominative of the pronoun
understood before τρέφειν.—βουλόμενος, "because he wished."

15-20. στρατόπεδον, "that an encampment."—ὁ Ἀλεξάνδρου πατὴρ.
Referring still to the same monarch.—Ἀθηναίους μακαρίζειν, "that he con-
sidered the Athenians a happy people," i. e., a lucky race.—εἰ καθ' ἑκάστου
ἐνιαυτὸν, &c., "since they find every year ten generals to choose." Lit-
erally, "to choose for themselves," αἰρεῖσθαι being the middle voice. The
Athenians chose ten generals annually. Their duties were partly military,
partly civil.—αὐτὸς γὰρ εὑρηκέναι "for that he himself had found." Ob-
serve the nominative with the infinitive, as referring back to the speaker.

22-23. τοὺς μέλλοντας, ἔφη, &c., "replied, 'I love most those who are
going to betray to me, and I hate most those who have already betrayed
to me.'" With πρὸδιδόναι and προδεδωκότας, respectively, supply μοι.
Philip alludes to the traitors among the nations with whom he at various
times carried on war; and the whole answer is in full accordance with the
cold and selfish character of the Macedonian king. All his love, such as

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39 it is, is based upon self-interest. The persons for whom he has most regard are the traitors in his pay, as long as their plans of treachery, for his benefit, remain to be consummated; for they are during this period his most valuable instruments. When, however, they have executed their task, and have betrayed unto him whatever was to be betrayed, he flings them aside as so many worthless tools, and despises them as much as he prized them before this.

34-39. τὸν τῆς τραγῳδίας ὑποκριτὴν, "the actor in tragedy." More freely, "the tragic actor."—τί θαυμάζοι, &c., "what one he admired of the (tragic) events treated of by Æschylus," &c. Literally, "what one he might admire."—ὁ δ', "but what."—Φίλιππον, "namely, Philip." In apposition with ὁ that precedes.—καὶ τρισκαίδεκατον θεὸν ἐκικλησθέντα, "and styled a thirteenth god." i. e., saluted with the title of the thirteenth god. The greater deities were twelve in number, viz., Jupiter, Juno, Minerva, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana.—τῇ ἑξῆς, "on the following day, however." Supply ἡμέρα.—ἐπισφάγντα, 2d aor. part. pass. of ἐπισφάττω. Philip was slain by a young man named Pausanias, who had been outraged by a friend of the monarch's, and had been unable to procure redress from the latter.—καὶ ἐβρίμμενον, "and a thing of little account," perf. part. pass. of βρίμω. We must be careful not to give ἐβρίμμενον here its literal meaning, "cast forth," but rather its figurative one, making it have the same peculiar force in this passage that *projectus* often has in Latin; as, for example, in Livy (3, 27), "*projectum consulare imperium*."

40 LINE 1-8. εὐτυχμάτων, "pieces of good fortune."—καιρὸν, used here as denoting a particular time.—ὅτι τετράριππῳ νενίκηκεν Ὀλύμπια, "that he has conquered with a four-horse chariot at the Olympic games." After Ὀλύμπια supply ἀγώνισματα, which is not, however, governed by νενίκηκεν, but is the accusative of nearer definition, where some understand κατὰ.—ἐνίκησε, "had overcome," the aorist rendered as a pluperfect.—ὧ δαίμον, "oh fortune."—τούτους ἀντίθεος, "set off against these."—φθονεῖν πέθεικεν, "is wont to envy." Consult, as regards the curious doctrine of which this forms a part, the remarks of *Bachr*, ad *Herod.*, 7, 10.—ἡ Τύχη, "this goddess." Literally, "Fortune." To be rendered freely, as δαίμον has preoccupied the literal meaning, and Τύχη is merely brought in as explanatory of it.

9-11. ἐπαρθεὶς δὲ τῇ εὐπραγίᾳ, "elated thereupon with his success," 1st aor. part. pass. of ἐπαίρω.—δεῖν αὐτὸν ὑπομνήσκεισθαι, "that it was right for him to be reminded."—τινὶ παιδὶ, "a certain slave."

14-19. καταπλήγη, 2d aor. indic. pass. of καταπλήσσω.—τὸν βίον, "with the mode of life" Accusative of nearer definition.—αὐτὸς μνηστούς, "recalling him to mind."—εἰ μὴ ἦμην, "if I were not."—ὅν ἤμην, "I would like to be." Equivalent to ὅν εἶναι ἤθελον. Literally, "I would be."—εἰκόνας αὐτοῦ δημιουργεῖν, "to make statues of him." According to Pliny (7, 38), Alexander ordered, that Apelles alone should represent him on canvases, Pyrgoteles in marble, and Lysippus in bronze. Other writers, however, make mention merely of Apelles and Lysippus. (*Cic. Ep. Div.*, 5, 12.—*Horat. Epist.*, 2, 1, 239.) The term δημιουργεῖν, therefore, in our text, is equivalent, in the present instance, to the English verb "to cast."—κατεμήννε τῷ χαλκῷ, &c., "represented in bronze his peculiar character." Literally, "by the bronze." The meaning of ἦθος in this passage may be gathered from the following remark of Pliny (35, 230)

39) respecting the Theban painter Aristides: "is omnium primus animam pinxit, et sensus hominum expressit, quos vocant Græci *ἦθη*."—καὶ συνεξέφερε τὴ μορφή, &c., "and brought out to view his martial spirit together with his form," i. e., blended them together in the same statues, giving each at the same time its distinctive character.

19-21. τὴν ἀποστροφὴν τοῦ τραχήλου, "the bend of his neck." Plutarch elsewhere informs us (*Vit. Alex.*, c. 4), that the monarch's neck had a slight bend, or turn, towards the left. Visconti, by a reference to remains of ancient sculpture, arrives at the conclusion, that the muscle on the left side of the neck was considerably enlarged in a lateral direction, which would have, of course, the effect of shortening it, and would consequently give the head a kind of bend towards the left shoulder. (*Icon. Gr.*, 2, 2, p. 63, not.)—τῶν ὑμῶν τὴν ὑγρότητα, "the humid brightness of his eyes." This was esteemed a great beauty by the ancient Greeks, and was assigned, as a striking characteristic, to their goddess Venus, the ideal type of female loveliness. It partook more or less, at the same time, of a soft and languishing expression, and, according to Winckelmann, was produced by a slight elevation of the lower eyelid. Compare *Walker's Analysis of Female Beauty*, p. 362, and also the remarks of Visconti (*Icon. Gr.* l. c.), who thinks that some bright substance was inserted into the bronze in order to form the pupil of the eye.—οὐ διεφύλαττον, &c., "did not preserve his manly and lion-like expression of countenance."

22-25. περὶ κόσμον ἀπειρίας, "(discoursing) about an infinity of worlds."—εἰ ὄντων, "since, although there are."—ἐνός, agreeing with κόσμον understood.

26-34. τὸν Λάγου, "the son of Lagos." The Ptolemy here alluded to was the founder, after Alexander, of the Greek empire in Egypt. Supply υἱόν.—καταπλουτίζοντα, "in enriching."—Ἀντίγονος, one of the generals of Alexander, and sovereign for a time of a large portion of Asia.—μακαρίζουσαν αὐτόν, "who called him a happy man." More literally, "who felicitated him."—τοῦτ' ἐν τῷ βάκος, "this rag here," pointing at the same time to it. The Attic form τοῦτ' for τοῦτο, is emphatic and indicative of gesture.—τὸ διάδημα. From the term βάκος, which precedes, the "diadem," in this case, would seem to have been, not a crown, but a species of bandeau, adorned probably with golden ornaments and precious stones. (Compare the remarks of Böttiger, *Sabina*, vol. i., p. 132.)—τί δέδοικας, &c., "of what art thou afraid? (is it) lest thou alone mayest not hear the trumpet?" i. e., the trumpet which is to give the signal for breaking up and marching.

LANE 1-5. θεώμενος τραγῶδον, "on beholding a tragic actor (performer)." The play to which he was listening was the *Troades* of Euripides. (*Plut. Vit. Pelop.*, c. 29.)—ἐπαυθέστερον διετέθη, &c., "was disposed towards compassion in a more feeling manner (than was at all usual for him)."—ἀπὺν ὤχρη, "he quickly departed." The verb οἰχομαι is used with a participle to express quickness of movement.—δεινὸν εἶναι, "that it is bad (for the continuance of his power)."—τοσοῦτους ἀποσφάζας πολέτας. The idea implied is, that all this was done without any compunctious feelings on his part.—Ἑκάβης καὶ Πολυξένης. Hecuba and Polyxena, mother and daughter, are two of the characters in the play of *Hecuba*.

6-13. ἥρχε, equivalent to ἄρχων ἦν, and therefore requiring the genitive—οὐ μὴ ὅθεν ἂν εἴη, &c., "and there would be no one of the things that grow upon the earth." Supply φωμένων.—μὴ τοῦ ἡλίου ἐπιλάμποντος, "if the sun did not shine on it." The particle μὴ, not οὐ, is here employed,

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as being a conditional negative.—*κίνδυνος πάντα, &c.*, "there is danger of all things being wrapped in one general conflagration, and destroyed." Literally, "that all things, having been burned together, be destroyed." A participle and verb, in Greek, are often best rendered into English by two verbs.—*οὐκ ἂν ἀνίσχοντο*, "they would not be likely to endure for an instant." Observe the peculiar force of the aorist (2d aor. opt. mid. of ἀνέχω) in denoting instantaneous action. The optative with ἂν is used here as a milder expression, instead of ἀνέχονται.

14-16. *ἐν πότοις ἐκυλινδεῖτο*, "was accustomed to indulge in convivial parties," i. e., in drinking bouts. The primitive meaning of *κυλινδεῖσθαι* in the middle voice, "to roll one's self about," connects the figurative meaning, here employed, with that of the English verb "to wallow."—*οὐκ ἔτι ἔν*, "it was no longer possible." *ἦν* is here used for *ἔστιν*, and has *δύναμις* or *ἐξουσία* understood.

20-25. *ἐβούλετ' ἂν εἶναι*, "he would wish to be."—*ἤθελες*. Supply *ἔν*.—*ἐν Ὀλυμπίῳσιν*. Supply *ἀγωνίσμασι*.—*ὁ κηρόσσω*. A herald announced, at the games, the name of each conqueror, the names of his parents, and also the city and state that gave him birth. Dio Chrysostom (*Or.* 2, p. 2, B) attributes the reply in the text to Alexander the Great.—*τὴν βακτηρίαν*. A staff was the badge of authority with the Spartan generals. Compare the remarks of Casaubon, *ad Theophrast. Char.*, c. 5, and of Hudson and Duker, *ad Thucyd.*, 8, 84.—*πάραφον μὲν, ἄκοσμον δέ*. The force of the aorists, in this admirable reply, is worthy of notice. To an English reader, however, their peculiar import is best conveyed by a paraphrase: "strike as soon as thou wilt: hear me, however, before thou strikest, though it be only for a moment."—*Ἦιδει δέ*, "for he knew." *Ἦιδει* is to be pronounced as if written *ἦδει*, the *ι* being placed by the side of capitals, but under other letters.

26-28. *Σερφίῳ τινός*, "a certain Seriphian," i. e., a native of the island of Seriphus.—*δι' αὐτόν*, "on account of himself," i. e., through any merits of his own.—*ἀλλ' οὐτ' ἂν ἐγὼ, &c.*, "and yet, neither would I be ever illustrious were I a Seriphian, nor wouldst thou, wert thou an Athenian," i. e., because Seriphus is so contemptible an island, that it can never bestow any kind of reputation on those who are born in it; while, on the other hand, thou art so contemptible a character, that even wert thou an Athenian, the glory of Athens, great as it is, could never bring thee into any notice. We have here a bitter sarcasm against both the man and his native island. Seriphus and its inhabitants were held in very low estimation by the ancients. The island was poor and rocky, and became, under the Roman sway, a place of exile. (Consult Strabo, 10, p. 746.—*Isocr. Ægin.*, p. 386.—*Hardourn.*, *ad Plin.*, 4, 22.—*Juv. Sat.*, 6, 564.)—*οὐτε σὺ*. Supply *ἀν ἡγέοντο ἐνδοξος*.

30-31. *ἐξαιτούμενόν*, "asking for his own advantage." Observe the force of the middle.—*ἄδοντα παρὰ μέλος*, "if he sang contrary to melody," i. e., by the side of melody; not as it were in the same direct path, or line with it. The Lyric poets at first were accustomed to chant their own compositions, accompanying themselves on the lyre.

42 LINES 2-4. *αἷς ὑποτρέχουσι χειροζήμενοι*, "under which persons overtaken by a storm run for shelter." The plane-tree (*Platanus Orientalis* of Linnæus) is remarkable for the breadth of its leaves, and hence forms a very convenient shelter.—*γενομένης δὲ εὐδίας*, "but when it is fair weather." More literally, "when fair weather has taken place."—*τῶν*

αὐτῶν καὶ κολοῦσθαι, "pluck their leaves and mutilate them." The full expression, in Greek, would be, τῶν φύλλων αὐτῶν τὴν φύλλα, καὶ κολοῦσθαι αὐτῶν. 42

5-13. *ἐν τῷ τριβῶνι*, "one old cloak" (Consult Perizon, *ad* *Æl. V. H.*, 5, 5.)—*εἰς γραφεῖον*, "to a fuller's shop." As the ancients generally wore white garments, the fuller's aid was of course requisite for cleaning them.—*αὐτὸς*, "he himself." There is a pleasing antithesis here. He himself staid at home, while his cloak went abroad to the fuller's.—*καὶ κεφαλὴν οὐκ ἔχει!* "and yet it has no head!"—*ἔλεγε*, "he recommended."—*τῆς ἀγορᾶς*. The "market-place," as we are accustomed to translate the term ἀγορά, was the place of public resort, where all business, whether of a public or private nature, was transacted. Some cities had more than one ἀγορά. Athens, for example, had several. (Compare Kuinoel, *ad* *Act. Apost.*, 17, 17.)—*πρότερον πρὶν ἢ*, "before that." In a literal translation, πρότερον qualifies ἀπαλλάττεσθαι, in the sense of "sooner." Thus, "not sooner to depart before that," &c.—*προσπορίσαι*, "he had added." The particle πρὶν takes the infinitive with future actions. (*Matthias. G. G.*, § 522, 2.)—*μήτε βραδίως ἐντυχεῖν*, &c., "that he had not easily met with another, either knowing more," &c. The adverb βραδίως has here the same force that facile often has in Latin. (Consult Wytttenbach, *ad loc.*—*Plut. de rect. aud. rat.*, p. 39, B.)

15-19. *διαβληθέντος αὐτῷ*, "having been accused unto him," 1st aor. part. pass. of *διαβάλλω*.—*ὡς βλασφημήσαντος αὐτὸν*, "as having calumniated him."—*τὸ στράτευμα*, "that the army (of every commander)." Observe the force of the article.—*συντετεύχθαι*, "to be marshalled," perf. infin. pass. of *συντάσσω*. The idea of continuance is involved in the perfect here, though not expressed in the translation. It is not a mere marshalling, but an abiding in that state.—*θύρακα*, "as a corselet."

21-25. *ἐν τῷ λοιμῷ*. Referring to the great pestilence, or plague, that ravaged Athens during the Peloponnesian war, and to which he himself eventually fell a victim.—*ἀνδρείοτατα*, "in a most manly manner." The neuter plural of the adjective, accusative case, taken adverbially.—*εὐθυμότερον*, "with more resignation." Literally, "with more cheerfulness." The neuter singular of the adjective, accusative case, taken adverbially.—*οὐκ οὐκ ἀγαπᾷς*, &c., "art thou not content, then. Thudippus, to die in company with Phocion?" As regards the peculiar force of ἀγαπᾷς in this passage, consult Viger, *Id.* 4. 1. Literally, "art thou not content, then, dying with Phocion?" or, "dying, then, with Phocion, dost thou not like it?"

27-29. *μὴ ἐρωτᾷν*. Observe the use of the conditional or dependant negative *μὴ*. The idea involved is, whenever such an occasion might present itself. On the other hand, *οὐκ ἐρωτᾷν* would have referred to some particular or definite occasion.—*ὅσοι*, "as many as." Supply *τόσοι*.

LINE 1-5. *τοὺς κακοὺς*, "cowards."—*κόπτοντος*, "annoying." 43 Compare note on line 1, page 34.—*καὶ ὁρ*, "and in particular." Literally, "and now." These two particles are here employed to usher in a specification of what was more generally asserted in the previous part of the sentence.—*ὅ*, "he that is." Supply *ὧν*.—*ἀμαθεῖς ἀποκαλοῦντος*, "stigmatizing as unlearned."

9-12. *Μὴ τοῖς θεοῖς*, "by the gods?" The particle *μή* neither affirms nor denies. When an affirmation is to be expressed, the particle *ναί*, in Attic *νῆ*, is prefixed: when a negation, the negative *οὐ*, *οὐκ*, &c. Frequently, however, neither of these particles appears, but the affirmation or

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negation is discovered from what follows immediately after.—*ἀλλὰ τοιαύτην*. Supply *πόλιν*.—*τοὺς νόμους*, "his laws."—*τοῖς λίγαις λέγουσιν*, "to those who say few things." Alluding to the brevity with which the Spartans were wont to express themselves.

14-16. *ἀλλὰ μὴν ἡμεῖς, &c.*, "in very truth we have often chased you," &c. Literally, "but certainly," as if the full sentence had been as follows: "thou canst not deny what I am going to say; on the contrary (*ἀλλὰ*), thou must certainly (*μὴν*) confess, that we have often," &c.—*ὑμᾶς*, governed by *ἐδιώξαμεν* understood.—*ἀπὸ τοῦ Εὐρώτα*. The Cephissus and Eurotas were two rivers, the former near Athens, the latter near Sparta.—*Ἐρώτα*, Doric genitive of *Εὐρώτας*.

17-21. *σοφιστοῦ τινος*, "a certain sophist." The allusion appears to be in strictness to "a rhetorician," and in this way perhaps the term *σοφιστοῦ* ought here to be rendered. On the confusion prevailing in the use of the word *σοφιστής* among the ancient writers, consult the remarks of Wyttenbach, *ad Plut. de am. mult.*, p. 96, A.—*τίς γὰρ αὐτὸν ψέγει*; "(thy read), for who finds any fault with him?" We have here another instance of the elliptical use of the particle *γάρ*. Supply *διὰ τί ἀναγινώσκειν μέλλεις*;—*κιθάρωδον*, "a citharædus." The *κιθαρωδός* played and sang, the *κιθαριστής* merely played. (*Ammon. de Diff. voc. s. v. κίθαρις*. Compare *Bæhr, ad Herod.*, 1, 24.)—*ὦ λῶστε*, "my very good friend." Ironical. Analogous to our English phrase, "my good sir," and to the Latin, *o bone!*—*τοῖς ἀγαθοῖς ἀνδράσιν*, "for brave men."—*ἐπαινῆς*, the subjunctive stands here, as the future *ἔσται* precedes.

22-24. *αὐτοῦ*. The reference is still to Archidamus.—*οὐκ ἐδέξατο*, "he did not receive it." i. e., he refused to receive it. The present for the daughters was to pass through the hands of their father.—*φοβοῦμαι μὴ περιθιμεναί, &c.*, "I am afraid, lest my girls, having arrayed themselves in this, may appear ugly in my eyes." There is a double meaning in the term *αἰσχροί* here. The young princesses will appear ugly to their father, from the contrast with the beauty of the garment; and they will also appear ugly in a moral sense, from their having arrayed themselves in such idle and foolish finery.

25-27. *καταπελτικὸν βέλος*, "a javelin intended for a catapult." More literally, "a javelin suitable for a catapult." Strictly speaking, the *catapult* was an engine for discharging large and heavy iron javelins; and the *ballista* one for hurling ponderous stones. About Cæsar's time a less accurate mode of speaking began to arise, and we then read of catapults for hurling stones as well as javelins. (Consult *Lipsius, Poliorcet.* 3, *dial.* 2.)—*ἀπόλλυεν ἀνδρὸς ἀρετά*, "manly valour is ruined." More freely, "is no longer of avail," 3d sing. perf. indic. mid. of *ἀπόλλυμι*, with the Attic reduplication.—*ἀρετά*, Doric for *ἀρετή*. The Spartans used the Doric dialect.

28-36. *ἀκοῦσαι τοῦ τὴν, &c.*, "to listen to a person who imitated the nightingale." Literally, "to listen to him who imitated," &c.—*παρητήσατο*, "excused himself." More literally, "begged off for himself."—*αὐτῆς*, "the bird herself."—*κατηγοροῦσιν Ἀγησιλάου*, "blame Agesilaus." More literally, "speak against Agesilaus." The genitive is governed by *κατὰ* in composition.—*ὡς ταῖς συνεχέσιν, &c.*, "as having rendered the Thebans, by his continued and frequent incursions," &c. The two epithets here are not by any means synonymous. The first conveys the idea of inroads between each of which only a short interval occurs, and the second of such

as are short and rapid in themselves.—*ἀντιπάλους*, "a match."—*Page 43*
τετρωμένον, perf. part. pass. of *τιτρώσκω*.—*καλὰ τὰ διδασκάλια*
ἐπολαμβάνεις, "thou art receiving a fine tuition-fee." More literally, "thou
 art receiving thy tuition-fee fine (of its kind)."—Observe the position of
 the article, the force of which is most apparent in the literal rendering.

LINE 1-7. *ἀνὴρ Κεῖος*, "a Cean man," i. e., a native of the *44*
 Island of Ceos.—*τὰ μὲν ἄλλα ἀλαζών*, "in other respects vain of
 his personal appearance." The true meaning of *ἀλαζών*, in this passage, is
 generally misunderstood, and the term is erroneously rendered, "a boaster."
 Its proper force, however, is rendered fully apparent by what follows imme-
 diately after: *ᾗδεῖτο δὲ ἐπὶ τῷ γήρῃ*, "he was ashamed, however, of his old
 age," i. e., this operated as a serious drawback upon his vanity.—*ἀφανίζειν*,
 "to hide."—*παρελθὼν οὖν*, "having come thereupon into the public assem-
 bly."—*ὑπὲρ ὧν καὶ ἀφίκετο*, "on account of which he had even come." The
 conjunction is often used in this emphatic manner after the relative.—*τί ὁ*
ὦν οὗτος, &c., "now, what could this man utter worthy of reliance." The
 particle *δέ*, in a literal translation, has here the meaning of "but," and
 points to a protasis, or previous clause, understood: as if Archidamus
 had said, "all that we have just heard is very fair in words indeed, but
 what certainty have we that it is true?"—*ἐπὶ τῇ ψυχῇ*, alluding to the wish
 to conceal his gray hairs, which prompted him to have recourse to the dye.
 The practice of dying the hair was regarded as disgraceful, not only by the
 Spartans, but also by most of the other Greeks. (*Junius, de coma, c. 7.*)

8-11. *Κλεομένης*, the contemporary of Darius Hystaspis. (*Perizon., ad*
Æl. V. H., 18. 19.)—*κατὰ τὸν ἐπιχώριον τρόπον*, "after the manner of
 his country," i. e., with Laconic brevity and point.—*λέγοντα*, "since he
 told."—*τῶν Εἰλωτῶν*, "of the Helots." The Helots were the slaves of
 the Spartans, and cultivated the ground.—*ὥς χρὴ γεωργεῖν*, "how one ought
 to cultivate the ground." The reference is to Hesiod's poem on husbandry,
 entitled *Ἔργα καὶ Ἡμέραι*, or "Works and Days." Dio Chrysostom (10,
 8) makes Alexander the Great to have drawn a somewhat similar parallel
 between these two ancient poets.

12-17. *πρωθεὶς ὀφθαλμῶν τὸν ἑτερον*, "having been deprived of one of
 his eyes." Plutarch (*Vit. Lysurg., c. 11*) informs us, that this happened
 during a tumult occasioned by the opposition of the rich to the code of
 Lysurgus; and the individual, who deprived the lawgiver of an eye, was
 Alcander, a young man hasty in his resentments, though not otherwise ill-
 disposed.—*τὸν νεώσιπον*, referring to Alcander.—*τιμωρήσασαι*, the opta-
 tive, inasmuch as a past participle, *παραλαβὼν*, precedes.—*τούτου*, "from
 this," i. e., from inflicting punishment upon the young man.—*ἀπόφηνες*
ἀνδρα ὕψοθεν, "having made him a good man." Literally, "having
 shown him (away from his former character) as a good man."—*τὸ θέατρον*,
 where the people were accustomed to assemble for public business.—*μέντοι*,
 "as you may well remember." The particle is here employed in a strongly
 affirmative sense, which is best expressed by a paraphrase.

21-28. *πεντακῆσια τάλαντα χρυσίου*. The Attic talent of gold was
 equal to ten thousand five hundred and fifty-five dollars, ninety-three cents,
 of our currency. The whole sum received, therefore, by Pausanias, would
 amount to more than five millions of dollars. This part of the story, how-
 ever, is very probably an exaggeration.—*ἐμελλε προδόναι τὴν Σπάρτην*,
 "was going to betray Sparta to him." More freely, "meditated the be-
 traval of Sparta."—*τῶν ἐπιστολῶν*, referring to the letters between Pau-
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44 *sanias* and *Xerxes*.—τοῦ προειρημένου, "of the before-mentioned individual," referring to Pausanias.—περὶ τῶν συμβεβηκότων, "of the things that had taken place," i. e., of the intercepting of the letters, and the consequent exposure of his son.—τὸν υἱὸν μέχρι τοῦ ναοῦ, &c., "joined in pursuing his son as far as the temple of the Chalcidian Minerva." Observe the force of σύν in composition. More literally, "pursued his son together with (the rest)."—τῆς χυλκιοῦκος Ἀθηνῶς. Literally, "of Minerva of the brazen abode." The temple in question derived its name, very probably, from its being covered within with plates of brass. Compare the account which Sir W. Gell gives of the treasury of Atreus, at Mycenæ. (*Argolis*, p. 33).—τοῦ τεμένους, "of the sacred structure." The term *τέμενος* is generally applied to the sacred precincts of a temple, which is also its primitive signification.—εμφράξας, from *εμφράσσω*.—καὶ λιμῇ τὸν προδότην ἀνείλεν, "and destroyed the traitor by starvation." 2d aor. indic. act. of *ἀναιρέω*. This was the only mode of reducing Pausanias, as the temple enjoyed the privilege of an asylum, and could not, of course, be forcibly entered.—ὑπὲρ τοὺς ὅρους ἔρριψεν. A traitor could not be buried in his native land.—ὅρους, accus. plur. of *ὅρος*, ου, "a frontier," &c.

30-34. *δηθθεῖς*, 1st aor. part. pass. of *δάκνω*.—ὡς οὐδὲν ἔστιν, "how there is nothing."—τολμῶν ἀμύνασθαι, "by daring to defend itself," i. e., whenever it is attacked. Observe the force of the aorist—οἱ σὺν ἀντὶ τριακόσιοι. Consisting of Spartans and Thespians, especially the former.—μαντεύμενον. Megistias, the diviner, had, from an inspection of the entrails, before the dawn of the third day, predicted destruction as then about to come upon the Greeks.—ἐν Πύλαις, "at Thermopylae." The Greeks called any narrow pass by the name of *πύλαι* ("gates"). The first part of the name, *Thermopylae* is derived from the circumstance of there being warm saline springs in a part of the pass. Hence αἱ θερμαὶ πύλαι, "the warm gates," or "pass." Herodotus (7, 201) informs us, that they who lived in the vicinity of the pass called it merely Πύλαι, but that the rest of the Greeks styled it *Θερμοπύλαι*. The allusion in the text is to the famous battle of Thermopylae, where Leonidas and his little band withstood for so long a time the immense host of Xerxes.

45 LINE 1-5. τῶν βαρβάρων, referring to the Persians at Thermopylae. The Greeks called all foreign nations "barbarians." The term is, in general, equivalent to the English word "foreigner."—οὐδὲ ἔστιν, "it is not even possible." *ἔστιν* is equivalent here to *ἔξεστιν*. In strictness, however, there is an ellipsis of *δυναμὶς* or *ἐξουσία*.—χαρίεν. Supply *χάρη* *ἔσται*.—εἰ, "since."—ἐπιτίθεσθαι. The reference is still to the battle of Thermopylae.—ἀριστοποιεῖσθαι, "that they should take their morning meal." Supply αὐτοῖς before the infinitive.—ὡς ἐν ἑλίου δειπνοποιουμένων, "since they would take their evening repast in the shades." Literally, "as being about to take," &c. Observe the construction, the participle agreeing in the accusative with αὐτοῖς, understood before *ἀριστοποιεῖσθαι*, where one would expect *δειπνοποιουμένων* in the dative, as agreeing with *σπαριώταις*, and nothing understood with *ἀριστοποιεῖσθαι*.

6-13. *μητέρες*. In the text of *Ælian*, whence this extract is taken, *μητέρες* is a nominative absolute, the reading of the next line being αὐταὶ γὰρ, in place of αὐταὶ. The present lection, however, obviates the necessity of such a construction.—αὐταὶ ἀφικόμεναι, "having come in person," i. e., to the field of battle.—τὰ τε ἐμπροσθεν, &c. Supply *ἐν* with both *ἐμπροσθεν* and *ὀπισθεν* respectively.—τὰ ἐναντία, "those in front," i. e., on the breast. Literally, "the opposite ones."—γαστρούμεναι, "with

a proud air."—*ἐλ δὲ ἑτέρως εἶχον, &c.*, "but if the case were otherwise with their wounds," i. e., if the wounds on the back were more numerous. Literally, "but if they had themselves otherwise with respect to their wounds." With *εἶχον*, for a literal translation, supply *ἐντοῦτο*.—*ὡς ἐνι μάλιστα*, "as much as possible." In this form of expression, *ἐνι* stands for *ἐνεστί*, which is itself idiomatic; and takes the place, as such, of the imperfect.—*λαθεῖν*, "to escape observation."—*καταλιπούσαι τοὺς νεκροὺς, &c.*, "having left the dead (for others) to inter in the public cemetery." Jacobus supplies *ὥστε* with *θάψαι*, but for this there is no necessity whatever.—*ἢ*, "or else."

17-20. *ἐπομνησθήσῃ*, "thou wilt be reminded," 2d sing. 1st fut. indic. pass. of *ἐπομνησκω*, with the Attic termination.—*ἢ ταύταν ἢ ἐπὶ ταύτῃ*, "either this, or upon this." More literally, "either bring back this, or be brought back slain upon this." Supply *φέρε* with *ταύταν*, and *φέρου* with *ἐπὶ ταύτῃ*. The forms *ταύταν* and *ταύτῃ* are Doric for *ταύτην* and *ταύτη*, the Doric dialect having been spoken by the Lacedæmonians.—It was esteemed most disgraceful to leave or throw away one's shield on the field of battle. Hence the highest testimonial of valour was to bear away the dead or wounded from the battle-field on their own shields.

21-22. *ὥς μόναι, &c.* The particle *ὥς* is not to be translated here, but is equivalent merely to the inverted commas in English.—*μόναι γάρ*, "(naturally enough), for we alone," &c. *γάρ* points here to something that precedes and is understood, which we have supplied by the words "naturally enough." Compare note on line 24, page 35.

25-33. *τῶν ἐξ Ἀμφιπόλεως*, "of the inhabitants of Amphipolis." Brasidas fell in defending this city against the Athenians, during the Peloponnesian war.—*μὴ λέγετε*, "say not so." Supply *τοῦτο*.—*πέντε ὄντας*, "being five in number."—*τί ὑποθήσοιτο*, "what would result," i. e., the result.—*ὑπομένης ἀπήγγειλε*, "announced on her having inquired of him." With *ὑπομένης*, the genitive absolute, supply *αὐτῆς*. The inquiry made by the Spartan mother was a general one, "how goes the day?" The person to whom this was directed, answered it by a special reference to her own sons, conceiving her to be most interested in the fate of these.

Lines 1-4. *ἀλλ' οὐ τοῦτο, &c.*, "vile alone, replied she, why I did 46 not ask about this, but how my country fares." Observe the force of the initial *ἀλλὰ*.—*φύσαντος*. Supply *αὐτοῦ*.—*ὅτι νικᾷ*, "she is victorious." *ὅτι* here is equivalent merely to the inverted commas in English.—*ἀσμένῃ τοῖνυν, &c.*, "gladly, then, do I hear even the death of my sons." Literally, "do I receive," &c. *ἀσμένῃ* is here equivalent to *ἀσμένως*.

5-13. *πρωθεῖς*, from *πρωῶσκω*.—*αλόχυνόμενῳ δ' αὐτῇ, &c.*, "to him thereupon, ashamed of his ridiculous plight, his mother said."—*μᾶλλον γαρηθῆναι*, "to rejoice rather." The adverb *μᾶλλον* sometimes appears along with the comparative in Greek. (*Matthias, G. G.*, § 458.)—*σιμνευσαμένης*, "priding herself."—*Ἰωνικῆς*. The Ionians were remarkable for effeminacy and love of display.—*κοσμιωτάτους*, "most orderly in deportment."—*ἐπαίρεσθαι*. Supply *δεῖν*.

15-20. *Ἀρισταγόρου τοῦ Μιλησίου, &c.*, "when Aristagoras, the Milesian, was urging him," &c. *αὐτὸν* refers to Cleomenes.—*πρὸς βασιλέα*, "against the King of Persia." Consult note on line 27, page 35. The reference is to Darius Hystaspis.—*ὑπισχνουμένου*, "promising at the same time."—*καὶ ὅσῳ ἐντέλεγε, &c.*, "and adding more, the more the other opposed the step." More literally, "the more the other spoke against the

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46 *measure.*" The full form of expression in Greek would be, *ἡ πλείονα ἐκεῖνος ἀντέλεγε, τὸσῳ πλείονα προστιθέντος*.—*τὸ ξενέλιον*, "this naughty stranger." The language of a child, Gorgo being at the time about eight or nine years of age, as Herodotus informs us (5, 51).—*τάχιον*, "quickly." Apparently the comparative for the positive; but in reality the true and strict comparative, as will appear from a paraphrase; "more quickly than you appear to be now doing."—*τὸν Ἀρισταγόρην*, "this same Aristagoras." The article here denotes renewed mention.—*ἐποδούμενον*, "getting his sandals put on." Literally, "getting sandalled if we may coin the term.

22-30. *ὁ Ζεὺς*, "the celebrated Zeusis."—*ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν*, "I acknowledge that I am a long time in painting." Literally, "that I paint in a long time." Observe the absence of the pronoun before the infinitive, the reference being to the same person indicated by *ὁμολογῶ*.—*καὶ γὰρ εἰς πολὺν*, "and no wonder, since I paint for a long time," i. e., for after ages. The point of the reply is best preserved, if we translate the previous clause literally, "that I paint in a long time," to which for a long time will stand opposed.—*οἱ Ἐφοροί*, "the Ephori." Spartan magistrates, who watched over the constitution of the state, and had the superintendence also of public morals. They were five in number, and their power, in some respects, was superior to that of the kings.—*καὶ λοιποῦ*, "for the time to come." Supply *χρόνον*.—*φέρειν γὰρ αὐτοῖς τὸ εἶδος*, "for that his appearance, and the condition of his frame, carried with them disgrace to both Lacedæmon and its laws."

31-32. *ληφθεὶς*, from *λαμβάνω*.—*καὶ συσταθεὶς αὐτῷ*, "and having been brought before him," from *συνίστημι*.—*ἐκείνου παρὰ πότον, &c.*, "the latter growing arrogant over his cups, and asking," &c. The participle *συνομιῶν*, as here employed, is an instance of what the grammarians term *Zeugma*, and includes, in effect, the words *καὶ λέγοντος*, or *ἐρωτῶντος*.

47 LINE 1-3. *ἡ ἐγύγεια καὶ ὑπεροχὴ*, "the lofty sentiments and the superiority."—*Ἀθηναίων*. This and the other genitive, *Μακεδόνα*, are governed by *ἐστρατήγει*, which is equivalent, in fact, to *στρατηγὸς ἦν*.—*Χάρης*, the general of the Athenians in the battle of Chæronea. His ignorance and incapacity mainly contributed to the loss of the day.

4-5. *ὁ τῶν μελῶν ποιητὴς*, "the Lyric poet." Literally, "the maker of Lyric pieces"—*βασιλεύς*. Pausanias was only a general, and the guardian of Plistarchus, then a minor, who died before he came to the throne, and who was succeeded by Plistoanax, the son of Pausanias. This last-mentioned individual, therefore, is only called "king" by courtesy, as being of the royal family, and cousin to Plistarchus; unless we prefer translating the term *βασιλεύς* by "regent," which perhaps would be more correct. This same title of *βασιλεύς* is applied to Pausanias, however, by other writers also; as, for example, by Thucydides (1, 107), Plutarch (*Consol.*, ed. *Apollon.*, p. 182, ed. Steph.), Suidas (s. v. *Πανσωνίας*), and the scholium to Aristophanes (*Equit.*, 84).

6-13. *καὶ κελεύοντος μετὰ χλευασμοῦ*, "and bidding the other, with an air of scornful derision."—*συνεὶς*, "Simonides, having perceived."—*ὁ γινόμενος, &c.*, "who was one of the thirty tyrants," &c. Literally, "who had become," &c.—*εὐδαιμονιζόμενος*, "being felicitated."—*εἰς τίνα καιρὸν*, "for what occasion."—*καταστρεβλωθεὶς*, "having been put to the rack." This addition to the story is untrue. Ælian makes him to have drunk

hamlock merely, and says nothing of the torture. (Consult Wytten-
bach, *ad loc.* *Plut. Consol.*, *ad Apoll.*, 105, B.)

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15-20. *ἐν τισιν ἀπεγνωσμέναις θεοαπείαις*, "in some desperate cases," perf. part. pass. of ἀπογινώσκω.—ἐπεκλήθη, from ἐπικαλέω.—φορτικῶς ταύτῃ, &c., "making use of this same title in a burdensome manner," i. e., in a manner so annoying to others, that they could with difficulty endure it.—καὶ δὴ τολμήσαντος, "and having even had the assurance." The true force of καὶ δὴ is most apparent in a paraphrase: "and having now carried his vanity so far, as even to dare."—Μενεκράτης Ζεὺς, &c., "Menecrates, Jove, to Agesilaus the king, greeting." An imitation of the form usually observed in the beginning of letters. The infinitive χαίρειν, in such a case as the present, is said, by the writers on ellipsis, to be governed by εὐχομαι or εὐχεται understood. The more correct doctrine, however, was first given by Schoetgen, and afterward confirmed by Schaeffer (*ad Bos. Ellips.*, s. v. εὐχεσθαι), according to which, the form χαίρειν in letters, and other forms of a similar kind, are infinitives, put absolutely for imperatives.—ὕγιαλνεν, "a sound mind." Literally, "health," meaning to imply, that a disordered frame had produced a corresponding aberration of intellect, and wishing him therefore health both of body and mind, but more particularly the latter. (Compare Gierig, *ad Plut., Lac. Apophth.*, p. 215.) As regards the construction of ὕγιαλνεν, consult the previous note.

21-25. εἰς τοσοῦτον ῥύπον, "to such a degree of conceit."—ἐαυτὸν ἐνομάζειν Δία. This is Ælian's account (*V. H.*, 12, 51). According to Plutarch's version of the story, as given in the preceding passage, the title in question was bestowed upon him by others.—ὁ Φίλιππος, "the celebrated Philip." The article is here emphatic. The father of Alexander the Great is meant.—καὶ δὴ καὶ, "and in particular."—ἐπὶ θοίνῃν, "to a banquet."—ἰδίᾳ, "by itself."—παρῆθηκε, "placed before him." This is rendered according to modern customs. The literal meaning is, "placed beside him," the guests anciently reclining lengthwise on couches placed around the table.—καὶ ἐθυμῖατο αὐτῷ, "and burned incense unto him." The middle voice here implies that it was done for the king's secret amusement. As, however, the previous tenour of the story makes this apparent enough already, it is very probable that the true reading is that given by the Sluisken MS., namely, καὶ ἐθυμῖατο αὐτὸς, οἱ δὲ λοιποὶ, &c., making ἐθυμῖατο passive. By another, but less elegant construction, ἐθυμῖατο in our text may be taken impersonally: "incense was burned unto him."

27-30. τὰ μὲν πρῶτα, "at first." Accusative plural taken adverbially.—κατὰ μικρόν, "by degrees." Literally, "by little (and little)."—καὶ ἡλέγχετο, "and he felt convinced." Middle voice.—καὶ ταῦτα, "and that too."—ἀπὺν ὤχετο, "he departed abruptly." οἰχῶμαι with a participle denotes haste, or abruptness of movement.—ὕβρισθαι, "that he had been insulted," pluperf. infin. pass. of ὑβρίω.—ἐμμελῶς πᾶν ἐκκαλίψαντος, "having very neatly exposed." The adjective ἐμμελής, whence ἐμμελῶς is derived, is sometimes employed by the Greek writers to indicate a neat and graceful turn of wit. Hence the peculiar force of the adverb in the present passage. Compare the remarks of Ruhnken (*ad Longin.*, p. 261), as cited by Heindorf (*ad Plat. Theætet.* p. 79).

32-34. παράδοσον ἐνέσθης μανίαν, "laboured under a strange kind of madness." More literally, "was afflicted with." The intransitive verb νοσέω takes the accusative μανίαν, the latter being regarded as a species of cognate noun, not indeed in form, but in its general reference to malady

47 —τὸ ἄστυ, "the city." Athens is here meant, to which the term ἄστυ is often thus applied by way of excellence or distinction.—καὶ κατελθὼν εἰς τὸν Πειραιῶν, "and having gone down to the Piræus." The Piræus was the main one of the three harbours of Athens. The names of the other two were Munychia and Phalærum.—ἐνταῦθα οἰκῶν. The Piræus was a town, as it were, of itself, and thickly inhabited. It was connected with Athens by what were called the Long Walls.—τὰ καταίοντα ἐν αὐτῷ, "which entered and came to anchor in it." Observe the additional idea implied by ἐν αὐτῷ. To enter a harbour, with the intention of remaining only a short time, is expressed in Greek by καταίρειν εἰς λιμένα, and so the phrase is used by Dionysius of Halicarnassus (*A. R.*, I, 53), when speaking of the short visit paid by the fleet of Æneas to the harbour named by the Trojans Misenum. But καταίρειν ἐν λιμένι, is to enter a harbour and remain there some time, for the purpose of unloading, &c. As regards the true force of καταίρω, consult the remarks of Hamsterhuis, *ad Luc. Jud. Voc.*, 1.

35-36. καὶ ἀπεγράφετο αὐτὰ, "and he kept a register of them." Literally, "he wrote them off for himself."—αὐ πάλιν, "again anew."—τοὺς περισωζομένους, "at those which were saved from shipwreck." Equivalent to τοῖς σωζομένοις ὥστε περιεῖναι.

48 LINE. 1-5. συνοικῶν τῷ ἄρρωσθήματι τούτῳ, "holding communion with this malady." i. e., labouring under it. The verb συνοικῶ is often joined, in a similar way, with κακῷ, λύπῃ, φόβῳ, and the like. Compare the remarks of Jacobs, *ad Achill. Tat.*, p. 433.—ἀναχθεῖς, "having sailed," from ἀνύγω, the passive for the middle.—οὕτως, "upon this." Equivalent to the Latin *huc facto*.—ἐμνήνητο δὲ πολλάκις, &c., "he often, however, called to mind the life led by him in his insane state." More literally, "his stay in madness:" ἐμνήνητο is the pluperf. indic. pass. of ἐμνήσκω, in a middle sense.

7-12. εὐμηρήσαντα ἰδὼν, &c., "when he saw Alcibiades (on one occasion), after having gained his point, and in the act of being escorted home, with great honour, from the public assembly." εὐμηρήσαντα may be more literally rendered, "having had a fortunate day of it," i. e., with the people. The primitive meaning of the verb εὐμερῶ is has reference, according to Phrynichus, to serenity of sky; and it is then, by an elegant figure, applied to private and public affairs. (Compare *Ellendt, Lex. Soph.*, s. v.)—ὥσπερ πλῶθει τοῖς ἄλλοις. Supply παρελθεῖν καὶ ἐκκλίνειν.—εὐ γὰρ κοίτις αὐτοῖς βόμενος, &c., "thou dost well indeed, my son, in (thus) increasing thy popularity." Literally, "in increasing thyself," i. e., thy influence with the people.—αὕξει, "thou art (at the same time) increasing." i. e., thou wilt, one day or other, be the cause of.—ἅπασιν τούτοις, referring to the crowd that formed his escort.

14-19. ἐπὶ τῷ εἶναι, "for being."—καὶ μὲν, "why in truth."—ἄρχεται, "begins," i. e., to be conspicuous.—ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο, "a harper was giving a specimen of his skill to Antigonus." More literally, "was showing himself off." ἐπεδείκνυτο is the imperf. pass. in a middle sense. As regards the force of ἐπιδείκνυμι, in the middle, in relation to those who give a specimen of their skill in any department, such as music, oratory, &c., consult the remarks of Fischer, in the *Index to Theophrastus*, s. v.—τὴν νῆτν ἐπισφιγξον, "tighten the lower string:" ἐπισφιγξον refers literally to a grasping, and consequent tightening, of the string. In the Greek musical scale, the two extremes were the νῆτν and the ὑψίστη, or lowest and highest strings, the former

yielding the sharpest, the latter the gravest tone. We must bear in mind, however, that, in the musical nomenclature of the Greeks, the terms "highest" and "lowest," as applied to the strings of an instrument, had reference merely to their position, not to their tone, being thus directly opposed to the modern way of speaking in musical matters. (*Plut., Plat. Quæst.*, p. 1008.)—*μή γένοιτό σοι, &c.*, "may it never turn out so badly for thee, oh king, as to know these things more accurately than I do," i. e., never may so great a misfortune befall thee, as that thou shouldst become a more skilful musician than I am, for thou canst only become such by laying aside the crown and descending to the walks of private life.

20-26. τῶν ἄλλων, "of all."—*ἐν συνόδῳ*, "in company," i. e., while mixing in society.—*ἡ Πυθαγορεῖα φιλόσοφος*, "the female Pythagorean."—*παλαιὰ οὖσα*, "although bald."—*προὔθηκε*, contracted for *προέθηκε*—*ἑμῶν*, "better (than the rest)."

NATURAL HISTORY.

28-30. τὸ πλάτος, "of the breadth." Accusative of nearer definition. *πέχυν*. The sheep here referred to belong to the class *ovis laticaudata* of naturalists, having the tail long, and swelled out at the sides by an accumulation of fat in the cellular tissue. This singular modification is the result, according to Buffon, of a great abundance of nourishment. Travellers inform us, that, in some parts of Eastern Africa, the tails of the sheep are so long as to prove actually burdensome to the animal, and to require to be supported on a kind of moveable framework, or small carriage. (*Dict. d'Hist. Nat.*, vol. xi., p. 268.)—*σπιθαμῆς καὶ παλαιστῆς*, "of a span and four fingers' length." The unit of linear measure adopted by the Greeks, was the foot (*ποῦξ*), of which the *δάκτυλος*, or finger's breadth, was one sixteenth, and the *παλαιστή*, or palm, one fourth. The *σπιθαμή*, or span, equalled twelve *δάκτυλοι*, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with the view of grasping or measuring any object. (*Wurm, de Pond.*, &c., p. 90.)—*καὶ ἐνταῖ συμβάλλουσι, &c.*, "and some strike their ears, as they hang down, against one another," i. e., and in some, the ears, as they hang down, are brought into contact by the movements of the animal. Long ears, hanging laterally, are one of the types of the *capra agagrus*, or wild goat, that inhabits the mountains of Caucasus, and the large chain which traverses Persia and Candahar, and joins the Himalayan range. The *capra agagrus* is the parent source of the domestic goat, and, among these, of the species described in the text.

Like 1-4. *κεράστην κρινόν*. The elephant's antipathy to the ram rests on the authority of no other writer but Ælian, from whose History of Animals the extract in the text is made (1, 39. Compare Schneider, *ad loc.*).—*χοίρου βοήν*, "the cry of the hog." Seneca (*de Ira*, 2, 12) corroborates the remark of Ælian: "*elephantis porcina vox terret.*" (Compare *Plut., de Sol. Am.*, p. 981.)—*φασί*, "they say." Supply *ἄνθρωποι*.—*σὺν Πύρρῳ τῷ Ἠπειρώτῃ*, "with Pyrrhus the Epirot." i. e., in the army of Pyrrhus, king of Epirus. This monarch was invited over by the Tarentines to aid them against the Romans.—*ἡ νίκη, &c.* The story here told is false, for two reasons. 1. There were only two battles between the

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49 Romans and Pyrrhus, in both of which, according to Plutarch, the former were defeated (*Vit. Pyrrh.*, c. 17, 21): and, II. The Romans only saw elephants for the first time, in the army of Pyrrhus, in Lucania, and were so ignorant of their true nature and character, as actually to call them "*Lucanian oxen*," the ox being the largest animal with which they had up to this time been acquainted. (*Plin.*, 8, 6.) It would certainly require some previous knowledge of the habits of the elephant to enable one to understand its peculiar antipathies.

5-11. λαμβάνει γὰρ, &c. The order is, *μόνον γὰρ τῶν ζῴων λαμβάνει*, &c., "*for it alone of animals takes*," &c.—*καὶ εἰς τὸ στόμα*, &c. Hence the Greek name often applied to the trunk, namely, *προβοσκίς* (*proboscis*), or "*fore-feeder*," from *πρό* and *βόσκω*.—*θαυμαστόν δσον*, "*to a surprising degree*." Literally, "*it is surprising how much*." Supply *ἐστὶ* after *θαυμαστόν*, and compare the Latin *immane quantum*.

12-13. *ἐτη πλείω τῶν διακοσίων*, "*more than two hundred years*." Literally, "*more years than two hundred*." The genitive is required here by the comparative *πλείω*, and the article *τῶν* marks the sum, but is not translated. Other accounts, still more marvellous, are given by some of the ancient writers respecting the age of the elephant. Oneasiecritus, for example, as quoted by Strabo (15, p. 705, *Cas.*), makes this animal live three hundred years. Some few, according to him, even reach five hundred years. He also informs us, that the elephant is strongest in its two hundredth year!—Aristotle makes the period of gestation, in the case of the elephant, to be two years; which is very near the truth, the correct time being twenty months. (*G. Cuvier, ad Plin.*, 8, 10.)—*τῶν Διδικῶν*, the genitive again, with the comparative.

15-17. *διανιστάμενοι*, "*standing upright*." The force of *διά* cannot well be expressed here in a translation, except in one bordering on paraphrase. It implies a distending of the legs, and, consequently, an enlargement of the base, in order to gain more strength, and it shows, at the same time, the instinct of the animal.—*καὶ νεῖν*. Strabo, from whom this is taken, has *νεῖν τε κάλλιστα*. Pliny (8, 10) denies that the elephant can swim; but this, of course, is erroneous. (Compare *Cuvier, ad loc.*)

18-20. *πολλῶν ἐλεφάντων προδιδασκομένων*, &c., "*when a large number of elephants were getting drilled to place themselves in certain bold postures, and to go again and again through complicated movements*." Literally, "*many elephants getting taught beforehand*," &c., i. e., before exhibiting in public.—*ἀνακνέειν*. Reiske is wrong in making *ἀνακνέειν κινήσεις* refer to circular movements ("*gyros*"). The verb is merely used here by Plutarch in its secondary meaning of "*to repeat*," or "*to go over the same thing again and again*." (Compare *Plut., Consol., ad Ap.*, p. 106, and *Lucian, Nigrin.*, 6.)

21-22. *ἀκούων κακῶς ἐκάστοτε*, "*being scolded on every occasion*," i. e., at every drilling. More literally, "*being called hard names*," i. e., block-head, dunce, &c. The primitive meaning of the phrase would be, "*hearing himself spoken ill of*."—*ὥφθη νυκτὸς*, &c., "*was seen at night practising his lessons alone, of his own accord, by the light of the moon*." The pronoun *αὐτὸς* is here equivalent to *μόνος*. Compare *Hesych., ad Il.*, 8, 99, and *Valckenaer, ad Eurip., Phæn.*, 1245. On many occasions *αὐτὸς* and *μόνος* both appear, and Homer (*Od.*, 14, 450) joins *αὐτὸς* and *οἶος*.

23-24. *ἐπὶ τῶν παιδαρίων*, "*by the boys*," i. e., the schoolboys in the streets.—*τοῖς γραφεύοις*, "*with their styles*." The style (*στυλὸς*) was

of iron, and was used for writing on waxen tablets, plates of brass or lead, leaves of trees, &c. It was, in fact, a kind of iron pencil, sharp at one end and round or flat at the other. The round or flat end was used for smoothing over the wax anew, previous to writing; or, in other words, for obliterating what had been previously written.

26-28. ἐπίδοφος ἦν ἀποτυμπανίσαι, "was thought to be about to destroy him." The literal meaning of ἀποτυμπανίζω is "to kill, or injure severely, by beating." In the present case it has reference to a dashing on the ground, which it was thought the boy would experience from the elephant. This same verb is sometimes employed with the general signification of "to kill in any way." Compare the remarks of Casaubon, *ad Athen.* 4, p. 154, c.—ἀγρέμα πρὸς τὴν γῆν, &c., "he quietly placed him down again on the ground," i. e., he put him down again on his feet, the verb indicating a placing down firmly or securely.—ἀκοῦσαν ἡγούμενος δίκην, &c., "thinking it a sufficient punishment for one of such an age to be frightened," i. e., for a boy. A grown up person would have been handled more severely.

30-34. ἄλλα τε θαυμάσια, &c., "they relate both many other wonderful things, and (especially) those which concern their crossing of rivers."—ἐπιστοὺς ἑαυτὸν, "having intrusted himself to the stream." Supply τῷ ποταμῷ.—οἱ δὲ ἐστώτες ἀποθεωροῦσιν, "while the rest, standing on the bank, observe his movements from it." The compound ἀποθεωροῦσιν is equivalent here to ἀπὸ τῆς γῆς θεωροῦσιν.—ὥς, δὲ ἐκεῖνος ὑπεραίρη, &c., "(thinking) that if he, by his large size, overtop the stream, there is a great abundance of security unto the larger ones, as regards their confiding in the river," i. e., the larger ones may confide securely in their ability to cross. We have here the particle ὥς with the accusative absolute, and, in order to seize the full sense of this concise mode of expression, we must in translating insert some word or words.

LINE 1-8. ἀναβάντες, "the hunters having mounted." Supply 50 θηραταί.—καὶ ἀνδρείων, "and courageous ones."—διώκοναι, "pursue the wild elephants." Supply τοὺς ἄγριους.—ῥύπτειν, "to keep striking them," i. e., the wild elephants. Supply αὐτοῖς.—τούτοις, referring to the tame elephants, and governed by προσάττονται.—ἐπιπηδήσας, "having leaped on (the back of one of the wild ones)." Supply ἄγριον.—ἐπιβεβηκότος, from ἐπιβαίνω.—οἱ μὲν, οἱ δ' οὐ, "some are gentle, others are not." The full sentence would be, οἱ μὲν πρᾶεῖς εἰσιν, οἱ δ' οὐ πρᾶεῖς εἰσιν.—τῶν ἐξαγριωμένων, "of the very fierce ones."

10-17. ἀπὸ τοῦ συμβεβηκότος, "from its peculiarity." Literally, "from what has occurred to it," i. e., in its peculiar formation. So also, τὰ συμβεβηκότα signify "the attributes" of a thing.—τὴν δὲ χροάν πνφοειδῆ. Strabo, on the contrary (16, p. 774, *ed. Cas.*), asserts that their colour resembles that of the elephant. He refers evidently to the Indian rhinoceros (Cuvier, *ad Plin.*, 8, 29.)—φέρει κέρα. There are two grand classes of the rhinoceros; those, namely, with two horns, and those with but one. The two-horned rhinoceros is a native of Africa and also of Sumatra; the single-horned one is found in India and Java.—τῷ προειρημένῳ θηρίῳ, referring to the elephant.

23-26. ὁ καλούμενος ἱππος, "what is called the river-horse." Supply ποτάμιος after ἱππος. The ancient writers are very inaccurate in their description of the hippopotamus, and, what is very little to their credit, appear to have taken no pains to correct the errors in question, even when the means for so doing were afforded them. It is surprising, in particular,

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50 that Pliny's account should be so inaccurate, as several of these animals had been exhibited at Rome.—*δίχηλος, παραπλησίως τοῖς βοοῖς*. This is incorrect. Abdollatiff describes the animal as having its foot divided, like that of a camel, into four parts, each furnished with a hoof, and the drawing given by Wilkinson (vol. iii., p. 71) from an Egyptian painting confirms this. Compare also *Ouvier, ad Plin.*, 8, 39, who thinks that the ancient naturalists, in some parts of their description, confounded the hippopotamus with the gnu.—*τῶν ἀγρίων ὄντων*, "than those of wild boars."—*τρεις ἐξ ἀμφοτέρων*, &c. This is incorrect. The hippopotamus has four cutting-teeth in each jaw, those in the lower jaw straight, and pointing forward nearly horizontally, the two middle ones being the longest. The canine teeth, or tusks, are four in number, those in the upper jaw short, those in the lower jaw very long and obliquely truncated.—*ὄτρα*. The ears of the animal are small, pointed, and lined with fine short hairs.—*κέρκον*. The tail of the animal is not like that of the horse, but is, on the contrary, short, slightly compressed, and almost bare.—*φωνήν*. Some modern travellers, also, compare the cry of the animal to the neighing of a horse. Others, however, more correctly represent it as a very loud noise, between the bellowing of an ox and the roaring of an elephant.—*ἰσχυρὰ παρὰ φερῇ*, "somewhat like those of a horse."

26-32. τὸ δ' ὅλον κύρος τοῦ σώματος. "while the whole cavity of the body."—*ἐλέφαντι*, "to that of an elephant." In figure, the hippopotamus more closely resembles an unwieldy ox than any other animal.—*ἰσχυρότερον*. The natives of Africa, at the present day, convert the hide, which is very thick, into shields. Pliny (8, 39) states, that it was employed for a similar purpose by the ancient inhabitants of the country, and also for helmets, being quite impenetrable after having been steeped in water.—*κατανέμεται τὸν τε σίτον*, &c. Although the hippopotamus is an inhabitant of the waters, his food is entirely of a vegetable character, and in searching for this he commits wide devastation through all the adjoining country. On the banks of the Nile, he often defeats the hopes of the husbandman; whole fields of grain and sugarcane being destroyed, not only to satisfy his appetite, but also trampled down by his great weight.

51 LINE 1-5. *ἰδίον ἔχουσι*, &c., "have, as peculiar to themselves, beyond all other animals, what is called," &c.—*διασέρονσι δὲ*, &c. The distinction here mentioned is perfectly correct. The single-hump camel is commonly called the dromedary—*δέκα μῆνας*. The correct time is twelve months—*ἐν μόνον*, "one at a birth." Modern naturalists coincide in the truth of this remark.—*πεντήκοντα ἔτη*. The camel attains the full exercise of its functions within four or five years, and the duration of its life is from forty to fifty.

7-10. *Κυνοκέφαλοι*. The Cynocephali of the ancients were a species of large baboon, with elongated, dog-like head, flat and compressed cheeks, projecting and strong teeth, and a forehead depressed below the level of the superior margins of the orbits. Notwithstanding this close approximation to the shape of the dog's head, the form and position of the eyes, combined with the similarity of the arms and hands, give to these creatures a resemblance to humanity as striking as it is disgusting.—*ταῖς δὲ φωναῖς*, &c., "while, in their cries, they emit human mutterings." The words *ταῖς φωναῖς* are merely inserted in order to make an antithesis with *ταῖς σωμασιν*.—*ἀγριώτατα δὲ ταῦτα*, &c. The whole aspect of the animal, answering to the ancient cynocephalus, impresses the beholder with an idea of great physical strength, united with a temper at once incorrigibly vicious

and brutally ferocious. The baboon is capable of being ruled only Page 51
by the severest treatment.

11-15. *κροκόττας*. Artemidorus (*Strab.*, 16, p. 774, *Cas.*), Diodorus Siculus (3, 35), and Agatharchides (*ap. Phot. cod.*, 250, c. 39), agree in making the crocotas to be produced from the wolf and dog, and in representing it as more ferocious than either of these animals. But the coupling of the wolf and dog, though easy, and often effected in menageries, at the present day, produces no durable species. It is more probable, therefore, that the crocotas answers to the hyena, since the latter has very strong teeth, and breaks bones with the greatest ease. The earliest passage respecting the crocotas is found in Ctesias (*Indic.*, c. 32), and the description there given is almost the same with that by which the Oriental writers designate the hyena. (*Cuvier, ad Plin.*, 8, 30.)—13. πάντων, "all animals." Supply ζών.—πάν ὀστέων μέγεθος, "all the largest bones." Literally, "every large size of bones." Equivalent to πάντα καὶ τὰ μέγιστα ὀσθᾶ.—τὸ καταποθεῖν, "what is swallowed," from καταπίνω, 1st aor. part. pass.

16-22. παγέντα, 2d aor. part. pass. of πηγνυμι.—ἐπαγούσα. Supply ἡ ἀλὼπιξ.—παροβύλλει, "applies."—κὰν μὲν αἰσθῆται, &c., "and if she perceive, by the sound, the stream flowing near under the ice?" αἰσθῆται is the 2d aor. subj. mid. of αἰσθάνομαι. Observe also the force of ὑπὸ in the compound verb ὑποφέρω.—μὴ γεγονέναι, &c., "that the ice is not thick." More literally, "that the freezing has not been through any depth."—ἀν ἐὰν τις, "and if one permit her," i. e., if no one prevent.—τῷ δὲ μὴ φοβεῖν, &c., "while, on the other hand, taking courage from the stream's not making any noise, she crosses over." More freely, "while, on the other hand, if the stream make no noise under the ice, she crosses over boldly."—διηλθέν. Observe the force of the aorist, as referring to what is usual or habitual, and requiring to be rendered, therefore, by the English present.

25-27. ὅταν αἰσθώμεναι βαρεῖς ὄντες, "whenever they perceive themselves to be incommoded." More literally, "to be heavy," i. e., in their movements. Observe the nominative after αἰσθώμεναι, as referring to the same person that is implied by the verb.—τῷ λαθόνειν, "by concealment." Literally, "by the lying concealed."—τῷ φεύγειν, "in flight," i. e., in their means of escape.

Lines 1-10. *χερσαῖον*. This epithet is added for distinction' 52
sake, the marine echini being what naturalists call the sea-egg. Hence, *χερσαῖος ἐχίνος* means, literally, "a land echinus," i. e., "a hedge hog."—πῶν γλαφυρὴ ἐστὶ, "is very pretty."—μετοπώπων, genitive of time.—περικυλισθεῖς, "having rolled himself into a ball." Passive for the middle.—ἀναλαμβάνει, "he takes them up," i. e., the grapes. Supply αὐτὰς, as referring back to βύας.—καὶ λαμβάνειν, &c., "and to take them from him, dividing them among one another." More freely, "in order to divide them," &c. Observe the force of the middle voice in *ραμνομένους*. The whole story here related is untrue. Equally untrue is the account, that they ascend fruit-trees, and come down with apples, pears, &c., stuck upon their bristles.—τὸ δὲ κοίτατον, &c. This is also untrue.—τὴν κατ' ἄνεμον, "the one that faces the wind." Supply ὄσαν ὄπην.

12-14. *κτεφονευμένον*, "of a murdered person." Literally, "of one who had been murdered:" pluperf. part. pass. of φονεύω—ἡμέραν ἐκείνην, &c., "that he (the dog) was remaining for this the third day without food, by the side (of the corpse), and had not left it for an instant." Observe the continued action indicated by the imperfect infinitive, *παράμεναι*, the force

52 of παρά in composition, and the force of the assist in ἐπέλευσεν — ἐκέλευσε θύειν, "he gave orders to inter." — μεθ' αὐτοῦ, "along with him," i. e., in charge of one of his attendants.

15-23. ἐξέτασις, "an inspection." — καὶ πάροδος, &c., "and a passing in review, the king being seated at the time," i. e., a marching-review before the king, who was seated. — καθήμενον, genitive absolute. — παριόντος, "passing by," i. e., marching by in review. — ἐξέδρομε, "he rushed forth." Observe the quickness of action indicated by the aorist: 3d aor. indic. act. of ἐκτρέχει. — καθυλύκτες, "kept barking at them." Observe the continued action indicated by the imperfect, and the force, likewise, of κατέ in composition. — ὥστε μὴ μόνον, &c. The order of construction is, ὥστε τοὺς ἀνδράνας γενέσθαι δι' ὑποφίας μὴ μόνον ἐκείνῳ, ἀλλὰ καὶ πῶσι τοῖς παροῦσι, "so that the men straightway became suspected, not only by him," i. e., not only by Pyrrhus, &c. The preposition διὰ forms various periphrases with εἶναι, γίνεσθαι, ἔχειν, &c. Thus, διὰ φόβου εἶναι, "to be afraid;" δι' ὑποφίας γίνεσθαι, "to be suspected," &c. These all arise from the primitive meaning "through." — μικρῶν τινῶν, &c., "some slight circumstantial proofs having been added." More literally, "some slight proofs having reference to appearance (merely)," i. e., looking like guilt, but not actually fixing the charge on them.

24-33. Ἀνσίμαχος, one of the successors of Alexander, who lost his life in the battle with Seleucus. — αὐτὸς αὐτὸν ἐπέρριψε, "he, of his own accord, threw himself on the pile." Supply τῇ πυρᾷ after ἐπέρριψε. — τὸ δ' αὐτὰ καὶ τὸν Ἄστυν, &c., "they say that the (dog) Astus also did the same thing." — καὶ περὶ τὸ κλινίδιον, &c., "and moving anxiously around the bier, as the body was getting carried forth," i. e., on the way from the house to the funeral pile. Supply τοῦ νεκροῦ after ἐκφερομένον. — συγκατέκειτο, from συγκατακαίω. — τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν, "that the best of the Indian dogs." Literally, "that the best dog of the Indian ones." — καὶ περιόρων, "and took no notice of them." Literally, "looked around (at other objects)."

53 LINE 1-7. καὶ φανερόν εἶναι, &c., "and evidently regarded it as a fit antagonist for himself." Literally, "and was evident as making it an antagonist of his own." Observe the force of the middle in ποιούμενον, the idea conveyed by which is more fully implied in αὐτοῦ. The adjective φανερόν is masculine here, agreeing with τὸν κύνα understood, and not neuter. — ὃ ἤδη γέρον, "that is now old," i. e., when now old. Supply ὢν after γέρον. — τὴν γένεσιν λαβεῖν, "took its origin." — κακοῦ κόρακος κακὸν ὄν. Equivalent to our own saying, "evil child of an evil parent." (Consult the remarks of Erasmus on this adage, *Chil.*, l. c. 9, col. 295.)

10-14. κατεσθίειν. The pelican first stores up its prey in its gular pouch, from which it is gradually transferred into the oesophagus, as the process of digestion goes on. This gular pouch is a kind of sac, fitted to the lower mandible, and formed of the dilated skin of the throat. — στροθοκάμηλοι. The latter part of the Greek name for the ostrich (κάμηλος) refers to the striking resemblance, in many parts of external form, which this bird bears to the camel. (Consult Kirby, vol. ii., p. 458.) — πεφρικκίος θμυξὶ λεπτταῖς, "all rough with small hairs." This is incorrect. The head of the ostrich has only a few scattered hairs.

16-22. ὑπάρχων, agreeing with ζῶον understood. — ῥύγχος ἔχει, &c., "it has a beak of very small size, and gathered to a point." συνηγμένον is

the perf. part. pass. of *συνάγω*. The account here given is not very accurate. The beak of the ostrich is small, straight, and depressed towards the end, which is rounded off.—*ἐκτέρωνται δὲ ταρσοίς*, &c., "it is furnished, moreover, with soft and downy pinions." More literally, "it is winged, moreover, with," &c.—*διχῆλοις*, "two-toed."—*διὰ δὲ τὸ βάρος*, &c. The difficulty lies in the shortness of its wings, which unfit it for flying.—*κατὰ τῆς γῆς*, &c., "it moves swiftly on tip-toe along the ground." The true force of *ἀρροβατεῖ*, in this passage, has been mistaken by some of the commentators. Diodorus Siculus, from whom the present extract is taken, explains the meaning of the verb very clearly in another part of his work (3, 27): *μικρὸν ὑπὸ τοῖς ποσὶ τῆς γῆς ἐπιβαίνειν*.—*τοῖς ποσὶ τοῖς ὑποκίπτοντας*, &c., "it hurls against its pursuers, by means of its feet, as if from a sling, the stones that lie beneath it (in its course), with so good an aim." Observe here the peculiar meaning of *ὑποκίπτοντας*, and compare the following passage of Strabo (8, 2, 5), where it is similarly used: *τῇ γὰρ Καρχηδονίᾳ τούτων μάλιστα ὑποκίπτόντων τῶν μερῶν, μακροὶ καὶ συνεχεῖς αἱ πόλεμοι γινόμενοι, τὰ πολλὰ κατέφθειραν*.

25-29. *πρὸ τοῦ τεμένους*, &c., "fronting on the public place, which they call the forum of the Greeks:" *τέμενος* is most commonly employed to indicate a spot of ground set apart for some religious purpose, and consecrated to some divinity. Here, however, the allusion is a general one.—*Ἑλλήνων ἀγορὰν*. The allusion, in all probability, is to what was termed the *Græcostasis*, a public structure at Rome, in the forum, not far from the *Curia Hostilia*. It was the place where the Grecian and other ambassadors took their station, if coming from friendly states, while waiting for an audience with the senate, or for an answer to their applications, after they had been admitted to an audience. It appears to have been a kind of portico, or arcade, richly adorned, and having public walks connected with it. (Compare the remarks of Minutoli, in *Sallengre's Nov. Thes. Antiq. Rom.*, vol. i., col. 167, &c.)—*θαυμαστὸν τι χοῦμα*, &c., "a wonderful thing of a talkative magpie." The literal translation, as here given, is much more playful and striking than a free one would be. The Greek in the text is a periphrasis for *κίτταν θαυμασίως πολύφωνον*, "a wonderfully talkative magpie."—*αὐτὴν ἐθίζουσα*, "accustoming itself to do this."

LINE 2-6. *ἐκεῖ*, "in that neighbourhood."—*ἐνυχε ἐκκαυόμενος*, 54 "happened to be carried out for interment," i. e., in order to be burned on the funeral pile, &c.—*ὑπὸ σάλπιγγι πολλῶν*, "to the sound of many trumpets." At the funerals of the wealthier and nobler Romans both trumpeters and pipers (*tibicines*) were employed. The instruments used on these occasions were larger than ordinary, and emitted a grave and mournful sound. (Consult *Rosini, Antiq. Rom.*, p. 441.)—*ὥσπερ εἰωθε*. It was customary for funeral processions to halt from time to time in the public places through which their route lay, especially in the fora.—*ἐνδεδέτριψαν*, "remained there." Observe the force of *ἐν* in composition.—*ἄφθογγος καὶ ἀναυδός*, "without a note, and completely silent." Literally, "noteless and voiceless."

8-14. *ὑποφθαί δὲ φαρμάκων*, &c., "there were suspicions, moreover, of magic arts against those in the same line of business," i. e., some suspected that the rival barbers had bewitched the magpie.—*ἐκπλήξαι τὴν ἀκοήν*, "had deafened it." Literally, "had struck out its hearing."—*συγκατασθένθαι*, pluperf. infin. pass. of *συγκατασθέννμι*.—*ὅθις ἀφῆκεν*, &c., "it again went forth, no one of those its accustomed and former imitations, but the

54 *notes of the trumpets, uttering them together with the very turns (in the music), and going over all the variations of tune,*" i. e., observing all the modulations and all the changes — *περιόδους*. A period, in musical language, is any melodious portion of a tune which ends with a cadence, and carries with it a complete musical sense. Hence, in popular language, it may be designated "a turn."

15-17. *ὥς ἂν ὠά, &c.*, "since the animal lays eggs similar to those of a goose, and since the young one, when born, increases," &c. Literally, "and since the one that is born." Observe here the construction of *ὥς* with the genitive absolute, to which we have already more than once referred; and also the use of the particle *ἂν* with reference to a thing that is certain. According to Hermann, this usage, of which he cites several examples, arose from a negligent way of speaking in ordinary life: "*περὶ αὐτοῦ ὡς ἂν, quidam negligentia in vitæ communis usu, etiam de re certa dictum sit, in qua omitendum erat ἂν.*" (*Opusc.*, vol. iv., p. 185)

18-21. *τὸ μὲν γὰρ δέρμα, &c.* The body of the crocodile, above and below, and the entire length of the tail, are covered with square scales or plates; most of those on the back having ridges or spines of various lengths: the flanks are only protected by small round scales.—*καὶ τῇ σκληροτάτῃ διαφέρων*, "and surpassing in hardness," i. e., of surpassing hardness.—*ἐξ ἀμφοτέρων τῶν μερῶν*, "in either jaw." Literally, "from either part (of the head)," i. e., in the upper and under jaw.—*ὅσοι δὲ οἱ χαλιόδοντες*, "and too of these projecting," i. e., like those of the elephant or hog. (Larcher, ad *Herod.*, 2, 68). Herodotus, in his description of the crocodile (given in the extract immediately after this, § 25), makes all the teeth to be "projecting," a remark that would apply with more correctness to the greater part of the teeth in the upper jaw, since, when the two jaws are closed, these are actually seen to project downward. (Compare *Baehr*, ad *Herod.*, l. c.)

24-26. *πλήθος δ' αὐτῶν, &c.* The crocodile of Egypt is no longer found, except in the upper parts of that country, where the heat is greatest, and the population least numerous.—*ὥς ἂν πολυγόνων, &c.*, "since they are both prolific animals," &c. Compare the remarks respecting *ὥς ἂν*, in the note on line 15.

30-34. *ἀλλ' ὅμως, &c.*, "but yet (numerous though they are) nature has furnished a great source of aid against this number's increasing to the injury of men." Literally, "growing against men."—*ἰχνημόν*. The ichneumon is called in Egypt and the adjacent countries, at the present day, by the name of *Pharset's rat*—*παραπλήσιος ὢν μικρῷ κύνι*. The Egyptian ichneumon is larger than a cat, but formed like the weasel. It is of a gray colour, and has a long tail, terminated by a black tuft. It is very common in the northern parts of Egypt, between the Mediterranean and Siout.—*συντριβῶν*. The ichneumon digs the crocodile-eggs out of the sand, and sucks them.—*ὁ κροκόδειλος*. We come now to the description given by Herodotus. The previous one was by Diodorus Siculus.

55 LINE 1-2. *ὀφθαλμοὺς μὲν ὅδς*. The eyes of the crocodile are small compared with the size of the body, although they are more like those of a cat than of a hog. (*Baehr*, ad *Herod.*, 2, 68).—*καὶ χαλιόδοντας*. Compare the note on line 19, page 54.—*κατὰ λόγον τοῦ σώματος*, "in proportion to its body," i. e., proportioned in size to that of the body.—*γλῶσσαν δὲ μὴνόν, &c.*, "and it alone of animals has not a tongue from nature." Literally, "it alone of animals does not cause a tongue to

grow." This is an error on the part of the ancient writers, and the error is still perpetuated in popular belief. The crocodile has a tongue like the rest of animals, but it is connected by a rough skin with the lower jaw; and not being extensible, nor easily seen at first view, since it completely fills the cavity of the jaw, between the two rows of teeth, it has been supposed to have no actual existence.

3-6. οὐδὲ τὴν κάτω κινεῖ γνάθον, "neither does it move its lower jaw." This is another and very common error. The truth is, the lower jaw alone is moved, and not the upper. The lower jaw extends farther back than the skull, so that the neck must be somewhat bent when it is opened. The appearance thus produced has led to the very common error of believing that the crocodile moves its upper jaw, which is incapable of motion, except with the rest of the body.—*τυφλὸν δὲ ἐν ὕδατι*. This is not correct; unless Herodotus mean by *τυφλός* here, "dim-sighted," or "comparatively weak of sight," i. e., when compared with its keenness of vision on the land.

7-12. τὸν περὶ Βόσπορον, &c., "which is in the vicinity of the Cimmerian Bosphorus." There were two rivers named Hypanis by the ancients. The one here meant is the modern *Kuban*, which rises in the chain of Caucasus, and falls into the *Sea of Azof*, a little distance above the Cimmerian Bosphorus, or *Strait of Jenicali*. The other Hypanis is the modern *Bog*.—*καὶ ἅμα ὀνομένῳ*, "and just as it goes down." Supply *ἡλίῳ*. Literally, "and together with (the sun) going down." The dative here depends on *ἅμα*.—*Ἐφήμερον*. The term is recognised also in modern zoology. The name *Ephemera* is now given to a genus of insects, which live but a few hours after becoming perfect. They appear generally a short time before sunset, flying about in the most singular manner, and descending like gnats in immense swarms. They are found in the greatest numbers in Carniola, and are used there for manure, the country-people thinking they have been unsuccessful if each does not procure twenty cart-loads of them for that purpose. In America they are rarely seen in such quantities as in Europe, and in no part of our country, indeed, are they so abundant as to be remarkable.

13-20. τὰ, "are the doings," i. e., is the practice. Supply *πράγματα ἐστί*.—*καὶ τὰ*, "as well as those."—*ἐκείναι μὲν γὰρ*, "for the former."—*ὑπὲρ τοῦ μὴ παραφέρεισθαι*, "in order not to be carried out of their course." More literally, "carried away from (their route)."—*δεδοικότες*, from *δεῖδα*.—*ὅταν ὑπερβάλλωσι τὸν Ταῦρον*, "whenever they pass over the (range of) *Mount Taurus*," i. e., in their migratory flights.—*ὅλον ἐπιστομιζόντες*, &c., "muzzling, as it were, and curbing (by these means) their chattering, and loquacious propensity."—*ὅπως λάθωσι*, "in order that they may escape observation," i. e., the observation of the eagles.—Both the stories here-given are gravely repeated in substance by *Ælian, Hist. An.*, 5, 13, and 29.

21-23. τῆς νάρκης. The account here given relates to the torpedo, a genus of fishes belonging to the family of the rays. The electrical apparatus, which has rendered this fish so remarkable, consists of small membranous tubes, disposed like honeycomb, and divided by horizontal partitions into small cells, which are filled with a mucous substance. This conformation is analogous, in many respects, to the galvanic pile. The electrical eel (*gymnotus electricus*) of the fresh waters of South America possesses the same power with the torpedo, but in a still more extraordinary degree.—*θιγγόντος*, 2d aor. part. act. of *θίγγανω*.—*βαρύνητα ναρκώδη*, "a numbing heaviness," i. e., a numb and heavy feeling.

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24-27. πείρων αὐτῆς ἐκπύλον λαμβανόντες, "obtaining an acquaintance with it, from trial, in a more extensive degree (than others)." Literally, "obtaining a trial of it," &c., i. e., an experimental acquaintance with it.—*ἐν ἐκπύλῳ ζῶσα*, "that if it be brought alive from the water (under the land)." Supply τοῦ ὕδατος after ἐκπύλῳ. Literally, "that if it fall out (from the water) alive."—*κατασκεδαννύντες ὕδαρ ἑνωθεν*, &c., "on their pouring water down upon it from above, they feel the (torpid) affection running up along the hand," &c. Observe the nominative with the infinitive, the reference being to the same persons.—*διὰ τοῦ ὕδατος τρεπομένον*, &c., "through the agency of the water, changed in its nature and previously acted upon itself," i. e., and itself previously acted upon by the numbing power of the fish. The explanation of this phenomenon is perfectly easy for modern science: the water acts as a conductor of the electric power.

28-31. ὁ πιννοτήρας, "the pinnotēras." This is a minute species of crab, found in the shell of the πίννα, or pearl-muscle, and supposed by the ancients to act as a watch or guard for the latter. Hence its Greek name, from πίννα, and τηρέω, "to preserve," or "keep," and hence also its other Greek appellation of πιννοφύλαξ, from πίννα, and φύλαξ, "a guard," or "watch."—*καρκινῶδες*, "of the crab species." Literally, "crab-like."—*καὶ τῇ πίννῃ σύνεστι*, "and associates with the pinna." The πίννα is a species of bivalved shellfish, of the muscle kind, and is the same with our pearl-muscle. Cuvier, in a dissertation on the crabs, &c., mentioned by the ancients, has examined all the passages relative to the pinnoteras, and its watching for the safety of the pinna, and regards the whole story as a pure invention. He informs us, also, that several other crustaceous animals have the same habit as the pinnoteras, of lodging in the shells of bivalved shellfish. (*Guerin, Dict. d'Hist. Nat., s. v. Pinnothère*, vol. xiii., p. 606.)—It will be observed, that we have adopted in the text the forms πιννοτήρας and πίννα, as more correct than πιννοτήρας and πίνα. Jacobs inadvertently gives the erroneous forms from the text of Reiske.

πυλωεὶ τὴν κόγχην, "acts as gatekeeper to the shellfish, sitting down in front of it," i. e., keeps watch over the muscle, taking up its post in front.—*ἔων ἀνεωγμένην καὶ διακεχνηνυῖαν*, "allowing it to remain open and gaping." Supply αὐτὴν εἶναι after ἔων.—*ἀνεωγμένην*, perf. part. pass. of ἀνοίγω.—*διακεχνηνυῖαν*, perf. part. mid. of διαχαίνω.—*προσπίεσθαι*, "may come in contact with them."

56 LINE 1-2. παρεσιῆλθεν, "passes to the side and enters." The aorist here denotes what is habitually the case, and is therefore translated by the English present. Observe also the force of the prepositions in composition, especially παρά.—*συνέκλεισε*, "closes." The aorist again refers to what is habitual.—*ἐντὸς ἔρκους*, "within the enclosure (of the shell)."

4-10. σύνεστιν, "keeps company with."—*ὅπως οὐκ ἐνοχληθήσεται*, &c., 3d sing. 1st fut. indic. pass. of ἐνέχω. The conjunction ὅπως, like ἵνα, &c., is joined either with the future indicative or with the subjunctive. In such constructions the future expresses, as in the present instance, a state that continues, or else something that will occur at an indefinite future time. On the contrary, the subjunctive indicates a transient state, occurring in particular cases, and then completely concluded.—*ἔπεται γὰρ αὐτῷ*, &c. The whole account is purely fabulous.—*παραγόμενον*, "being led along." Equivalent in effect to καὶ παράγεται.—*τῷ χάσματι*, "with his distended jaws."—*διέφθοραι*, from διαφθείρω.—*πᾶν ἐμβεδυδιαμένον*, "being completely ingulfed."

11-16. *ἐκείνο δὲ γινώσκον, &c.*, "but, knowing that other one, ^{sup} 56
it takes it up in its mouth, just as (a vessel takes up) an anchor
and stows it away) within." With *ἐκείνο* supply, for a literal translation,
ωόν. The reference is to the pilot-fish.—*ἐγκαθεύδει γὰρ αὐτῷ*, "for the
pilot-fish sleeps within him," i. e., in the mouth of the whale.—*καὶ τὸ κῆτος*
ἑστηκεν, &c., "and the whale, while the pilot-fish is reposing, remains sta-
tionary, and lies (as it were) at anchor." With *ἀναπαυομένου* supply *ἡγε-*
μόνος,—*ἢ, "or else."*—*καὶ πολλὰ διεφθάρη*, "and many whales are (in
 this way) destroyed." The aorist again refers to what is accustomed to
 happen.—*καθάπερ ἀκυβέρνητα*, "like vessels without a pilot." Supply
πλοῖα.—*ἐξεκθύντα*, from *ἐκφέρω*.

18-29. *τῶν γεννωμένων*, "of its offspring." Literally, "of those pro-
 duced (by it)."—*πλησίον*, "near it." The turtles always, at a certain
 season, visit the shore, for the purpose of depositing their eggs in the sand.
 —*τὸ λειότατον καὶ μαλακώτατον*. Supply *μέρος*.—*ὅταν δὲ καταχώσῃ, &c.*,
 "and whenever it has buried them up and hidden them securely from view."
 —*τῶν θήλειαν*. Supply *χελώνην*.—*τροπομένην*, "being turned over."
 —*ἐναπολείπειν*, "leaves on the spot."—*ἐν τοσαύταις*. Supply *ἡμέραις*.—
γνωρίσασα, "having recognised."—*ὥς οὐδεὶς χρυσοῦ, &c.*, "as no one
 does a deposit of gold," i. e., each turtle recognises the spot where its eggs
 are buried, with even more accuracy than one does a sum of gold buried in
 the earth.

LINE 1-2. *ἡ λίθος*. The grammarians lay down the rule, that ⁵⁷
ὁ λίθος refers to any ordinary stone, whereas *ἡ λίθος* indicates a
 precious stone, and also any of the higher class of stones used for polishing,
 or for special architectural purposes. This, however, admits of so many
 exceptions, that the better distinction would appear to be as follows :
 namely, *ἡ λίθος* is the more poetic form, whereas *ὁ λίθος* is the more
 common Attic prose form. (Compare *Jacobs, Anth. Pal.*, p. 187.)—*Εὐ-*
ριπίδης. In a fragment of his *Ceneus*, given by *Suides* (s. v. *Ἡρακλεῖα*
λίθος).—*μαγνήτιν*. We must not confound this with the *μαγνήτις*, or
λίθος μαγνήτης, mentioned by the Greek physicians. This last appears to
 have been a kind of talc or steatite, containing in large proportion the earth
 called magnesia ; a name of which we may thus trace the origin, since both
 the loadstone and the mineral used in medicine were called "magnetic
 stone," from their being both found in a country named Magnesia. (Con-
 sult *Moore's Anc. Mineralogy*, p. 114, *seqq.*)—*Ἡρακλείαν*, "the *Heracleian*
(stone)." This is mistranslated by *Bembo*, *Dutens*, and others, "the stone
 of Hercules," or "the Herculean stone," as if it were so termed from its
 power over iron. It derives its true name, however, from the city of *He-*
raclea, in *Lydia*, where probably it was found in greater abundance than
 elsewhere. (*Salmas., Ex. Plin.*, 2, 1102.—*Sydenham, ad Plat. Ion.*, § 5.)

8-10. *ὄγει*, "attracts." Literally, "draws (unto itself)."—*ὅσοι δύνασ-*
θαι, &c., "so that they are able to do the very same thing as the stone."
 Literally, "so as to be able to do," &c.—*ταύτων*, for *τὸ αὐτὸν*, and this
 for: *τὸ αὐτό*.—*ἡ λίθος*. Supply *ποιεῖ*.—*ὄγειν*, "namely, to attract."—*ἐξ*
ἀλλήλων ἥρηται, "hangs connected one with another." More literally,
 "is connected from one another." Observe the continued force implied
 by the perfect, *ἥρηται* being the perfect passive of *ἀράω*.—*ἀνήρηται*,
 "is imparted by this suspension." More literally, "is connected through-
 out."—*ὅτω νεφρῶδες ἐστί*, "is so saturated with nitre." The "nitre"
 (*νίτρον*, *nitrum*) of the ancients is our nitrate of potash. (Compare *As-*
chmann, Mon. sur la Vallée des lacs de Naïron.—Décade Egyptienne, vol.
 381)

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57 il., p. 98, seqq.)—*κἄν πλεῖω χρόνον, &c.*, "and if one allow them (to remain) in the water a longer time than ordinary, they fall to pieces." *κἄν* is for *καὶ ἐὰν*.—*εἴσῃ*. Supply *αὐτὰ εἶναι*.—*διασπῆναι*. Supply *αὐτὰ* in the nominative. A neuter plural with a singular verb.

MYTHOLOGY.

11-12. *τὰ ἔξω*, "without." Literally, "as to the parts that are without." Complete the clause as follows: *κατὰ τὰ μέρη ὅντα ἔξω*.—*ὑπερβάντι δὲ καὶ ἐπὶ*, &c., "to one, however, having passed over, and come upon its opposite side." Literally, "upon its back," i. e., upon the convex part, the concave portion facing us being regarded as the front. The literal reference in *ὑπερβάντι* is to a passing around the edge of this concave part, and thus entering heaven, or, in other words, ascending the convex portion of the sky. All this shows, of course, the rude notions of an early age.

14-19. *εἰσίουσι δὲ*, &c., "moreover, for him, on entering, the Hours first have their habitations," i. e., immediately, on one's entrance into the skies, he meets with the dwelling-place of the Hours. The idea is borrowed from Homer (*Il.*, 5, 749, and 8, 393). In the Homeric mythology, the Hours presided over the changes of time, seasons, days, years, &c., and hence, with peculiar propriety, are called the keepers of the portals of heaven.—*ἀπύσης τέχνης*, "of every work of art," i. e., of works of art of all kinds.—*μετὰ δὲ*, "and after this."—*πάντως περικαλλῇ*, "altogether very beautiful (of their kind)."

20-27. *οἱ δὲ θεοὶ*, &c. The order is, *οἱ δὲ θεοὶ εὐνοχθύνται, καθήμενοι παρὰ Ζηνί*. These words are borrowed from Homer (*Il.*, 4, 1), and hence we have the poetic form *Ζηνί*, instead of *Διί*.—*ὑβρισταὶ καὶ λόλοι*, "insolent and loquacious." The first of these terms applies to Ixion, the second to Tantalus. Ixion was punished for forgetting the respect that was due to Juno; and Tantalus for divulging to mortals the secrets of the gods.—*ἀλλὰ τὴν ἀμβροσίαν παρατίθενται*, "but cause ambrosia to be served up before them." Literally, "to be placed by their side," referring to the ancient mode of reclining at table, and having the food in this way by one's side. Observe the use of the article with *ἀμβροσίαν* and *νέκταρος*, as implying renewed mention.—*καὶ τοῦ νέκταρος μεθύσκονται*, "and inebriate themselves with nectar." The genitive is here employed as referring to a part.

58 LINE 1-6. *αὐτῇ κνίσσῃ ἀνηνεγμένον*, "carried up along with the season." The expression *αὐτῇ κνίσσῃ* is equivalent here to *σὺν τῇ κνίσσῃ*.—*ἀνηνεγμένον*, perf. part. pass. of *ἀναφέρω*.—*θυσίας ἄλλοι ἄλλας*, &c., "some bring one kind of sacrifice, others another, unto the gods."—*βοῶν*, governed by *προσάγει* understood.—*ὁ δέ τις*, "and some other." Equivalent to *alius quis*. (Dindorf, ad Aristoph. *Av.*, 1444.)—*ἱλάσκειται*, "seeks to propitiate."—*φιλήσας*, &c. Hence the Latin verb *adare*, "to adore," applying the hand to the lips literally (*ad* and *as*). This appears to have been a very ancient form of showing respect to the Deity. Mention is made of it in *Job*, 31, 27, with reference to the sun and moon. (Consult Böttiger, *Kunst-Mythol.*, p. 52.)

7-18. *οἱ πλάστοι*, "artists."—*αἰγίδα ἀνελμαμένην*, "girt with a breast-plate."

πῶς;" αἰ, ἴδω is the accusative of nearer definition: ἀνεξωσμένην is from ἀναξίνωμι.—βασιλικήν, "of queen-like mien."—διαβεβή-
κοντα τοῖς ποσίν, "stepping forth with his feet," i. e., with distended feet: perf. part. act. of διαβαίνω.—τέχνην τινά, "some vocation."—ἄλλοι δὲ ἄλλα, &c., "and others attend to other callings of a like nature."

21-31. καὶ τὰς προσαγορευόμενας ὥρας, "and the so-called Hours." Consult note on line 14, page 57.—τὴν εὐρεθέντων ἐπ' αὐτοῦ, &c., "the full knowledge of the things invented and perfected by him, and the honours attendant upon the invention." Observe the force of the plural in ἐπιστή-
μας.—καὶ τὴν ἄλλην ἐπιμέλειαν, &c., "and the other care that is still even at the present day exercised at marriages, in conjunction with the sacrifices," &c., i. e., and all those other matters that are carefully attended to at marriages, in relation to the sacrifices, &c.

33-36. καὶ τὸ κατέρχεσθαι εὐεργεσίας, "and to be the first to do an act of kindness." Literally, "and the beginning of an act of kindness."—ὑμειβεσθαι ταῖς προσηκούσαις χάρισι, "to requite with suitable thanks."—Εἰλαί-
θειαν δὲ λαβεῖν. Supply μυθολογοῦσι.—τὰς τικτούσας, agreeing with γυναικας understood.—κακοπαθοῦσιν, agreeing with γυναικῶν understood.

LINE 1-10. διὸ καὶ. Supply μυθολογοῦσιν.—ἐν τοῖς τοιοῦτοις, 59
"in such cases."—τροφάς τινάς, "certain kinds of sustenance."—
τὴν ἐπώνυμον τάξιν, &c., "an employment, as well as a regulation of life, corresponding to her name." The names of the Hours, given immediately
after, explain what is here meant. These names are Εὐνομία, Δίκη, and Εἰρήνη, or Wisdom of Legislation, Right, and Peace.

11-19. τὴν τε τῶν ἐλαίων, &c., "the having imparted unto men the domesticating and planting of olives, and the mode of operating upon this same fruit," i. e., and the manner of extracting oil from it.—ἐτι δὲ πολλὰ τῶν, &c., "and, moreover, the having taught unto men many of the things connected with the other branches of (human) knowledge."—τὴν κατασκευὴν, "the forming."—τὴν συντελουμένην μουσικὴν, "the melody that is pro-
duced."—τῶν φιλοτέχνων ἔργων, "of the labours that favour the advance-
ment of the arts."—ἀφ' ὧν, "from all which."—προσαγορεύεσθαι, governed by μυθολογοῦσι understood.

20-27. δοθῆναι, governed by μυθολογοῦσι understood.—τοῦ πατρὸς, re-
ferring to Jupiter.—καὶ τὴν τῶν ἐπῶν σύνθεσιν, &c., "and the arrangement of words that is called poetry."—περὶ, "relating to," i. e., accustomed to be bestowed upon.—καὶ τῶν ἄλλων ὅσα, &c., "and of as many other things as admit of being worked through the agency of fire." Literally, "as receive their working through the fire." Supply as follows: καὶ εὐρετὴν γενέσθαι τόσων τῶν ἄλλων ὅσα, &c.—τὴν ἐν ταῖς μάχαις, &c., "the energetic striving of battles." Literally, "in battles."

31-35. κατ' αὐτὴν, "belonging to it."—διὰ τῆς μαντικῆς τέχνης γινόμε-
νην, "that is exercised by means of divination." The reference is to those internal maladies, which were regarded as the effect of the anger of the gods, and the remedies for which could only be obtained, as was thought, by con-
sulting the gods through the medium of oracles.—συνέβαινε θεραπείας, &c., "it happened that the sick obtained a cure."—τὰ περὶ τὴν τοξείαν, "the things that related to archery." A periphrasis for τὴν τοξείαν.

LINE 1-4. εἰς ἱατρικὴν, "appertaining to the healing art." Sup-
ply τέχνην.—προβιβάζει τὴν τέχνην ἐπὶ τοσοῦτον, "advanced the
healing art to such a degree." 60

5-9. ὅς τις γινέμεται, "which takes place."—ἐκ τῆς ἡμετέρας, "arising
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60

from traffic."—καὶ τὸ λάθρα, &c., "and the appropriating secretly to one's self the property of others." Mercury, besides his other varied attributes, was regarded as the god of theft.

10-13. καὶ τὴν ἀπὸ τῆς χελώνης, &c., "and that he devised the lyre from the shell of the tortoise." Mercury is said to have caught the idea of, and to have formed, the first lyre from the shell of a tortoise. Hence the terms χέλυς and testudo denote both the shell of a tortoise and a lyre, a usage introduced also into English poetry.—καὶ τοῦ πολλοῦς, &c., "and of the treasuring up many of the productions of autumn;" πολλοῦς τῶν καρπῶν is here equivalent to πολλοὺς καρποὺς.

15-26. *Ἡΐδος*. The quotation in the text is from Hesiod's *Theogony*, v. 77, seqq.—σφεν, poetic form for σφον, from σφεῖς, and equivalent here to αὐτῶν. In scanning this hexameter line, σφών and ἀπασῶν must be pronounced as if written σφω and ἀπασω.—ὁ πολὺς ὄμιλος, "the numerous throng."—ἰδιώτας, "the unlearned." Compare the scholium cited by Cognatus (ad *Lucian.*, de *Luci.*, 2): Ἰδιώτης, ὁ ἀπολίτευτος, καὶ ὁ ἀμαθής, ἢ ἀγράμματος.—τόπου τετὰ ὑπὸ τῇ γῇ, &c., "have imagined a kind of place beneath the earth, of very great depth, as Hades."—ἐπαίληφας, from ὑπολαμβάνω.—καὶ ζοφερὸν καὶ ἀνήλιον. This is, in fact, an explanation of the term Hades.—βασιλεύειν τοῦ χάσματος, "reigns over the wide yawning abyss." The verb βασιλεύω here governs the genitive, because equivalent, in fact, to βασιλεὺς εἰμι.—περιβρεῖσθαι δὲ, &c., "and that his territory is flowed around," &c., i. e., his dominions in the lower world.—καὶ ἐκ μόνων τῶν ὀνομάτων, "even in their mere names." Literally, "even from," i. e., by reason of.

27-34. τὸ δὲ μέγιστον, "but above all." Literally, "but what is greatest."—πρόκειται, "lies stretched in front," i. e., as you enter the lower world.—οὐκ ἐνι, "it is not possible." ἐνι for ἐνεστί.—τοῦ πορθμέως. Charon.—ἀδελφίδους. *Æacus* was the son of Jupiter, Pluto's brother.—τὴν φρουρὰν ἐπιτετραμμένος, "being intrusted with the guard of it." Equivalent to ὃ ἡ φρουρὰ ἐπιτέτραπται, perf. pass. of ἐπιτρέπω.—κύων τρικέφαλος. Cerberus.—περαιωθέντας δὲ τὴν λίμνην, &c., "and then a spacious mead receives them after having been ferried across the lake, and a draught awaits them there, hostile to remembrance." A Zeugma operates in ὑποδέχεται, the verb having one meaning in connexion with λείων, and another with ποτόν.—Λήθης. Supply τὸ ποτόν.

61 LINE 2-11. *Ἑρμῆς*. Mercury, as the conductor of departed spirits to the world below, is subject to the orders of Pluto and Proserpina.—τὸν τῆς κολάσεως χώρον. Tartarus.—εἶχε. The past tense is here employed, as the passage forms part of a narrative respecting the labours of Hercules, where past tenses are used throughout.—κατὰ δὲ τοῦ νότου, &c. The serpents on the animal's back were in place of hairs.—ἐν ᾧδου. "In Hades." Supply τῇ χώρᾳ, "the region," or something equivalent.

MYTHOLOGICAL NARRATIONS.

16-21. τὰ περὶ θήραν ἀσκήσασα, "having pursued the chase and whatever pertains to it." Literally, "having pursued the things appertaining to the chase."—χρησιμυδούσης, "delighting oneself there."—ἐν ᾧδου

φόνος, &c., "tried to prevent him from approaching unto the (sacred) vent." Literally, "from passing by (the guard) and coming unto."—*τὸ χάσμα*. This was the sacred vent from which the gas or effluvia proceeded, that was regarded by the ancients as the breath of inspiration. Over this opening in the earth was placed the tripod on which the priestess sat.—*παράλαμβάνει*. The use of the present tense here imparts more animation to the narrative than *παρέλαβε* would have done.

22-23. *ἐθήρευσε*. Apollo had been banished for a season from the skies, and been compelled to serve with a mortal, as a punishment for having slain the Cyclopes.—*ἤτήσατο*, "asked." The middle voice here implies, that the request was made in order to gratify his own friendly feelings towards Admetus.—*θελόντων*, referring to both *πατρός* and *μητρός*, and therefore put in the plural, although the disjunctive preceded.—*ἐπαρπύεθαι*, from *ἐπεραποδνήσκω*.—*πάλιν ἀνέπεμψε*, "sent back again (to life)."—*ἡ Κόρη*, "Proserpina."

LINE 2-3. *ἐκασθέντες*, "having likened themselves." Passive for the middle.—*ὑπέσχεοντο*, 2d aor. mid. of *ὑπισχέσθαι*.—*τειχεῖν τὸ Πέργαμον*, "that they will enclose the (citadel) Pergamus with a wall." *τειχεῖν* is the Attic contracted future of the infinitive, for *τειχίσειν*, from *τειχίζω*. The citadel of Troy was called Pergamus.

8-14. *προῦθηκε*, contracted for *προέθηκε*.—*λήφεται*, from *λαμβάνω*.—*ποιήν τῆς Γανυμήδους ὀρπαγῆς*, "as a satisfaction for the carrying off of Ganymede." Ganymede was carried off, in early youth, by an eagle, to officiate as cup-bearer in the skies.—*μὴ βουλομένου δὲ*. Supply *αὐτοῦ*.

17-24. *κατῴκει τῆς Ἀσίας, &c.*, "he dwelt in that part of Asia which is now named Paphlagonia." The order for a literal translation is as follows: *κατῴκει περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν τῆς Ἀσίας*, "he dwelt in what is now called Paphlagonia, (a province) of Asia." Observe the use of *περὶ* in this construction, as pointing out a country or place in merely general language. (*Matth.*, G. G., § 589).—*ἐπὶ πλείον*, "to a greater degree (than other mortals)."—*οὐ φέρων*, "being unable to bear with moderation."—*καὶ μετασχὼν κοινῆς τραπέζης, &c.*, "and having shared a common table with them, and full liberty of speech," i. e., having banqueted along with the gods, and conversed as freely with them as if he had been one of their number.—*τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα*, "the secrets of the immortals." Literally, "the things that were secret with the immortals."—*καταχθελς εἰς τοὺς ἄσπερς*, "having been led down unto the impious," i. e., having been driven down to Tartarus, the abode of the impious.

25-37. *καὶ θυγατέρας τὰς ἰσας*, "and daughters that were equal to them in number," i. e., and seven daughters. The husband of Niobe was the Theban Amphion.—*καὶ τῆς Ἀητοῦς, &c.*, "and declared herself more favoured, in point of offspring, than Latona."—*συνέθη αὐτὴν ὑφ' ἑνα καιρὸν, &c.*, "it came to pass that she was at one and the same instant both favoured in, and deprived of, her offspring." Literally, "it came to pass that she was quickly, at one and the same time," &c.—*Σίπυλον*. Sipylus was a mountain in Lydia near the northern confines.—*χεῖται ὄκρυα, &c.* There is a beautiful allusion to this in the Antigone of Sophocles, v. 817, seqq., ed. Herm.

LINE 2-9. *κυνήγος ἐδιδάχθη*, "was taught to be a hunter," i. e., was brought up a hunter. The plain Greek would have been, *ἐδιδάχθη τὴν κυνήγαν· κῆν*, "was taught the art of hunting."—*κατεδράθη*

from

63 from καταθρόσκω.—Κιθαρώδι. Cithæron was a mountain nearly midway between Thebes and Corinth.—λουομένην, "bathing." Middle voice.—εἰς ἑλαφόν, "into that of a stag." Equivalent to εἰς ἑλάφου μορφήν. Literally, "into a stag."—κατωρόντο, "kept howling." Observe the force of the imperfect.

13-23. τῆς αὐτοῦ μητέρος ἀποθανούσης. She was put to death by Apollo.—ἐπὶ πολὺ, "very zealously."—τοὺς ἀποθανόντας. The last person whom he raised was Hippolytus, son of Theseus.—καὶ λαβόντας ἐκ ἀνθρώπων, &c., "lest the human race, having obtained from him the means of healing," i. e., the secrets of his art.—βοηθῶσιν ἀλλήλοις. Jove feared, lest mankind might aid one another, instead of applying for assistance to the gods, through the medium of prayers, oracles, and divination.—ἐμύλλα-σε βίπτειν αὐτὸν, "was about to hurl him."—ἐνιαυτὸν, "for a year." Erroneously rendered by some, "yearly."

33-34. μεμνῶς, from μαίνομαι.—νομίζων κόπτειν, "thinking that he was cutting."

64 LINE 1-4. αὐτὸν. Heyne reads αὐτὸν, as referring, not to the father, but to the son.—ὁ θεός. Apollo, at Delphi.—Παγγαῖον ὄρος. Mount Pangæum, apparently connected with the central chain of Rhodope and Hæmus, branched off in a southeasterly direction, and closed upon the coast of Thrace, at the defile of Acontisma. It was famed for its mines. The modern name is *Pandhar Dag*.

6-10. καὶ τὴν Ἰνδικήν, &c. From this to στήσας appears to be a later addition which has crept into the text of Apollodorus (from whom the extract is taken), after having been written by some on the margin of the MS. It is evidently out of place.—εἰληφώς, from λαμβάνω.—διεκώλυε ταῦτα γίνεσθαι, "endeavoured to prevent these things from taking place."

15-20. Τυρρηνῶν ληστρικὴν, &c., "he hired a pirate-galley navigated by Tyrrhenians." The Tyrrhenians of antiquity were notorious for their piratical habits.—ἔμπεμπλῆσυντες, "intending to sell him there." Supply αὐτὸν.—οἱ δὲ, "while they," referring to the mariners.—κατὰ τῆς θαλάσσης ἦφυγον, "fled beneath the sea," i. e., plunged into the sea.

23-27. τὰ περὶ τὴν οἰνοποιίαν, "the making of wine, and all that pertained to it." Literally, "the things appertaining to the making of wine."—τὰς τοῦ θεοῦ χάριτας, "the favours of the god," i. e., the gifts and benefits received by him from Bacchus.—τοῦ ποτοῦ. The genitive, as referring to part. The draught of which they tasted was the newly-made wine.—δι' ἡδονήν, "through delight (at its palatable taste)."—πεφαρμύχθαι, from φαρμύσσω.—μεθ' ἡμέραν δὲ νοήσαντες, "the next day, however, having become aware of what they had done." Literally, "but after a day," i. e., after they had slept off the fumes of the liquor.—With νοήσαντες supply τὸ πεπραγμένον.

30-34. κάκεινη, for καὶ ἐκείνη.—ἐκθῆς, "having got out (of his cradle)." In the text of Apollodorus, whence this extract is taken, the words ἐπὶ τοῦ λίκνου κείμενος immediately precede ἐκθῆς. These show at once the reference in the latter term.—ὑπὸ τῶν ἰχνῶν, "by their tracks." Observe the use of ὑπὸ here, in place of διὰ.

65 LINE 1-8. τοῖς ποσὶ. Supply τῶν βοῶν. Jacobs and Heyne are directly at issue here, the latter making ποσὶ refer to the feet of Mercury, not to those of the oxen. (Heyne, *ad Apollod.*, 3, 10, 2.) He refers, in support of his opinion, to the Homeric hymn to Mercury; but Ja-

sube is undoubtedly right.—*χελώνην*. The reference, of course, is to a land-animal of the kind.—*ἐκκαθύρας*, from *ἐκκαθαίρω*.—*εἰς τὸ πῶτος*, “within the hollow of the shell.”—*καὶ τοὺς κατοικοῦντας*, &c., “and inquired of those who dwell there (whether they had seen his cattle).” We may suppose the words *εἰ τὰς βόας ἴδονεν* to be here understood.—*οὐκ ἔχειν δὲ εἰπεῖν*, “that they could not tell, however.”—*ποῖ ποτε*, “whither then.” *ποτε* is here equivalent to the Latin *tandem*.—*ἡλύθησαν*, from *ἐλαύνω*.—*διὰ τὸ μὴ εὔρεῖν*, &c. The order of construction is, *διὰ τὸ μὴ εὑρεσθαι εὔρεῖν ἔχους*.

9-20. *τὸν κλεψότα*, “the one who had stolen them,” pluperf. part. act. of *κλέπτω*.—*Κυλλήνην*. Cyllène, the birthplace of Mercury, was a mountain in the northern part of Arcadia, near the borders of the country. It was the loftiest and most celebrated of the Arcadian mountains.—*καὶ τὸν Ἑρμῆν ἤτιτό*, “and complained of Mercury,” imperf. of *αἰτιῶμαι*.—*ἀπῆτει*, “demanded back,” from *ἀπαιτέω*.—*ἡρνείτο*, “denied that he had them.” Supply *ἔχειν αὐτὰς*.—*ἀντιδίδωσι τὰς βόας*, “gives him the cattle in exchange for it.”—*πρώμενος*, from *πῆγνυμι*.—*ἐσφύριζεν*, “began to play upon it.”—*τὴν χρυσὴν ράβδον*. Referring to the *caduceus*, called by some of the Latin poets *auræ virgæ*.—*ἣν ἐκέκτετο βοσκολῶν*, “which he possessed while tending his herd,” i. e., which he had used while tending. &c., 3d sing. pluperf. indic. of *κτάομαι*.—*καὶ τῶν θεῶν ὑποχθονίων*, “and of the deities beneath the earth.” Referring to Pluto and Proserpina.

21-28. *Κέκροψ*, a more accurate form than *Κέκρωψ*. Compare the analogous forms, *Πέλοψ*, *Δόλοψ*.—*σμφυῆς σῶμα*, “a blended body.” Literally, “a body of, &c., growing together.”—*ἐπὶ τούτου*, “in the reign of this monarch.”—*καταλαβέσθαι*, “to select.” Literally, “to take unto themselves.” Observe the force of the middle—*ἐμελλον ἔχειν*, &c., “they intended to enjoy each peculiar humours.”—*κατὰ μέσσην τὴν ἀκρόπολιν*, &c., “he caused a sea to appear in the middle of the Acropolis.” What is here called a sea was in reality a salt spring, or well. It is sometimes called the well of the Erechtheum. The popular belief was, that, whenever the south wind blew, this well emitted a noise like the roaring of waves. (*Pausan.*, 1, 26.)—*Ἐρεχθίδα*, “Erechtheïs,” i. e., the spring or well of the Erechtheum.

29-33. *ἐλαίαν*. This was the sacred olive-tree, to which the Attic writers so often refer. It is said to have been in existence as late as the second century of our era.—*Πανδρόσιον*. The Pandrosium was a small chapel on the Acropolis, forming part of the double temple called Erechtheum. The following account will serve to remove every difficulty on this subject. “The Erechtheum was a double building, of which the eastern division was consecrated to the worship of *Minerva Polias*, the protectress of the city; and the western, including the northern and southern porticoes, was called the *Pandrosium*, and was sacred to *Pandrosos*, the deified daughter of Cécrops. On the same site had formerly stood the temple of *Erechtheus*; and from this circumstance, as well as from the fact that his altar still remained, the entire building retained the name of *Erechtheum*.” (*Stuart and Revell's Athens, abridged*, p. 37, seqq., Lond., 1837).—*Ἀθηνῶν καὶ Ποσειδῶνα διαλύσας*. Evidently a mere interpolation; certainly not needed.—*ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη*, “the country was adjudged to be Minerva's.” The genitive of possession, where we may supply *εἶναι*.

LINE 1-2. *θυμῷ ὀργισθεῖς*, “incensed in soul.”—*Θριάσιον πεδίων*. The Thracian plain, in Attica, took its name from the

66 borough of Thia. It was famed for its fertility, which Aristotle (*Prob.*, 26, 17) ascribed to the effect of the south wind that blew from the sea. The inundation referred to in the text is mentioned also by Varro, as cited by St. Augustine (*Civ. Dei.*, 18, 9).

5-8. τυφλὸς τοῖς ὀφθαλμοῖς, "blind as to his eyes." The accusative of nearer definition.—*ἤθελον*. Supply *οἱ θεοὶ*.

12-15. ἀποκαταστήσαι. Supply *αὐτῷ*.—*τὰς ἀκούας*, referring to Tiresias, where we may supply *τοῦ Τειρεσίου*.—*πᾶσαν ὀρνίθων φωνήν*, "every note of birds," i. e., the notes of all kinds of birds.—*σκῆπτρον*, "a staff."—*ὁμοίως τοῖς βλέποντιν*, "equally as well as those who see." Literally, "equally with those that see."

16-17. *πρῶτα μὲν*, &c. The first labour of Hercules was the slaying of the Nemean lion, which ravaged the country around Nemea in Argolis. The hero choked it to death, and wore the skin as a trophy.—*Δεύτερον ἐν Λέρνῃ*, &c. The second labour was the destroying of an immense hydra or water-snake, in the marshes of Lerna, in Argolis. Alcæus, the ancient poet, gave it nine heads; and Apollodorus the same number as Alcæus, making eight of them to have been mortal, and the middle one immortal. Others assign it a hundred heads, &c. (*Heyne, ad Apollod.*, 2, 5, 2.)

18-20. *τὸ τρίτον αὐτ' ἐπὶ τοῖς*, "thirdly, again, in addition to these labours." *τοῖς* is by poetic usage for *τούτοις*.—*Ἐρμάνθιον κάπρον*. The Erymanthian boar, rushing forth from the mountain and forest of Erymanthus, in Arcadia, ravaged the country around Psophis.—*χρυσόκερυν ἔλαφον*, &c. This was the stag, with golden horns, that frequented Mount Cerynæa, on the confines of Arcadia and Achaia. (*Pausan.*, 7, 25.)—*πέμπτον δ'*, "fifthly thereupon."—*ὀρνίθας Στυμφαλίδας*, "the Stympheian birds," so called from their infesting the woods around the Lake Stympheia, in the northeastern angle of Arcadia.—*ἐξεδίωξεν*, "he chased away." Hercules drove away the birds by the noise of a brazen rattle (*χάλκεα κρόταλα*) which he had received from Minerva.

21-23. *Ἀμαζονίδος*. This was the Amazonian Hippolyte. The seat of her rule was the country around the river Thermodon, in Pontus.—*ζωστήρα φαεινόν*, "the bright girdle." The *ζωστήρ* of the Amazons, as delineated in ancient sculpture, passed around the hips, exactly like the one worn by the Homeric heroes. It was not, as some suppose, immediately below the bosom. (*Winckelmann, Gesch. der Kunst des Alt.*, vol. iii., p. 23.)—*Αὐγείου πολλὰν κόπρον ἐξεκάθηρεν*, "he cleansed away the abundant dung of Augeas," i. e., of the stables of Augeas. Hercules cleansed the stables of Augeas, king of Elis, by causing the collected waters of the Alphæus and Eilian Penæus to pass through them. These stables, containing immense herds of cattle, had never before been cleansed.—*ἐκ Κρήτης*, an old poetic form of expression, tinged with pleonasm, for the later *ἐκ Κρήτης*. The ordinary termination is *-θεν*, but here the final *ν* is omitted in order to keep the preceding vowel short, which would otherwise be long by position. This is very frequently done.—*ἔλασεν*, from *ἐλάυνω*.—*ταύρον*. According to the ancient mythologists, this bull, after having been brought to Eurystheus by Hercules, was set at liberty, and, passing over the immediate country to the Marathonian plain, became known as the Marathonian bull, subdued by Theseus. (*Apollod.*, 2, 5, 7.)

24-27. *Διομήδεος ἵππους*. The horses of Diomedes, king of the Bistones in Thrace. They were fabled to have fed on human flesh.—*ἔγαγεν*, "he brought (to Mycenæ)."—*Γαρύονον*. According to Apollodorus (2, 5,

10), Geryon had a triple body, appearing as one down to the stomach, but branching off into three from the flanks and thighs.—*Ἐρυθείας*. Erythea, according to Apollodorus, was an island on the coast of Spain, and identical with Gadeira (Gades, or Cadiz). This, however, is all fable.—*Ἀΐδαο*, an old poetic form for *ΐδον*.—*ἔνεγκεν*, from *φέρω*.—*χρόσα μᾶλα*, “the golden apples (of the Hesperides).”

29-30. *διενέγκας*, from *διαφέρω*.—*τὴν οἰκουμένην*, “the habitable world.” Supply *γῆν*.

LINE 3-4. *Ἀλκμήνης*. Alcmena, the mother of Hercules.—*Ἀμφιτρίωνα*. Amphitryon, the reputed father of the hero. 67

9-13. *ὥς δὲ ἑμαθεν ἄνθρωπον ὄντα*, “but when he perceived that he was invulnerable.” He observed that the arrows did not penetrate.—*τὴν ἑτέραν εἰσοδόν*, “the one entrance:” *ἕτερος*, like *alter* in Latin, refers to one of two.—*κατέσχευεν ὕγχων*, “he kept squeezing it.” Literally, “he held on, squeezing it.”

15-24. *ἐπέταξεν*. Supply *Εἰρυσθεὺς*.—*δρυνεῖς*. Pausanias (8, 32) calls them *ἀνδροφάγοι*. According to some of the poets, they had iron wings, and shot forth their plumes from them like so many arrows.—*χάλκεα κρόταλα*, “a brazen rattle.” Apollonius Rhodius (2, 1055) calls the instrument in question, *χαλκείην πτατάγην*.—*ἐτόξενσεν αὐτάς*. According to others, he merely drove them away. Compare the poetic extract just given.

28-34. *ψάοντα γὰρ γῆς*, &c., “for it happened that he became very strong, whenever he touched the earth.” Literally, “when touching.”—*διεξέει*, from *διέξιμι*.—*ἔθενεν*, “used to sacrifice.”—*τὴν ἐπιστήμην*, “in his knowledge.” Accusative of nearer definition.

LINE 2-12. *προσφέρετο*, “was in the act of being brought near.”—*καθεσθέντες*, from *καθέζω*, and used in a middle sense.—*τὸν Ἑλῶν βωμόν*. The altar of Mercy stood in the middle of the *ἀγορά* or forum. (Pausan., 1, 17).—*λέγοντος*, “bidding them,” put for *κελεύοντος*.—*οἱ Ἀθηναῖοι*, &c., instead of *οἱ Ἀθηναῖοι οὐκ ἐξέδοσαν, ἀλλὰ πόλεμον ἐπέστησαν*.—*Ἄλλος*, one of the sons of Hercules.—*κερκίδι*. Heyne prefers *κερκίδι* in the singular. 68

14-20. *διὰ τὰς ἀπὸ τῆς*, “in consequence of the plots of their step-mother,” i. e., of Ino. Literally, “in consequence of the plots proceeding from their step-mother.” The preposition *ἀπὸ* imparts additional strength to the meaning, as is apparent from the literal translation.—*αὐτῶν*, referring to Phrixus and Helle.—*κατὰ τινὰ θεῶν πρόνοιαν*, “in accordance with a certain providential admonition on the part of the gods.”—*ἀποπεσεῖν*, from *ἀποκίπτω*.—*ἦν*, for *καὶ ταύτην*. The plainer Greek for the whole clause would be, *ἡ ἐκ' ἐκείνης Ἑλλάσποντος νομομασθῆναι λέγεται*.—*κατενεχθῆναι*, from *καταφέρω*.

24-29. *ἐκπεσεῖν*, depending on *μυθολογοῦσι* understood.—*ἀπενέγκωσι*, from *ἀποφέρω*.—*καταδείξαι θύειν τοὺς ξένους*, “he introduced the custom of sacrificing strangers.” More literally, “he pointed out, or indicated, the sacrificing of strangers.”—*τολμήσαι*, optative mood, and the final syllable being long, the acute stands, of course, on the penult. On the other hand, in *τολμήσαι* of the infinitive, the final syllable is considered short in accentuation, and hence the circumflex accent is placed on the penult, the first aorist infn. aot. being always accented on the penultimate syllable.

31-32. *φυλάσασθαι*, “to beware of.” Literally, “to guard himself 280

68 against." Observe the force of the middle.—*ἔγνω*, "he understood not."—*ἔγνω*, "he discovered its meaning."

69 LINE 1-7. *ἐν τοῖς χωρίοις*, "in the country." More literally, "in the fields."—*καὶ τὸν χρησμὸν συμβαλὼν*, "and having compared the oracle," i. e., with the condition in which he saw Jason; namely, *μονοῦς δαλος*.—*τί ἂν ἐποιήσεν*, "what he would do."—*ἐξουσίαν ἔχων*, "in case he had the power." *ἐξουσίαν ἔχων* is here equivalent to *εἰ ἐξουσίαν ἔχοι*.—*πρὸς τινος τῶν πολιτῶν*, "by one of his own countrymen." More literally, "by one of the citizens."—*προσέταττον ἂν αὐτῷ*, "I would order him."

12-17. *Ἀθηνᾶς ὑποθεμένης*, "Minerva having suggested the idea," i. e., at the suggestion of Minerva.—*φωνήεν ξύλον*, "a vocal beam." Literally, "a speaking piece of timber."—*χρωμένῳ ὁ θεός*, &c., "the god directed Jason, on his consulting the oracle." Supply *λύσονται* after *χρωμένῳ*.—*ὁ θεός*, referring to the deity, whose oracle was consulted, probably Apollo at Delphi.—*συναθροίσαντι*, "after he had collected together."

18-29. *ἀναχθέντες*, "having weighed anchor." Passive for the middle.—*προβλεγε*, for *προέλεγε*.—*τὰ μέλλοντα*, "the future." Literally, "the things about to happen." Supply *γίγνεσθαι*.—*μητρὸν*. *Idæa*. (*Apollo* 3, 15, 3.)—*τοὺς ἰδίους παῖδας*, referring to his two sons Plexippus and Pandion, whom he had by his previous wife Cleopatra. (*Apollo* 1, c.)—*ἐπεμψαν δὲ αὐτῷ οἱ θεοί*, "thereupon the gods sent against him."—*ὀλίγα ὄντα*, "only a few."—*προσενέγκασθαι*, "to carry them to his ship," from *προσφέρω*. Observe the force of the middle.

30-35. *τὰ περὶ τοῦ πλοῦ*, "the things relating to their voyage."—*τράπεζαν ἐδεσμάτων*. Supply *ἀνάπλεων*, as agreeing with *τράπεζαν*.—*κατεπτάσαι*, from *καθίπταμαι*.—*ἦν δὲ χρεῖων*, "now it was fated."

70 LINE 1-3. *ὅτε ἂν*, equivalent to *ὅταν*.—*μὴ καταλάβουσι*. Supply *τὸ διωκόμενον*.—*Ἐχινάδων*. Apollodorus, from whom this is taken, makes a singular error here in geography. The islands called Echinades were at the mouth of the river Achelous, which separated Acarnania from Ætolia, whereas the Strophades were far to the south, off the coast of the lower part of Elis. It cannot be said in his defence, that the earlier name of the Strophades was probably Echinades, and that there were thus two clusters of the same name: for the first name of the Strophades was *Πλωταί*, the *Flots*. (*Heyne*, *ad loc.*)

5-8. *γενομένη κατὰ τὴν ἡύονα*, "having reached the shore."—*πίπτει*, "she falls and dies."—*Ἀπολλώνιος*. Apollonius, the author of a poem on the Argonautic expedition.—*δοῦσας*, accus. plur. fem. 2d aor. part. act. of *δίδωμι*.

12-13. *τῶν κατὰ τὴν*, &c., "that are at the entrance of the Euxine." The Symplegades were at the upper extremity of the Thracian Bosphorus, where it opened into the Euxine Sea—*συγκρονόμεναι δὲ ἀλλήλαις*. Hence their name, from *σύν*, "together," and *πλῆσσω*, "to strike," or "dash." They were also called *Cysnæ* (*Κυνέαι*), from their dark colour.

19-27. *καταφρονούντας*, "despising them," i. e., caring nothing for their threatening movements.—*εἰν δὲ ἀπολομένην*. Supply *ἰδωσιν αὐτήν*.—*μὴ πλεῖν βιάζεσθαι*, "not to force a passage." Literally, "not to force a sailing (through)."—*ἡ σύμπωσις*, "the collision."—*σὺλλαβομένης Ἡρᾶς*, "Hera having aided."—*τὰ ἄκρα τῶν ἐφλάστων*, &c., "the ship having the extremity of her stern ornaments shewn away."—*ἕστησεν*, "stood still."—*σῆναι παντελῶς*, "to stop completely."

28-36. Θερμόδοντα καὶ Καύκασον. The Thermodon was a river of Pontus. Of course a considerable intervening space of coast must be imagined between this and what the writer calls Caucasus.—ἐπιταγέντα, from ἐπιτάσσω.—ὑπέσχετο, from ὑποσχεῖσθαι.—ἐφύσων, from φύω.—τούτους, &c. The order is, ἐπετύσσετο αὐτῷ ζεύξαντι τούτους σπείρειν ὀδόντας δράκοντος.—ζεύξαντι, "after he had yoked."

LINE 1-2. εἶχε γὰρ, λαβὼν, &c., "for he had in his possession, having received them from Minerva, the one half of those which Cadmus had sown at Thebes." The expression εἶχε λαβὼν is more definite than εἰλήφει would have been, and is analogous, moreover, to the Latin habebat acceptus.—ὧν, by attraction for οὗς. The full clause would be τοὺς ἡμίσεις τούτων ὀδόντων οὗς, &c.—ἐσπείρεν, the aorist.

4-8. αὐτοῦ ἔρωτα ἵσχει, "conceives a passion for him."—τῆς Ὠκεανοῦ, "the daughter of Oceanus," i. e., one of the Oceanides.—ἐγχειρεῖν, Attic contracted future for ἐγχειρήσειν, from ἐγχειρίζω.—ὁμῶς, from ὁμνυμι.

10-11. φάρμακον, "an unguent," i. e., a magic preparation.—καταζευγνύναι μέλλοντα, "when about to yoke." The whole clause, being arranged at the same time in the order of construction, is equivalent to καὶ ἐκέλευσεν αὐτὸν, μέλλοντα καταζευγνύναι τοὺς ταύρους, χρίσαι τούτῳ τὴν τε ἀσπίδα, &c.

14-17. ἐδήλωσε δὲ αὐτῷ, "she pointed out to him, moreover," i. e., she warned him.—μέλλειν ἀναδύεσθαι, "will arise." More literally, "are going to arise."—καθωπλισμένους, "in full armour"—οὗς ἐπειδὴν, &c., equivalent to καὶ ἐπειδὴν θέσθαι αὐτοὺς ὠθροῦς.—ὑπὲρ τούτου, "by reason of this," i. e., by reason of the stones being cast among them.

19-25. χρισάμενος, "having anointed himself," i. e., his person and his arms. Observe the force of the middle.—ὀρμήσαντας, "having rushed upon him."—ἀνέτελλον. The imperfect here is very graphic. The armed men kept rising from the ground as fast as he sowed the teeth.—δκου πλείονας ἑώρα, "where he saw a number (collected together)." Literally, "more (than one or two)." The imperfect ἑώρα shows that the reference here is to detached parties.—μαχομένους πρὸς ἀλλήλους. They fell into a dispute with one another about the stones, imagining that some one of their own number had thrown them.

28-36. νυκτός, "by night." Part of time is put in the genitive.—φωλάσσοντα. Supply αὐτὸ.—τοῖς φαρμάκοις, "by her magic preparations," i. e., by throwing it something to eat, which lulled it to sleep.—ἀπογνοὺς, "having given up all idea of," from ἀπογινώσκω.—ταύρου αἷμα σπασάμενος, "having drunk bull's blood." This was a very common mode of self-destruction among the ancients.

LINE 4-8. περὶ ὧν ἡδικήθη, "for the things in which he had been wronged," i. e., for the injuries he had received at the hands of Pelias: ὧν is by attraction for ἡ, and the clause is equivalent to περὶ τῶν ἀδικημάτων ἃ ἡδικήθη ὑπὸ τοῦ Πελίου.—καιρὸν ἐξεδέχετο, "he waited for an opportunity."—αὐτῷ δίκας ὑποσχῆ, "may render him full atonement." ὑποσχῆ from ὑπέχω. Observe the force of the plural in δίκας.

10-12. διὰ φαρμάκων, "by means of drugs."—νέον, "young again."—τοῦ πιστεῦσαι χάριν, "for the sake of inspiring them with confidence." Literally, "for the sake of their trusting (in her)."—πιστεύσασαι, "having confided."

16-22. φῶν, "by singing," i. e., by the power of song.—δηχθείση, 701

72 from δάκνυ.—εις ἦδον, "to Hades." Supply δάμα or δάκνυ.—
ὑπέσχετο, from ὑπισχνέομαι.—πορευόμενος, "as he goes along,"
i. e., on his way back to the upper world.—ἀπειστών, "disobeying," equiv-
alent here to ἀπειθών.

25-34. τὴν ἡλικίαν, "in years." Accusative of nearer definition.—
παραχωρῆσαι τοῦ τεθρίππου, "to yield up to him his four-horse car."
Literally, "to retire from his four-horse car (for him)."—κρατεῖν τῶν ἡνίων,
"to manage the reins." Literally, "to control the reins." The verb
κρατεῖν here governs the genitive, as being equivalent, in fact, to κράτος
ἔχειν.—ἐξενεχθῆναι, from ἐκφέρω.—πλανιμένους, "wandering." Middle
voice.—καὶ ποιῆσαι τὸν γυν, &c., "and formed the circular path which is
now called the milky way," i. e., the arched or curved path.—ἐπὶ τοῖς γα-
ρηνήμοις, "at what had taken place."

73 LINE 2-8. τὰς ἐκβολὰς. The ancients gave the Po seven mouths.
—τοῦ νῦν καλούμενου, "of what is now called."—τὸ δὲ παλαιὸν
προσαγορευομένου, "but was anciently styled."—κατ' ἐνιαυτὸν, "yearly."
—ἀποτελεῖν, "makes."

10-16. καὶ πυρ, "fire also."—ἐν νάρθηκι, "in a stalk of the ferula."
The νάρθηξ of the Greeks is our *ferula*, or *giant fennel*. It is a large
plant, growing to the height of six or eight feet. The stalk is thick, and
full of a fungous pith, fit for tinder, and used for that purpose even at the
present day in Sicily. Hence the fable, that Prometheus stole the celestial
fire, and brought it to earth in a stalk of the ferula. (Consult Martyn, *ed*
Virg., Eclog., 10, 25.)—ῥοθετο, from αἰσθάνομαι.—προσηλωθεῖς, follow-
ing διετέλεσε in construction.—ἀριθμὸν, "for a period." Literally, "for
a number."—αὐξανόμενον, "which grew again." Literally, "increasing."
—κλαπέντος, 2d aor. part. pass. of κλέπτω.

19-23. βασιλεύων, governing the genitive, as being equivalent to βασι-
λεὺς ὢν.—πρώτην γυναῖκα, "as the first female."—τὸ χαλκὸν γένος,
"the brazen race," i. e., the race of the brazen age.—ὑποθέμενον, "having
suggested the idea."—ἐνθήμερος. Observe the force of the middle, as im-
plying that this was done for his own benefit.

26-35. εἰς τὰ πηλοῖον, &c., "to the lofty mountains that were near."
Supply οὗτα after πηλοῖον.—νύκτας ἰσας, "an equal number of nights."
—κύκει, for καὶ ἐκεῖ.—Διὶ Φυξίῳ, "to Jove, the god of escape," i. e., who
affords the means of escape, or who facilitates escape.—οὓς μὲν, &c., "as
many as," &c. Literally, "what ones."—ὅθεν καὶ λαοὶ, &c., "whence also
they, who were thus produced, were figuratively called λαοὶ from the word
λαῖας, 'a stone.'" With ὡνομάσθησαν supply of οὕτως γεγεννημένοι. The
etymology given in the text is, of course, good for nothing.

74 LINE 1-3. εαυτὸν εἶναι Δία, "that he himself was Jove." As
emphasis is here required, the pronoun is not only expressed, but
also put in the accusative.—ἐκείνου, "from that deity."—ἐξηραμίνεας, from
ξηραίνω.—λεβήτων χαλκῶν. The dried hides would produce a rattling,
the brazen caldrons a hollow, rumbling sound. Salvete sees, in the
legend of Salmoeneus, an account of one who understood, even in that dis-
tant age, the art of drawing down the electric fluid from the clouds, and
producing, in this way, the most fearful explosions. (*Des Sciences Oc-
cultes*, vol. ii., p. 160.)

14-19. καὶ αὐτοὶ, "themselves also," i. e., in like manner.—παύσασθαι,
"to cease from." Literally, "to cause himself to cease from."—ἅμα μὲν,
"both."—ἅμα δὲ καὶ, "and at the same time also."—μνηστεικῶν, "enter-

showing secret resentment against them." More plainly and literally, "harbouring a grudge against them."—*ὁμολογεί*, "agreed to."—*ὡς δὲ ἐκλήρωσαντο τοὺς γάμους*, "and when they had arranged by lot their respective nuptials," i. e., had drawn lots for their respective brides.

23-28. *ἐν τῇ Λέρνῃ*, "in the marsh of Lerna." Supply *λίμνη*.—*ἐκὰς θηρῶν*. They are said to have been purified with the water of the Lernean marsh or lake, a circumstance that gave rise subsequently to certain mystic rites called Lerneæ.—*εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν*, "he gave as prizes, in a gymnastic contest, to those who conquered." More literally, "he gave, for a gymnastic contest, to those who conquered." Danaus appointed games, in which his daughters were assigned as prizes to the victors.

31-34. *ἔχοντι γὰρ αὐτῷ*, "for he having." To be rendered as if it were the dative absolute. In strictness, however, the dative *αὐτῷ* is connected in construction with *κοιμημένῳ*. Hence the literal translation will be, "for unto him having," or "since for him having."—*κοιμημένῳ*, "as he slept."

LINE 2-7. *τῷ δυναμένῳ λύσαι*, "to him that was able to solve it," i. e., to whosoever was able, &c.—*δι' ἀπορίαν*, "through an utter inability (to explain it)."—*ἦν δὲ τὸ προτεθέν*, &c., "now what was proposed by the sphinx was this."—*τί ἐστὶ τὸ αὐτό*, &c., "what animal is at the same time a biped," &c. Literally, "what same animal is a biped," &c.—*ἀλλ' ὁπότεν*, &c. This and the succeeding line are not in the text of Diodorus Siculus, from whom the remainder of the extract is taken, but are part of a poetical version of the enigma of the sphinx.—*πλείστοισι πόδεσσι*, poetic forms for *πλείστοις ποσὶ*.—*ἐνθα*, equivalent here to *τότε*. The order of construction is, *ἐνθα μένος πέλει* (i. e., *ἐστὶν*) *ἀφαιρούμενον νοήσαν* (for *γυῖους*) *αὐτοῦ*.

8-14. *ἀπορουμενῶν*, "being completely at a loss."—*ἀπεφάνετο*, "explained it." Literally "showed forth (its meaning for himself)," i. e., from his own resources of mind.—*ἀνθρωπον εἶναι τὸ προβληθέν*, "that the thing proposed for consideration was man." *προβληθέν*, from *προβάλλω*.—*τὴν μητέρα*, "his mother," referring to Jocasta.—*τῷ λύσαντι*, &c., "who was proposed as a prize to him that solved the enigma," i. e., to whosoever should solve it.

17-20. *ἐπὶ τὸν αὐτῆς γάμον*, "in quest of her hand." More literally, "on account of a union with her," or "for her marriage."—*ἐδδοίκει*, "was afraid." As *δέδοικα* has the force of a present ("I am afraid"), so the pluperfect here is to be rendered as an imperfect.—*κρίθεντος*, "having been selected."—*προκριθείς*, "selected in preference to the rest." Observe the force of *πρό*.

24-36. *Ἡ Θέτις*, "the goddess Thetis." Observe the force of the article.—*ἐγκρυσθεύσα*, 2d aor. part. act. of *ἐγκρύνω*.—*δὲ ἦν αὐτῷ*, &c., "what was mortal in him being derived from his father."—*μεθ' ἡμέραν*, "by day." Literally, "after day (was come)."—*ἐπιτηρήσας*, "having watched her."—*πρὸς Νηρείδας*. She was one of the Nereids, or sea-nymphs.—*ὑπερέβαλεν*, "surpassed (all human efforts)." More freely, "was excessive." We may supply *πᾶσαν ἀνθρωπίνην δύναμιν*, or something equivalent.

1-10. *οἱ προσεστώτες τῶν πόλεων*, "the rulers of the (different) cities." More literally, "they who stood at the head of," &c.—*τάχιστα δὲ εὐρέσθαι*, "that they would very speedily find." Observe the force of the middle, literally, "that they would find for themselves."—

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76 *τυχόντες*, "having obtained." Literally, "having met with." τῶν Ἑλλήνων, "in behalf of all the Greeks." Literally, "a common altar of the Greeks."—ὧν διετέλεσεν, "he continued to live."—Κόρη, *Proserpina*.—παρεδρεύειν ἐκείνοις, "it sat as a judge with those deities," i. e., to be an associate judge (or what the Romans called an *assessor*, who sat by the side of the praetor, and aided him with his counsel in deciding). In the same way *Æacus* became a *πύρεδρος* to *Pluto* and *Proserpina*.

12-16. τῶν ἀριστείων. The "prize of valour," on this occasion, was *Hesione*, daughter of *Laomedon*.—Θέτιδι τῇ Νηρῆως, &c., "united himself with *Thetis*, the daughter of *Nereus*, a mortal with an immortal."—καὶ μόνου τούτου, &c., "and they say, that, at the nuptials of this individual alone, of all that ever existed, was a marriage song sung by the gods."—τῶν προγεγενημένων. Literally, "of those that had previously been."

18-28. Οἱ, equivalent here, as standing at the head of a clause, to *οἱ* ἄνθρωποι. A similar usage occurs in the case of *quis*, in Latin.—ἐπὶ τοὺς Βαρβάρους. The allusion here is to the Trojan war.—ἐκατέρωθεν, "on either side," i. e., on the side of the Greeks and that of the Trojans.—ἀπολειφθέντος, "having been left behind." More literally, "having been left out."—τῶν ἄλλων οὐδενός, "to no one of the other (Grecian) warriors."—ἐπειδὴ Τροίαν συνεξείλεν, "when he had aided in taking *Troy*." συνεξείλεν, from *συνεξαίρῃν*. Observe the force of *οὐν* in composition.—ἀφικόμενος εἰς Κύπρον. He was banished from *Salamis* by his father, for not having avenged the death of his brother *Ajax*.

30-35. τοὺς διπλοῦς, "the race of twofold nature," i. e., man and horse.—ἐπᾶνσεν, "quelled." Literally, "caused to cease."—τὸ γένος, "the entire race," referring to the *Centauræ*.—δασμόν, "as a tribute."—ὅς ἰδὼν. "having seen whom." More freely, "and when he saw these." Equates *lent* to καὶ ὥς εἶδε τούτους.

77 LINE 3-5. τῆς φύσεως, "the creature."—τοὺς μὲν παῖδας, "the youths and maidens." Analogous here to our common English expression, "the young people."—ὅπως δεινὸν προστάγματός, "from so dreadful a tribute imposed upon it."

DIALOGUES.

7-11. οἶσθα, "dost thou know?" by syncope for οἶδασθα, and this, with what grammarians call the *Æolic* paragoge, for οἶδας.—τὴν καλὴν, "the beautiful girl." Supply *παῖδα*.—τὴν ἰὼ λέγεις, "thou meanest *Io*." The article here becomes very graphic in a literal translation: "thou art talking of the *Io*." i. e., the far-famed *Io*.—ἐκείνη, "that *Io*."—τῇ ἐρόμῃ ὃ ἐνῆλλάγη; "but in what way was she changed?" τῇ is here the Attic form for the interrogative *τίνι*.—ἐνῆλλάγη, from *ἐναλλάσσω*.

12-15. ἀλλὰ καὶ, &c., "nor this alone, but she has also contrived." &c. The particles ἀλλὰ καὶ are here elliptical. Supply as follows: *ὅς μόνον δὲ τοῦτο ἐποίησε ἀλλὰ καὶ*, &c.—τῇ καποδαίμονι, "against the unhappy girl." Supply *παῖδι*.—Ἀργον τοῦνομα, "*Argus*, by name." Literally, "as to his name." τοῦνομα for τὸ ὄνομα.—ἐπίστησεν, "she has placed over her," from *ἐπίστημι*.—ἐπᾶνσεν ὧν, "being sleepless himself"

17-22. καταπτόμενος, "having flown down," from καταπέτομαι. 77
—ἐκεῖ πού, "somewhere there."—Ἰσιν ποιήσου, "make her Isis."
Isis was a celebrated Egyptian deity, and both she and Io were, in fact,
types of agriculture and fertility. Hence the identity here alluded to.—
τὸ λοιπὸν, "for the time to come." Neuter accusative of the adjective taken
as an adverb. It is, in fact, however, an elliptical expression, and the same
as τὸ λοιπὸν μέρος τοῦ χρόνου.—τοῖς ἐκεῖ, "to those who are there," i. e.,
to the Egyptians. Supply, for a literal translation, τοῖς ἀνθρώποις οὓσιν
ἐκεῖ.—καὶ τὸν Νεῖλον ἀναγέτω, "and let her raise the Nile," i. e., let her
preside over the inundations of the Nile. As the fertility of Egypt de-
pended on the overflowings of the Nile, Isis, the great type of fertility,
would, of course, be supposed to preside over and regulate these.—ἀνέμους
Isis, as the great parent of fertility, sends genial winds.—σωζέτω τοὺς
πλέοντας. Isis, as the sender of mild and genial winds, would also be
invoked by mariners in tempests. Hence the custom of dedicating votive
tablets to this goddess after escapes from shipwreck. (Schol. ad *Juv.*
Sat., 12, 17.)

23-28. ἔγω γὰρ, "for I am come."—ἔχων τὸν πέλεκυν ὀξύτατον, "has-
ing here my sharpest axe." Jacobs thinks that the article might better
be away. It appears to us, however, purposely introduced to indicate
something of gesture. Vulcan holds out the axe before Jupiter, while
he describes its good qualities.—εἰ καὶ, &c., "sharp enough, even if it
should be necessary." &c. The clause begins elliptically, and we must
supply ὥς ὅτιν ὄντα, as implied in ὀξύτατον, that goes before.—ἀλλὰ
διέλε, "divide, then." The particle ἀλλὰ is here elliptical. We may
supply as follows, giving ἀλλὰ, at the same time, its literal meaning, "Make
no delay, therefore, but divide." διέλε is from διαίρω—κατενεγκών,
"having brought it down." Supply αὐτόν, i. e., τὸν πέλεκυν.—πειρᾷ μου,
εἰ μέμνη; "art thou making trial of me, if I be mad?" i. e., art thou trying
whether I am mad or not? πειρᾷ, from πειρώμαι, the middle voice im-
plying that Jove does it from some motive best known to himself.—
μέμνη, from μαινομαι.—πρόσταττε δ' οὖν τάληθες, "command then in
real earnest." The particle οὖν implies here some such train of thought
as this on Vulcan's part: "This surely cannot be thy intention, command
then," &c.—τάληθες, for τὸ ἀληθές, the neuter accusative of the adjective
taken adverbially.

LINE 1-4. διαιρεθῆναι, supply θέλω, or else προστάττω from 78
the previous sentence.—οὐ νῦν πρῶτον, &c. Jupiter alludes to
Vulcan's unceremonious expulsion from the skies, on a previous occasion,
when he alighted, after his fall, on the island of Lemnos.—ἀλλὰ χρὴ
καθικνεῖσθαι, &c., "thou must come down, then, with thy whole soul, and
not delay," i. e., must come down with thy axe; must fetch a blow.—αἶ
μοι τὸν ἐγκέφαλον ἀναστρέψουσιν, "which confuss my brain." Literally,
"which turn my brain topsyturvy."

5-8. ὄρα, "take care." More literally, "look out."—θαρρόν, "being
of good courage." More freely, "and be not afraid of the consequences."
—τὸ συμφέρον, "what is good for me."

9-10. κατοίσω, from καταφέρω. Supply αὐτόν.—τί γὰρ χρὴ ποιεῖν, &c.,
"for what is one to do when thou orderest?" i. e., what else can one do
when thou orderest, but obey thy orders? On the absence of the negative
from the expression τί χρὴ ποιεῖν, where one at first view might think it
ought to be inserted, consult the remarks of *Ημετέρευσις*, ad *Luc.*, D. V.,
8—Some editions have, immediately after this, in the text, the words

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Ἡφαιστος διατίμνει τοῦ Διὸς κρανίον, enclosed in brackets. These, however, form no part of the dialogue, and are merely a gloss that has crept into the text.

10-13. τί τοῦτο; After the words σοῦ κελεύοντος, Vulcan is supposed to bring down his axe upon Jupiter's head, when Minerva immediately springs forth in full armour, and Vulcan, starting back in surprise, exclaims, 'What's this?'—εἰκότως γοῦν, "with good reason then."—τηλικαύτως ἐπὶ τῇ μνήνῃ, &c., "nourishing alive beneath the membrane of thy brain virgin of such a size, and that, too, in full armour."—ἡ πον στρατοπέδου, &c., "thou hadst indeed, it would seem, without knowing it, a camp, not a head (upon thy shoulders)." The particle ἡ is affirmative and πον conjectural, and hence, when combined, they denote something as very probable, though not demonstrable. They may be rendered, therefore, by "it would seem indeed," "doubtless," "in all probability," &c.—ἐλελήθεις ἔχων, literally, "thou wast escaping thy own observation in having," the pluperfect being rendered as an imperfect: ἐλελήθεις, from λανθάνω.

14-17. πυρρῆχίζει, "dances the Pyrrhic dance." This was danced in full armour, and was accompanied with a brandishing and clashing of arms on the part of the performer.—καὶ ἐνθουσιᾷ, "and is full of martial fury."—καὶ τὸ μέγιστον, "and above all." Literally, "and what is greatest."—γλαυκῶπις μὲν, "she has, to be sure, eyes of a bluish-green."—κοσμεῖ, "sets off to advantage." The meaning of the whole sentence is this: Minerva's eyes are, like those of the lion, &c., of a bluish-green; and have, therefore, a kind of threatening and fear-inspiring expression; the polished helm, however, serves to remedy this defect, and makes, in fact, the peculiar expression of her eye suit very well with her warlike attire.

In this dialogue, as in so many others, Lucian seeks to ridicule the popular mythology of Greece. The true meaning, however, of the legend which he here derides, is extremely beautiful. Minerva typifies the thought of Jove, and this thought springs forth from the head of the deity, pure, fully-formed, and resistless.

19-26. ὥσπερ ἄνθρωποι, "like mere mortals."—ἀλλὰ ἐθέλεις, &c., "why? dost thou wish, oh Jupiter, that this drug-dealer here recline above me?" i. e., have a higher seat than myself at table. The reference is to a higher place on the same couch: τουτοῖ, Attic for τοῦτον, denotes contempt here, and is indicative of gesture.—καὶ γάρ εἰμι, "for I am even."—ὦ ἐμβρόντητε, "thou thunder-stricken wretch!" The term ἐμβρόντητος carries with it a double meaning, and implies injury done not only to the physical, but also to the mental, powers, producing stupidity, partial or total idiocy, &c.; and this combined idea must be kept in view in the present passage. Compare the Latin *attonitus*.—ἡ διότι, "is it because."—ἃ μὴ θέμις ποιοῦντα, "for doing things which are not lawful." He was struck with lightning for restoring mortals to life. The last one so restored was Hippolytus, son of Theseus.—μετελῆφας, from μεταλαμβάνω, Attic for μεταλήψας.

27-30. ἐπιλήσασαι γὰρ καὶ σὺ, &c., "what! hast thou, oh Hercules, on thy part, forgotten that thou wast burned on Mount Ceta, in that," &c. Observe the force of καὶ, literally, "also." The particle γὰρ refers here to something understood, and hence we may supply, and translate more literally, as follows: "(why talk in this way!) for hast thou, oh Hercules," &c.—Οἴτρῳ, the funeral pile of Hercules was erected on Mount Ceta, in the lower part of Thessaly, near the sea.—σέκων ἴσα καὶ ἑμοία, &c., "as

have by no means lived on an equal footing, and in the same way," Page 78
 i. e., thou and I have by no means, &c. The student will distinguish between οὐκουν with the acute accent, as here, and οὐκοῦν with the circumflex on the last syllable. This last has the meaning of "therefore," whereas the former is a negative particle. The adjectives ἴσα and ὁμοία are used as adverbs here, and βεβίωται is taken impersonally.—ὅς εἰμι, "I who am."—τοσαῦτα δὲ πεπόνηκα, "and have gone through so great labours."

33-34. τῶν φαρμάκων, "some of your drugs." The genitive here refers to a part, and is also expressive of great contempt.—ἐπιδεδειγμένος, from ἐπιδείκνυμι.

LINE 1-3. εὖ λέγεις, "thou sayest well," i. e., thou art right in 79
 what thou sayest about my being useful to the sick.—ὅτι, "seeing that."—ὑπ' ἁμφοῖν διεφθαρμένος τὸ σῶμα, "having thy body all marred by both causes." More literally, "spoilt as to thy body."—τοῦ χιτῶνος. The words χιτῶνος and πυρός are put in apposition with ἁμφοῖν. The reference in χιτῶνος is to the garment sent by Deianira to Hercules, and which had been poisoned with the venom of the Lernean hydra. The term πυρός, on the other hand, alludes to the funeral pile on Mount Ceta.

4-6. εἰ καὶ μὴδὲν ἄλλο, "even if I did nothing else." Supply ἐποίησα.—οὔτε ἐδούλευσα. Hercules served Omphale, queen of Lydia, for three years.—οὔτε ἐξάινον ἔρια, "nor did I card wool." Hercules carded wool among the female attendants of the Lydian queen, while she arrayed herself in his lion skin, and bore his club.—πορφυρίδα ἐνδεδυκώς, "having put on a purple garment."—παιόμενος ὑπὸ τῆς Ὀμφάλης, "chastised by that Omphale." The article here denotes contempt.—ἀλλ' οὐδὲ μελαγχολήσας, &c., "no, nor did I, in a fit of madness, slay," &c. Literally, supplying at the same time the initial ellipse, "I not only did not do this, but I neither, having become insane," &c. The allusion here is to the murder of his wife Megara, and her children.

8-15. εἰ μὴ παύσῃ, &c., "if thou cease not reviling me." The reference to instantaneous action, here implied by the aorist, is rendered still more apparent by αὐτίκα μάλα that follows after.—αὐτίκα μάλα, "this very instant."—εἰσεῖ, 2d sing. fut. mid. of εἶδω, with the Attic termination.—ὥστε μὴδὲ τὸν Παιήονα, &c., "so that not even Pæon shall heal thee, all fractured as to thy skull." Pæon, the god of medicine, different here from Apollo. (Compare Heyne, ad Il., 5, 401.)—ἄτε καὶ ἀποθανόντα, "inasmuch as he even died."

16-18. καλὰ μὲν γάρ, &c. An elliptical sentence, where we must understand before γάρ, in construction, the words εἰκότως ἐπερήφανος εἶ, or something equivalent. "With good reason art thou proud, Latona, for he children also are handsome, whom thou didst bear unto Jove," i. e., for not only thou thyself art handsome, but the children are so likewise, whom, &c. The expression τὰ τέκνα ἔτεκες is equivalent here to τὰ τέκνα ἂ ἔτεκες. The whole remark is bitterly ironical, and the dialogue opens as a continuation of some previous conversation.—ὅς πάσαι, &c., "we goddesses are not all able to bear such children, Juno, as that Vulcan of thine is." A remark still more ironical than the observation of Juno. Equivalent to, "yes, my two children are handsome, to be sure, but thy Vulcan is far handsomer." Observe the force of the article with Ἡφαίστος.

20-22. ἀλλ' οὗτος μὲν ὁ χυλός, &c., "and yet this same cripple is nevertheless useful for his part."—οἱ δὲ σοὶ παῖδες, &c., "whereas those chil-

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dren of thine, the female one of them is," &c. The nominative absolute often stands thus before clauses marking distribution, where we would expect to find the genitive. Thus the plain Greek would be, τῶν δὲ σὺν παιδῶν, ἡ μὲν ἄρρενικὴ πέρα, &c. We must imagine, in such cases, a slight pause after the nominative, indicative of feelings of some kind or other, which pause has the effect of interrupting the continuity of the sentence, and therefore a new clause begins immediately after it. Juno pauses here with a bitter feeling, as she contrasts in thought the deformity of Vulcan with the symmetry of Apollo and Diana.

24. πάντες ἴσασιν οἷα ἐσθίει, "all know what she eats." The allusion is to the Tauric Diana, or Diana worshipped in the Tauric Chersonese, the modern Crimea. Human sacrifices were offered to her, and sacrifices were regarded as the food of the gods. Juno purposely avoids, with well-feigned horror, to use the words ἐσθίει κρέα ἀνθρώπων, but employs a species of circumlocution.—ξενοκτονοῖσα. All strangers that came to the Tauric Chersonese, in earlier times, were sacrificed to Diana.

28-34. ἐργαστήρια τῆς μαντικῆς, "oracle-factories." Ironical. Literally, "workshops of divination."—τοὺς χρωμένους αὐτῷ, "those who consult him."—λοξῷ. Hence the epithet of Λοξίας, "the Loxian god," applied to Apollo, on account of the studied ambiguity of his answers.—ὥς ἀκίνδυνον εἶναι τὸ σφάλμα, "in order that a failure may be attended with no risk (to his credit)." Literally, "so as for the failure to be unattended by risk." Observe the peculiar construction here of ὥς with the accusative and infinitive, and consult the remarks of Matthiae, G. G., § 545.—ἐπὶ τοιοῦτον, "from such a line of business as this."—πολλοὶ γάρ. Supply εἰσί.—πλὴν οὐκ ἄγνοεῖται, &c., "the more intelligent, however, are not ignorant, that he is for the most part a mere wonder-worker," i. e., a mere juggler. Literally, "he is not, however, unknown to the more intelligent, as for the most part working wonders."—αὐτὸς γοῦν ὁ μῦντις, &c., "accordingly, he himself, the god of prophecy, did not know," &c.

80 LINE 1-5. τὸν ἐρώμενον. Hyacinthus.—οὐ προμαντήσεσθαι δὲ, "he foretold not moreover unto himself."—καὶ ταῦτα, "although." Literally, "and that too."—τῆς Νιόβης, "than that poor Niobe," i. e., whose offspring your children so cruelly and unjustly slew. Observe the force of the article.—μέντοι, "and yet."—ἡ ξενοκτόνος, "she that kills strangers."

9-12. ἐγέλασα, "I have to laugh." The aorist here refers to a rapid action, commenced but a moment before in past time, but the effect of which, and the idea connected with it, run on into the present. Several examples of this peculiar usage are given by Bernhardt, Wiss. Synt., &c., p. 381.—ὑπέδειπεν ἄν, "would have feasted." Marsyas contended with Apollo respecting skill in music, and was defeated, and flayed alive. Juno asserts, that, had the muses decided this contest fairly, they would have given the victory to Marsyas, and Apollo would have been the sufferer.—ἀθλίως, taken here as an adverb. ἀθλίως.—ἀλούς, "having been conquered." Equivalent here to νικηθεῖς. The perfect act. and 2d aor. act. of ἀλίσκω have a passive signification.

13-19. ἐπεὶ ἑμυθεν ὀφθείσα, "when she perceived that she was seen"—ἐξαγορεύσθαι. from ἐξαγορεύω.—ἐπαφῆκεν. from ἐπαφίημι.—τοῖς αἰνέας. The story of Actæon is given at page 63 of this volume.—ταῖρος ὃ τέταρος. Alluding to the fables of Europa and Leda.

20-24. ἐγὼ μὲν, &c., "I for my part would feel ashamed." Page 80
This implies, of course, that Jupiter, on the other hand, feels no shame.—*διεφθαρμένος ὑπὸ τῆς μεθης*, "quite spoiled by his habits of intoxication." Observe the force of the article.—*μίτρα*, "with a head-band." The *μίτρα* was only worn among the Greeks by women, and was deemed effeminate for men. Bacchus is frequently represented with one in ancient sculpture, passing around the brow and confining the locks. Sometimes there are lappets hanging down at the side.—*μαινομέναις γυναιξί*, referring to the Bacchantes.—*πάντι*, "everything else."

26-34. καὶ μὲν, "and yet."—*θηλυμίτρης*, "effeminate wearer of the head-band."—*τῶν γυναικῶν*, "than the women in his train."—*ὑπηγάγετο*, "subjected." Literally, "brought under his power." Observe the force of the middle.—*τοὺς ἐλέφαντας*, "their elephants."—*πρὸς ὀλίγον*, "only in a small degree." Equivalent to the Latin *paullulum*.—*ὀρχοῦμενος καὶ χορεύων*, "dancing and leading choruses."—*ἐνθεάζων*, "raving."

LINE 1-6. ὕβρισας ἐς τὴν τελευτὴν, "having treated his rites 81
with contumely."—*κλήμασιν*, alluding to the story of Lycurgus, king of Thrace.—*τῆς μητρὸς*, alluding to the story of Pentheus, king of Thebes.—*παιδιᾷ*, "sportive trifling."—*οὐδείς φθόνος*, "this must not be grudged him." Supply *ἔστω*. Literally, "let there be no grudging (on this account)."—*αὐὸς ἂν νῆφον οὗτος ἦν*, "what kind of a person this one would be when sober," i. e., how brave and manly.

8-18. ἔστι γάρ. The particle γάρ here refers to a part of the conversation that had immediately preceded, and to some remark made by Maia, which calls forth the following reply from her son. "Why talk in this way! for is there." Maia probably had been recommending obedience and resignation to her son.—*μὴ λέγε, ὦ Ἑρμῇ*, &c., "my dear Mercury, don't say any such thing."—*τί μὴ λέγω*; "why am I not to say it?" λέγω is here the subjunctive.—*ὅς τοσαῦτα πράγματα ἔχω*, "who have duties, so burdensome, to attend to."—*καὶ πρὸς τοσαύτας ὑπηρεσίας*, &c., "and being distracted by so many offices."—*διαστρώσαντα τὴν κλισίαν*, "having smoothed down each couch." Literally, "the couch." *διαστρώσαντα* is from *διαστρώννυμι*. Hemsterhuis and others read *ἐκκλησίαν* for *κλισίαν*, as referring to the "place of assembly." The meaning will then be, "having arranged the place of assembly." This lection, however, though sanctioned by great names, appears to us to make an awkward pleonasm with *εἰσθετήσαντα ἕκαστα*.—*καὶ διαφέρειν τὰς ἀγγελίας*, &c., "and to carry about the messages which I may receive from him, running up and down the whole day." Mercury means, by this, that he is no better off than a mere *ἡμεροδρόμος*, or day-runner.—*ἔτι κεκοιμημένον*, "while yet covered with dust," i. e., before I have had time to brush the dust off: perf. part. pass. of *κονίω*.—*πρὶν δὲ τὸν νεῶνητον*, &c., "before, too, this newly purchased cup-bearer came, I also used to pour out nectar." The allusion is to Ganymede, who was carried off from earth by the eagle of Jove, for the purpose of officiating as cup-bearer in the skies. The term *νεῶνητον* appears to have reference to the legend of Jupiter's having given the famous steeds to Laomedon, as a recompense for the loss of his son.—*ἐνέχεον*, from *ἐγχέω*, and referring literally to the pouring of the nectar into the cups of the gods.

-19-27. δεινότατον. Supply *ἔστι*.—*μόνος τῶν ἄλλων*, "I alone of all."—*τῷ δικαστηρίῳ*. Referring to the tribunal in the lower world.—*ἐν παλαιστοραῖς εἶναι*. Mercury presided over all the exercises of the palaestra.—*πάν ἐκκλησίαις κηρύττειν*, "and to make proclamation in public assem-

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81 *δῖος*, "i. e., and to officiate as crier in public assemblies upon earth. Mercury was regarded also as the god of criers, heralds, &c.—*καὶ βήτορας ἐκιδάσκειν*. As the inventor of language, Mercury became the god of oratory.—*ἀλλ' ἐτι νεκρικὰ*, &c., "but I must, distracted as I am, take part, beside this, in the affairs of the dead:" *μεμεισιμένον* is from *μερίζω*.—*καίτοι τὰ μὲν τῆς Ἀῆδας*, &c., "although the (two) sons of Leda are each (in turn) every other day in heaven or in hades." The reference is to Castor and Pollux. According to the old legend, Castor having been slain in an encounter (he being the mortal one of the two brothers), Pollux was inconsolable for his loss. Jove thereupon gave the latter his choice, of being taken up himself to Olympus and enjoying the honours of immortality, or of dividing them with his brother, and for the two to live day and day about in heaven and in the shades. Pollux chose the latter, and divided his immortality with Castor.—*καὶ ταῦτα κάκεινα*, "both these things as well as those:" *ταῦτα* applies to his duties in heaven, and *ἐκεῖνα* (literally, "those things yonder") to his offices on earth and in the shades.

28-33. *καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης*, "the sons of Alcmena and Semele also," i. e., Hercules and Bacchus. Hercules was the son of Jupiter and Alcmena; Bacchus the son of Jupiter and Semele the daughter of Cadmus. Supply *υἱοί*.—*γενόμενοι*, "although produced."—*ὁ δὲ Μαίας*, &c., "whereas I, the son of Maia, (who is) the daughter of Atlas." The full clause would be, *ὅτι ὁ υἱὸς Μαίας*. Mercury here prides himself on his descent, his mother being a goddess, and the daughter, too, of one of the earliest deities, whereas Hercules and Bacchus are the sons of mortal women.—*ὅτι ἤκοντα*, "having just come."—*Ἀγχιόρορος θυγατρὸς*. Alluding to Europa.—*πέπομφε*. The perfect appears to be used here for the aorist *ἐπέμφε*. Compare *Matthias*, G. G., § 502.—*ὁψόμενον*, "to see." Literally, "for the purpose of seeing."—*ἐπισκεψόμενον*, "to take a look at," i. e., to look, and see if all be well.

82 LINE 1-5. *ἰδέ*, "give a glance at."—*δύως ἀπηγόρευκα*, "I am completely tired out."—*ἂν ἤξιωσα πεπράσθαι*, "I would this very instant claim the privilege of being sold." Observe the force of the aorist, as indicating instantaneous action: *πεπράσθαι*, perf. infin. pass. of *πεννύω*. Observe the continuance of action here indicated by the perfect. Mercury does not wish to be sold merely for a season, but, as we would express it in common parlance, for good and all.—*ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες*, "as those (slaves) on earth do, who lead too burdensome a servitude." The allusion here is to one of the Athenian laws, by which any slave, who was treated in too harsh and burdensome a manner, might claim the right of being sold to some gentler master.—*ἐν ταῦτα, ὃ τέκνον*, "don't mind these things, my child." Literally, "let these things (be so)." In this usage of *ἐάν*, some understand a verb in the infinitive, such as *ἐπώταται*, or *εἶναι*.—*πάντα*, "in all things."—*ὅντα*, "since thou art."—*σοδοί*, "his."

9-12. *ἀφ' οὗ γε*, &c., "from the time that I for my part exist and blow." In a literal translation the particle *γε*, which we have here applied to the person, imparts emphasis to *ἀφ' οὗ*. With *οὗ* supply *χρόνον*. The whole clause, with the ellipsis supplied, will be, *ἀπὸ τοῦτον τοῦ χρόνου ἀφ' οὗ γε χρόνον*.—*τίνα ταύτην λέγεις*, &c., "what is this procession of which thou art speaking, Zephyrus?" Literally, "what this procession art thou speaking of?" i. e., of what procession art thou making mention in this? Observe the peculiar idiom, which appears to have a species of attraction

for its basis. The plain Greek would be, *τίς ἐστιν αὐτὴ ἡ πομπή*, *82*
ἣν λέγεις; or, *περὶ τίνος πομπῆς λέγεις*;—*ἡ τίνες οἱ πέμποντες*
ἦσαν; "or who were they that made it?" Literally, "that sent it on its
way."

13-17. *ἀπελείφθης*, "thou wast away from." More literally, "thou
wast left behind by."—*οὐκ ἂν ἄλλο*, &c., "such a one as thou, in all
likelihood, wilt never hereafter see." Observe the force of *ἂν* with the op-
erative, as denoting uncertainty. The literal meaning of the clause is, "such
a one as thou, in all likelihood, wilt never hereafter see another (to be)."
—*γὰρ*. The particle is here elliptical, and we may supply some such phrase
as *οὐκ ἐδυνάμην ἰδεῖν αὐτό*, "I couldn't help it, for," &c.—*ἐπέπνευσα δέ*
τι, &c., "I had just blown, too, on a part of the Indian land, as much as
lies along the shores of the sea." Observe the peculiar reference to time
indicated by the aorist. The full clause, from *ὅσα παράλια*, &c., is as
follows: *ὅσα μέρη αὐτῆς ἐστὶ παράλια μέρη ἐκείνης τῆς χώρας*. With
Ἰνδικῆς supply *χώρας*.—*ὦν*, by attraction for *δ*.

18-22. *ἀλλὰ*, "well then."—*τί μὴν*, "why don't I?" i. e., I know him
very well. The particles *τί μὴν* are here equivalent to the Latin *quidni?*
and the more literal meaning of the clause, supplying at the same time the
ellipsis, will be, "what indeed prevents my knowing him?" or, as Hooegeveen
expresses it, "*quid impedit, quo minus hoc sit ita*?"—*περὶ αὐτῆς ἐκείνης*,
&c., "I am going to tell thee about that same Europa."—*μῶν*, *ὅτι ὁ Ζεὺς*,
&c., "what? that Jupiter has been for a long time," &c. Literally,
"whether is it that Jupiter," &c. With *πολλοῦ* supply *χρόνου*.—*γὰρ*.
The particle is again elliptical. Supply as follows: "thou hast no need to
tell me this, for," &c.

23-34. *οὐκοῦν τὸν μὲν*, &c., "thou knowest, then, about his attachment
for her."—*τὴν ἡύδα*, the shore near Sidon.—*τὰ κέρατα εὐκαμπῆς*, "having
his horns gracefully curved."—*ἐσκίοντα οἷν καὶ αὐτὸς*, &c., "he, of his own
accord, thereupon, both began to leap about sportively on the shore."—
δρομαῖος, "on a run," i. e., at full speed.—*ἐμπεσών*, "having rushed in."
—*ἐκπλαγεῖσα*, from *ἐκπλήσσω*.—*εἰχετο τοῦ κέρατος*, "kept clinging to his
horn." Literally, "to the horn (nearest her)." The genitive is here em-
ployed, as referring to a part.—*ἠνεμυμένον τὸν πέπλον συνεῖχεν*, "she kept
holding in her outer robe swelled forth by the wind." The *πέπλος* was an
outer robe, or mantle, passing over the left shoulder and under the right
arm, leaving the right shoulder and arm uncovered and free. According to
Eustathius (*ad Il.*, 5, 599), it was secured in front by a clasp. (Compare
Winckelmann, *Gesch. der Kunst des Alt.*, vol. iii., p. 26.)

LINE 1-6. *ἦδὺ τοῦτο θέαμα*, &c., "thou didst see in this, oh *83*
Zephyrus, a pleasing sight." Literally, "thou didst see this as a
pleasing sight."—*καὶ μὴν*, "yes, indeed, and."—*ἥδιω*, syncopated and con-
tracted from *ἡδίστως*.—*ἀκύμων*, "without a wave."—*Ἐρωτες δὲ παραπετώ-*
μενοι, &c. In this, and what follows, Lucian appears to be describing, in
fact, some ancient painting of the story of Europa.—*ἡμμένας*, from *ἄπτω*.

9-18. *καὶ εἰ τι ἄλλο*, &c., "and if there was any other (race) of marine
creatures, not fearful to behold," i. e., and whatever other marine creatures
there were, not fearful to gaze upon. With *ἄλλο* supply *γένος*.—*παρ-*
οχομένην, "riding by his side." Literally, "conveyed along by his side."
—*τὴν Ἀμφιτρίτην*, "his Amphitrite," i. e., his spouse Amphitrite.—*τῇ*
Ἀφροδίτῃ. Jupiter, under the guise of the bull.—*τὴν Ἀφροδίτην*, "the goddess
Venus." The article is here emphatic.—*οὐκέτι φαίνεται*, "was no longer
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83 *visible.* Literally, "no longer appeared."—ἐμπεδόντες. "having plunged (again) into (the deep)."—ἄλλος ἄλλο τοῦ πελάγους, &c., "began to cleave, one one part, another another, of the deep."

19-20. Ὁ μακάριε, &c., "ah, fortunate Zephyrus! on account of the sight which thou sawest." i. e., how fortunate wast thou in beholding so charming a sight!—ἐγὼ δέ, &c., "I, however, was all the while beholding griffons," &c. The griffons were among the number of fabulous animals supposed to exist in India and the remote east.

21-25. Ὁ πάτερ. Polyphemus was the fabled son of Neptune and Thoosa daughter of Phorcys.—οἷα πίπτονθα, &c., "what things I have suffered from that accursed stranger!" perf. mid. of πίσχω.—κοιμημένην ἐπιχειρήσας, "having attacked me as I was sleeping." Supply μοι.—τὸ μὲν πρῶτον, &c., "at first, he called himself Outis, by a wrong name." Literally, "he called himself Outis, away from his true name." Observe the force of ἀπό in composition. The narrative of Lucian is based on that given by Homer in the *Odyssey* (9, 305, seqq.).—καὶ ἔξω ἦν βέλους, "and was beyond the reach of any missile."—ὀνομαζέσθαι ἔφη, "he said he was called." The reference being to the same person implied in the previous verb ἔφη, the verb ὀνομαζέσθαι, which follows in construction, has the pronoun understood before it in the nominative, as will plainly appear from Ὀδυσσεύς.

26-34. οἶδα δὲ λέγεις, "I know whom thou meanest." Literally, "I know the one of whom thou art speaking."—κατέλαβον ἐν τῷ ὑπέρῳ, "I caught in my cave." The verb καταλαμβάνω, like *deprehendo* in Latin, often denotes a coming suddenly upon another. So here the literal meaning would be, "I came suddenly upon."—πολλοὺς τινάς, "a number of fellows." τινάς denotes contempt here.—τῇ θύρῳ, "at the opening."—ἔστι σοι, "I have (for this purpose)."—ἀνέκαυσα, from ἀνακαίω.—δ ἔφερον δένδρον, "the tree which I was carrying." The full clause would be, τὸ δένδρον, δ δένδρον ἔφερον.—ὥσπερ εἰκὸς ἦν, "as was fair enough."

84 LINE 1-8. δίδωσί μοι, &c., "having poured it into a cup, gives me to drink a kind of poison," &c. Polyphemus, having been till then unacquainted with wine, and judging of it by its effects, calls it very appropriately φάρμακόν τι. If we render these words, as some do, "a kind of drugged (or medicated) drink," all their force evaporates.—καὶ τὸ σπῆλαιον, &c., "and the cave itself to be turned upside down."—ἤμην, equivalent here to ἦν.—κατεσπύσθην, "I was dragged down." A very graphic term to express the overpowering effects of liquor.—Ὁ δέ, "the fellow thereupon."—τὸν μοχλὸν, "the stake (employed by him for the purpose)." Jacobs makes this refer to the trunk of the tree which the Cyclops had placed upon the fire. This, however, is not correct. As Lucian's dialogue is a kind of parody on the narrative of Homer, it is better to take the old bard for our guide. Homer states, that Ulysses cut off a portion of a large club, or walking-staff, and made use of this for blinding Polyphemus. As he afterward calls this instrument ὁ μοχλὸς ἐλαϊνός, "the olive-stake," it is evident that Lucian, by his τὸν μοχλὸν, means the same thing with Homer. The error in question has arisen, very probably, from not perceiving the peculiar force of the article. (Compare *Hom., Od., 9, 319, seqq.*)—ἀπ' ἐκείνου. Supply χρόνου.—τυφλὸς εἰμί σοι, "am I blind for thee." The pronoun σοι is often employed thus, in familiar discourse, when the thing referred to is supposed to exert more or less influence upon the feelings of the party to whom the remark is addressed.

9-12. ὡς βαθὺν κοιμήθηκες, "how soundly thou didst sleep." Page 84
 With βαθὺν supply ὑπνον. The literal translation is, "in how deep a slumber hadst thou lulled thyself to rest." κοιμήθηκες is the passive in a middle sense, and ὑπνον the accusative of nearer definition.—μεταφθνησάμενος, "in the midst of being blinded," i. e., while the blinding was going on.—οὐ γὰρ ἂν, εὐ οἶδ' ὅτι, &c., "for he would not have been able, I know well, to remove," &c. The clause εὐ οἶδ' ὅτι is inserted parenthetically. It is wrong, therefore, to make the order of construction here, εὐ οἶδ' ὅτι οὐκ ἂν ἐδυνήθη, &c. On the contrary, εὐ οἶδ' ὅτι is a clause by itself, and its full form is εὐ οἶδ' ὅτι τοῦτο ἀληθές ἐστι.

13-16. ἀλλ' ἐγὼ ἀφείλον, "why, I myself took it away." Literally, "(he did not take it away) but I took it away." Observe the force of ἐγὼ. The personal pronouns are only expressed when emphasis or opposition is to be indicated.—μᾶλλον, "the more easily."—καθίσας. In a middle sense, where we may supply ἐμαντὸν.—ἐθήρων, "I kept hunting for him."—ἐντειλίμενος τῷ κριῶ, "having enjoined upon the ram."

17-19. μανθάνω, ὅπ' ἐκείνοις, &c., "I understand; he escaped thy search, namely, by having gone out (of the cave) under these." The order of construction is, μανθάνω, ὅτι ἔλαθεν, &c., but ὅτι is to be rendered as equivalent merely to the Latin *nempe* or *scilicet*.—ἐκείνοις, referring to the sheep. Homer makes the companions of Ulysses to have escaped by means of the sheep, and Ulysses himself by the aid of the ram.

20-22. συνεκάλεσα, ὃ πάτερ, καὶ ἦκον, "I did call them together, my father, and they did come."—ἤκουτο, from ἔρχομαι.—κύγω ἔφην, &c., "and I said, 'tis Outis." He tells them the name as a mere appellative, but they understand it in its original sense of "nobody," and hence conclude that he has lost his wits.—οἰσθέντες, from οἶσμαι.—ἔρχοντο ἀπίοντες, "they straightway departed." The verb οἶσμαι with a participle is used to indicate quickness, &c., of movement.

23-26. καὶ ὃ μάλιστα, &c., "and yet what grieved me most was this, that," &c. Supply ἦν τοῦτο before ὅτι.—θάρασι, "never mind." Literally, "be of good cheer."—ἀμνησθῆναι γὰρ αὐτὸν, "for I will take vengeance upon him"—τῷ γούν τῶν πλεόντων, &c., "at least, then, the fate of those who sit depends upon me," i. e., the fate of navigators, of whom Ulysses at the moment was one.

29-34. ἡ Ἐρις, "the (goddess of) Discord."—τὸ δείπνον, referring to the banquet given at the nuptials of Peleus and Thetis, to which all the deities, except Discord, were invited.—διότι μὴ καὶ αὐτῇ, &c., "because, as is supposed, she too was not invited to the entertainment." The particle οὐ in Greek is employed where anything is immediately and directly denied; but μή, where that which is denied is a mere matter of supposition or conjecture. We have endeavoured, therefore, to express the force of the latter particle, on the present occasion, by the words "as is supposed."—ἐν τῷ σότῳ, "meanwhile." Supply χρόνῳ. Literally, "during so much time," i. e., as the entertainment might last, and he himself be away from his watery realms.—μὴ παρούσα, "since she was not present," i. e., not having been invited.

LINE 1-6. ἀπεληλύθεσαν, Attic for ἀπεληλύθεισαν, from ἀπέρχομαι.—λαθούσα πάντας, "having escaped the notice of all," i. e., unseen by any one.—τῶν μὲν πινόντων, &c., "since some were carousing and some applauding, directing their attention either to Apollo as he played upon the lyre, or to the muses as they sang." The applauding divinites

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are here distinguished into two classes, those who listen to Apollo, and those who form the auditors of the muses. The words of the text, therefore, from τῷ Ἀπόλλωνι down to τὸν σοῦν inclusive, are merely an enlarged definition of ἐνίων κροτούντων. Gesner's Latin version, appended to several of the editions of Lucian, erroneously refers ἀποτόντων to dancing.—τὸ συμπόσιον, "the banqueting hall."—ἐνεγέγραπτο δέ, &c., "and there was inscribed upon it, 'LET HER THAT IS BEAUTIFUL TAKE ME.'" Literally, "let the beautiful one take me," i. e., the fairest among you.

8-15. κατεκλίνοντο, "were reclining." Alluding to the ancient custom of reclining at meals.—κάπειδῃ, for καὶ κπειδῇ.—τί γὰρ ἐθεὶ ποιεῖν, &c., "for what did it behoove us to do when those goddesses were present?" i. e., what had we, humble Nereids, to do with the matter, or how could we presume to contest the prize of beauty when, &c.—αἱ δὲ ἀντεποιούοντο ἑκάστη, &c., "they, however, each laid claim to it, and insisted," &c.—καὶ ἄχρι χειρῶν, &c., "the affair would have advanced even to personal violence," i. e., they would have assailed each other with their hands. Literally, "the affair would have advanced even unto hands."—αὐτὸς μὲν οὐ κρινῶ, "I will not decide myself." The circumflex on the final syllable shows κρινῶ to be the future, whereas the acute on the penult would convert it into the present. Moreover, the penult of κρινῶ is short; of κρίνω, on the other hand, long.—αὐτὸν δικάσαι ἤξιον, "desired him to settle the point." More literally, "they deemed it right for him to act as judge."

16-22. τὸν Πριάμου παῖδα. Paris.—δς, "for he," equivalent to οὗτος γὰρ, as beginning a clause.—τὸ καλλίον, "what is the more beautiful," i. e., whosoever surpasses other things in beauty.—τί οὖν αἱ θεαί. Supply ἐπαΐσαν.—πρὸς τὴν Ἰδην, where Paris was then residing as a shepherd.—μετὰ αὐκρὸν. Supply χρόνον.—ἤδη σοι φημι, "I tell thee now (beforehand)." Literally, "I tell thee already."—ἢν μὴ τι, &c., "unless the umpire be in some way or other very dull of vision."

23-27. δέξαι με, &c., "receive me. oh Sea, having suffered dreadful things!" πεπονθότα, from πάσχω.—κατάσβεσον, from κατασβέννυμι.—τί τοῦτο; "what is this?" i. e., what is this that I see in thy appearance!—κατέκαυσεν, from κατακαίω.—ἀλλ' ἀπηνθράκωμαι ὄλω, &c., "but I am quite reduced to a cinder, unfortunate one that I am, and I boil." Literally, "but I, the unfortunate one, am quite reduced," &c.: ἀπηνθράκωμαι, perf. indie. pass. of ἀπανθρακώ.

29-30. διὰ τὸν ταύτη, &c., "on account of the son of Thetis here." The allusion is to Achilles, and the dialogue turns upon the narrative of Homer as given in the Iliad (21, 214, seqq.). Observe the force of ταύτη in the text. As Thetis was a deity of the sea, she is supposed, of course, to be somewhere near. The pronouns οὗτος and ὅδε frequently obtain, in this way, the force of adverbs in English.—ἐκεῖ γὰρ φονεύοντα, &c., "for when I implored him as he was slaughtering," &c., i. e., implored him to desist. Supply αὐτὸν as agreeing with φονεύοντα and governed by κίετρος.

31-34. ἀλλ' ὑπὸ τῶν νεκρῶν, &c., "but kept damming up my current with the (bodies of the) dead," i. e., with the corpses of those whom he was slaughtering. Observe the force of the imperfect ἀπέφραττε, from ἐποφράττω.—τοὺς ἀθλίους, "the wretched ones."—ἐπῆλθον, "I went against him."—ἐπικλίσαι, governing αὐτὸν understood.—ἀπόσχοιτο τῶν ἀνδρῶν, "he might refrain from the men." Literally, "might hold himself from the men." Observe the force of the middle.—ἐτοξε γὰρ, &c., "for he

chanced to be somewhere in the vicinity." This is a common construction of *τυγχάνω* with a participle, and is analogous to the Latin *forte* with a verb.—*παύ, οἶμαι, ὅσον ἐν, &c.*, "came upon me, bringing (with him) all his fire, I think, as much as he had in Lemnos, and as much as he had in *Ætina*, and *εἴ*" (he had any more) anywhere else," i. e., and as much as he had in any other quarter. Lemnos and *Ætina* were the two fabled seats of Vulcan's labours, and where his forges were said to be placed.

LINE 4-5. *αὐτὸν δὲ ἐμὲ, &c.*, "and having caused me myself to 86
boil over, he has almost made me entirely dry." Whenever the Attics wish to make the reflective pronouns *ἐμαυτοῦ, σεαυτοῦ, &c.*, emphatic, they separate the component parts and invert them as in the present instance.—*ὑπερκαχλύσαι*. This verb has a particular reference, not expressed, however, in the translation, to the noise made by water in a boiling state.—*μικροῦ δεῖν*, "almost." An idiomatic form of expression, where *ὥστε* seems to have been originally understood, "so as to want little." To the same effect is *ὀλίγου δεῖν*. Directly opposite to these is the phrase *πολλοῦ δεῖν*. Thus, *δ, πολλοῦ δεῖν, εἰποι τις ἄν*, "which any one would be far enough from saying."—*ὅπως διάκειμαι*, "in what state I am." Literally, "how I am affected."

7-8. *θολερός*. Supply *εἰς*.—*Ξάνθε*. The Xanthus and Simois were the two famous rivers of the plain of Troy. Another name for the Xanthus was the Scamander. According to Homer, the river was called Xanthus by the gods, and Scamander by men.—*ὥς εἰκός*, "as is but natural." Erroneously rendered here by some, "as it seems."—*τὸ αἷμα μὲν, &c.*, "tis the blood from the corpses; and the heat, as thou sayest, from the fire." This is a much simpler way of rendering, with an ellipsis merely of *ἐστὶ*, than to understand, with some, *τοῦτο ἐποίησαν*.

9-11. *καὶ εἰκότως*, "and rightly art thou in this condition." Supply *οὕτω διάκεισαι*.—*ὅς ὤρμησας*, "since thou didst make an onset."—*νύμφῳν* The Sea was the mother of Thetis.—*οὐκ αἰδέσθεις, &c.*, "having shown him no respect for being the son of a Nereid." Literally, "because he was." Equivalent to *οὐκ αἰδέσθεις αὐτὸν Νηηίδος υἱὸν ὄντα*.—*οὐκ ἰδεῖς οὖν*. Supply *ἐμὲ*.—*γείτονας ὄντας*, "who were my neighbours."

15-17. *τί ἄγχεις, &c.*, "why, oh Protesilaus, having made an attack upon Helen, art thou trying to strangle her?"—*ἡμτελῇ μὲν, &c.*, "having left my dwelling only half completed and my newly-married wife a widow." The female referred to is Laodamia. Much difference of opinion exists among the commentators on Lucian, with regard to the expression *ἡμτελῇ δόμον* in the text. Hemsterhuis and others refer it to the want of offspring, &c., and think that Lucian means to explain it by what follows immediately after, namely, *χρᾶν δὲ τὴν νεόγαμον γυναῖκα*. As, however, the expression is an Homeric one (for it occurs at *Il.*, 2, 701, where the allusion is also to Protesilaus), it will be best to render it in accordance with Homeric simplicity, and the manners of an early age. The *δόμος ἡμτελής*, then, of Protesilaus is merely the half-finished mansion, to which, when completed, he intended to remove his young bride Laodamia from her father's home; a plan frustrated, however, by the summons to join the Grecian army for Troy.

19-22. *αἰτιῶ τοίνυν, &c.*, "blame, then, this Menelaus here:" *αἰτιῶ* is the 2d sing. pres. imperat. contracted for *αἰτιάου*, from *αἰτιόμαί*. Observe the force of the article here, which indicates a pointing towards Menelaus.

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86 —ὅπερ τοιαύτης γυναικὸς, "on account of such a woman." Expressive of contempt, and referring to Helen.—ἐκείνῳ μοι αἰτιώμενον, "him must I blame." Supply ἐστὶ. Verbals in -τέον denote necessity, and govern the dative of the person together with the case of their own verb.—οὐκ ἐμὲ ὡ βέλτεστε, "not me, my very good sir." οὐκ ἐμὲ is here elliptical, for οὐκ ἐμὲ αἰτιατέον σοι ἐστὶ, "thou must not blame me."

23-28. δὲ ἐμοῦ τοῦ ξένου, &c., "who ran off with the wife of me his host, contrary to everything that was just." Literally, "who departed, having carried off the wife of me his host, contrary to all just things." Paris was hospitably entertained by Menelaus at the time of the abduction of Helen.—ἐμοῦ, the more emphatic form of the personal pronoun.—ἄμεινον οὕτω, "'tis better so," i. e., 'tis better for me to act as thou hast just recommended. The full clause is, ἄμεινόν ἐστὶ μοι οὕτω ποιεῖν.—οὐ τοιγαροῦν, ὡ Δύσπαρι, &c., "thee, therefore, ill-fated Paris, I will never, depend upon it, let escape from my hands." The appellation Δύσπαρις is of Homeric origin (*Il.*, 3, 39). Observe the force of τοιγαροῦν, "on this account, depend upon it," or "on this very account truly," where four particles (τοι, γε, ὅρα, and οὐν) are combined.

29-32. ὁδῖκα ποιῶν, &c., "acting unjustly towards me (all the while), oh Proteusilaus, and that, too, when I am of the same calling with thyself." Supply ἐμὲ with ὁδῖκα ποιῶν, the participle governing a double accusative. The words ὁδῖκα ποιῶν must be taken in connexion with what immediately precedes. The full expression will be as follows: καὶ ἐμὲ οὐκ ἄφρονας ποτὶ ἀπὸ τῶν χειρῶν, ὁδῖκα ποιῶν, "and thou wilt never (as thou sayest) let me escape from thy hands, acting unjustly towards me (all the while)," i. e., and if thou doest so thou wilt be acting an unjust part. Some very awkwardly make ποιῶν here equivalent to ποιεῖς, and, what is very surprising, Jacobs himself is among the number.—ἑρωτικὸς γὰρ καὶ αὐτός, &c., "for I myself, too, am a lover, and am held down (in subjugation) by the same god," i. e., by the god of love, or Ἔρως, as implied in ἑρωτικός.—ὡς ἀνθυσὶν τι ἐστὶ, "what an involuntary thing it is." Referring to the passion of love. For a literal translation, say "what an involuntary thing the loving is," and supply τὸ ἔρᾶν.—ὁ δαίμων, "this divinity," referring again to Eros.

87 LINE 1-9. εἶθε οὖν μοι, &c., "would, then, it were possible for me to catch that Love here!"—τὸ δίκαιον, "what is just."—φῆσσι γὰρ αὐτός, &c., "for he will say, that he himself was perhaps the cause of love to Paris." Literally, "the cause of his loving," τοῦ ἔρᾶν being equivalent to a verbal noun. Observe the nominative with the infinitive, as referring to the same person implied in φῆσσι.—τοῦ θανάτου δὲ, &c., "but that no one else was the cause of death to thee, save thine own self." Supply γεγενησθαι αἰτία, and observe the change to the accusative with the infinitive, the reference being no longer to the same person that is implied in φῆσσι.—ἐκλασθήμενος, "having completely forgotten," from ἐκλανθάνω—προεπήδησας τῶν ἄλλων, "didst leap forth before the rest." The genitive ἄλλων is governed by πρό in composition.—δόξης ἑρασθεὶς, "enamoured of glory."—πρῶτος ἐν τῇ ἀποβάσει, &c. Compare Homer, *Il.*, 2, 701.

10-13. ἀποκρινοῦμαι δικαιοτέρα, "I will give a still more just reply," i. e., still more just than that which thou hast just given for Eros—καὶ τὸ οὕτως ἐπικεκλῶσθαι, "and its having been so decreed," i. e., by fate: perf. infin. pass. of ἐπικλώθω—τί οὖν τοῦτους αἰτιά; "why then dost thou blame these here?" 2d sing pres. indic. of αἰτιώμαι.

14-15. τὸ αἴψου ὑμῶν, "that sea-monster of yours." The Greeks use

the personal for the possessive pronoun (as here, *ἐμῶν* for *ἐμέτερον*) Page 87
where an emphasis is required.—*δ' ἐπέμφατε*. The sea-monster was sent to ravage the coast of Æthiopia, because Cassiope, the mother of Andromeda, had boasted that she was fairer than Juno and the Nereids. The oracle of Ammon, on being consulted by Cepheus, monarch of the country, declared, that the only way of escaping from this evil was to expose Andromeda to the monster, which was accordingly done. This is what Lucian means by the words *δ' ἐπὶ τὴν τοῦ Κηφείως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμφατε*.

18-23. *ἐπέκτεινεν*. Supply *αὐτὸ*.—*μετὰ πολλῆς δυνάμεως*, "with a large force."—*οὐκ*, "no,"—*δ' μετὰ τῆς μητρὸς, &c.*, "whom, together with his mother, in the coffer, when cast upon the sea by his maternal grandfather, you saved from destruction." Acrisius, king of Argos, exposed his daughter Danaë, and her offspring Perseus, in an open coffer on the sea. They were saved by the Nereids, and wafted to the island of Seriphus.—*αὐτοῖς*. Referring to the mother and the son.

24-32. *εἰκός δέ*, "and it is a fair supposition." Supply *ἐστὶ*.—*νεανίαν*, agreeing with *αὐτὸν* understood.—*ἰδεῖν*, "to be beheld," i. e., to the view. *οὐ γὰρ δὴ αὐτὸν ἐχρᾶν*, "for it surely did not behove him."—*ἐστῶλη*, from *στελλω*.—*ὑδλὸν τινα τοῦτον, &c.*, "to perform in this a certain task for the king (of Seriphus)." Literally, "to perform this as a certain task." *ἐκτελεῖν* is the future participle active, Attic contracted form for *ἐκτελέσων*.—*τῷ βασιλεῖ*. Alluding to Polydectes, king of Seriphus, to which island the coffer had been carried by the winds and waves.—*ἐνθα ᾔσαν*, "where were" . . . he was going to add, "the Gorgons," but the other interrupts him. In strictness, therefore, *ᾔσαν* agrees with *αἱ Τοργόνες* unenounced.—*συνμίχους*, "as auxiliaries."

LINE 2-6. *ὅπου διατῶντο*, "to the quarter where they dwell." 88
Alluding to the Gorgons. Supply *ἐνταῦθα* (indicating motion to a place) before *ὅπου*.—*διατῶντο*, from *διατῶμαι*.—*ὅχει ὑποπτάμενος*, "flew quickly away"—*πῶς ἰδὼν, &c.*, "in what way having got a view of them, for they are not lawful to be beheld," i. e., it is not lawful to look upon them.—*ἢ ὅς ἐν ἰδῶ, &c.*, "or else, whoever beholds them will not in all likelihood, after this, behold anything else." Observe here the peculiar force which the particle *ἢ* gives to the optative, as a softening down of the future

7-12. *τὴν ὁπίδα προφαίνουσα*, "displaying her shield in front of him."—*αὐτοῦ*, referring to Perseus.—*ἢ Ἀθηνῶ δῃ*, "Minerva, I say." The sentence which had been broken off by the parenthesis is here renewed by means of the particle *δῃ*, or rather a new sentence is made to begin.—*παρέσχεν αὐτῷ ἰδεῖν*, "enabled him to see."—*λαβόμενος τῆς κόμης*, "having seized her by the hair." The genitive, of course, is here employed, as referring to a part of the whole, namely, the part seized.—*ἐνοπῶν δὲ ἐς τὴν εἰκόνα*, "and (at the same time) looking in the shield at the image."—*τὴν ὀρθην*, "his short sickle-shaped sword." The *harpē* of Perseus often appears in antiquities. It resembles the sword with which Saturn is sometimes represented, and which he employed in mutilating his father Uranus. Mercury appears in the Stosch collection, holding this same kind of sword in one hand, and the head of Argus in the other. The Lycians and Carians, in the army of Xerxes, are said by Herodotus to have been armed with a similar weapon. (*Herod.*, 7, 92.—*Winckelmann, Gesch. der Kunst des Alt.*, vol. i., p. 184.)

13-17. *καὶ πρὶν ἀνταρῶσθαι τὰς ἀδελφάς*, "and before her sisters awake" 89
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2d aor. infin. m. d. of ἀνεγείρω.—ἐκεῖ δὲ κατὰ τὴν παράλιον, &c., “but when he was come unto this part of *Æthiopia*, that lies along the sea.”—προκειμένην, “lying exposed.”—προσπεπαταλευμένην, “firmly riveted thereto,” from προσπαταλεύω.—καθευμένην τὰς κόμας, “having her hair hanging down.” Literally, “hanging down as to her hair:” καθευμένην, from καθεύω. The participle here, by a concise mode of expression, is made to agree with the person instead of the thing.

19-25. τὴν τύχην αὐτῆς, “her lot.”—τῆς καταδίκης, “of her condemnation,” i. e., of her having been condemned to this state.—κατὰ μικρὸν δὲ δλοῦς, &c., “having become, however, gradually enamoured, he resolved to aid her.” Literally, “having, however, by little (and little) been captivated by love.” δλοῦς is the 2d aor. part. act. of δλίσκω, with a passive meaning. The 2d aor. and perfect act. of this verb have a passive force.—ὧς καταπιόμενον, “in order to devour,” fut. part. mid. of καταπίνω. The participle ὧς is often joined with the future participle to indicate intention or design.—τῇ μὲν. Supply χειρὶ, as referring to the hand armed with the sword.—τῇ δὲ προδεκνύς, &c., “while, displaying in front of him with the other the Gorgon-head.” Supply χειρὶ again.—αὐτὸ, referring to the monster.—τὴν Γοργόνα, equivalent here to τὴν Γοργόνας κεφαλὴν.—τὸ δὲ τίθνηται ὁμοῦ, &c., “it thereupon, at one and the same moment, died, and the greater part of it, as much as had seen Medusa, became stiffened (and petrified).” Literally, “and most parts of it, as many as,” &c. With πολλὰ supply μέρος.

26-30. ὑποσχὼν τὴν χεῖρα, “having held his hand under,” i. e., as support.—ὀλισθηρὰς οὖσης, “which was smooth and slippery.”—ἐν τοῦ Κηφέως, “in the mansion of Cepheus.” Supply εἰκω.—καὶ ἀπάξει αὐτὴν, “and he intends to lead her away.”—γάμον οὐ τὸν τυχόντα, “no ordinary match,” i. e., a husband of no ordinary rank. The participle of τυγχάνω is often used in this sense. Thus, ὁ τυχών, “an ordinary person” (i. e., a person whom one meets with at any time or place); τὰ τυχόντα, “common” or “ordinary things.” Hence γάμον οὐ τὸν τυχόντα would mean literally, “a match not such as one meets with every day,” i. e., not an every-day match.

31-36. τί γὰρ ἡ παῖς, &c., “for what harm did the girl do us?” Literally “in what did the girl wrong us?”—τότε, “on that occasion,” referring to the time, now gone by, when the offence was first given.—καὶ ἥξιον καλίων εἶναι, “and claimed to be fairer than we.” Supply ἡμῶν, as governed by the comparative.—ὅτι οὕτως ἂν, &c. (“The girl ought to have perished notwithstanding), because in this way Cassiope would have grieved for her daughter, if she had at least a mother’s feelings.” Hemsterhuis correctly remarks, that these words are not meant as a direct answer to what immediately precedes, but that something must be supplied in order to connect them with what goes before.—μήτηρ γε οὖσα. More literally, “if, at least, she were a mother.”—εἰ τι βάρβαρος γυνή, &c., “if a barbarian female has asserted anything beyond her merits,” i. e., beyond what she had a right to assert. The expression εἰ τι takes here the place of ἄτινα (“whatsoever things a barbarian female has uttered,” &c.). So, in Latin, we have often *si quid* for *quæ*.

GEOGRAPHY.

LIVE 5. τῆς δούξου, "which is incapable of being inhabited." Page 89
 Supply οδοῦ after τῆς.—τοῖς Ἀμαφοίοις, "the wagon-inhabiting (Scythians)." i. e., the Scythians who live in wagons. These tribes had no towns or villages, and no fixed places of residence. Their wagons served them for dwellings, and they roamed about with their families and herds to any quarter where they could find good pasturage. Hence they are also called by the Greek writers Ἀμαφίδιοι (*Hamaxobii*). We have adopted in the text the reading Ἀμαφοίοις, as far preferable to the common lectio Ἀμαφισοίς. Besides Ἀμαφοίοι occurs elsewhere in Strabo, from whom the present extract is made, but Ἀμαφικοί not at all. (Compare *Tzschucke, ad Strab.*, 11, p. 492, *Cas.*) Jacobs speaks of Ἀμαφοίοις as a suggestion of Oertel's. Coray, on the other hand, appears to regard it as an emendation of his own, and it is assigned to him as such by Friedemann (*ad Strab.*, 2, p. 126, *Cas.*). The alteration is, in fact, a very obvious one, and might have suggested itself to many at the same time.—τοῖς περὶ τὸν Τάναϊν, &c., "who live around the Tanais and the sea Maeotis," &c. Literally, "who are." Supply οἷσι.

7-10. τῆς δὲ οἰκησίμου, &c., "now, of the habitable region, the part that is very inclement, and that which is mountainous, are dwelt in with great toil, by reason of their very nature; and yet even those parts, that are with difficulty inhabited, are tamed down (and made productive) on having received skilful cultivators." With οἰκησίμου supply χώρας, with δυσχέμερον and ὀρεινὸν supply μέρος, and μέρη with τὰ οἰκούμενα.—καθάπερ, "as, for instance."—κατέχοντες, "though possessing."—ἔκουν καλῶς, "nevertheless dwell comfortably and well." καλῶς is here best expressed by two English adverbs.—διὰ τὴν πρόνοιαν τὴν, &c.; "on account of the prudent foresight, exercised by them in things that appertained to government, and the arts, and to the knowledge that was otherwise requisite for the management of life." Literally, "on account of the foresight that was to them," &c. The full form is τὴν πρόνοιαν τὴν οὖσαν. So again, towards the end of the clause, the full form is τὴν ἄλλην σύνεσιν τὴν οὖσαν. When an article is repeated in this way after a noun, it has generally a participle connected with it, either expressed or understood.—καὶ τοὺς ἀγρωτέρους, &c., "taught even those more savage than the rest to live under regular government," i. e., in regularly organized society.—ἀγρωτέρους, agreeing with ἀνθρώπους, as implied in ἐθνή.

15-19. καὶ πῶς, διότι, "in this respect also, that . . ."—θύματα δὲ καὶ, &c., "whereas they procure aromatics and precious stones from abroad, to those who are deprived of which things life is in no respect worse off than it is to those who abound in them," i. e., those, who have them not, live as happily as those who have them.—ὡς δ' αὖτως, "in like manner too," put for ὡσαύτως δὲ.

22-25. λεπτὴν ἔχοντα γῆν, "having only a thin covering of soil."—τὴν πολλήν, "for the most part." Supply μερὶς, and consult *Boe, Ellipse. Gr.*, s. v. μερὶς.—ἡ δὲ πρόσθορος. Supply μερὶς.—πρὸς τῇ τραχύτητι, "in addition to its ruggedness," i. e., the rough and uneven character of the ground.—πᾶσα σχεδόν τι, "is nearly all." The indefinite τι is very often joined in this way with adverbs, or neuter adjectives standing as adverbs, in order to terminate the expression. Consult *Matth., G. G.*, § 487.—καὶ γινώσκουσιν

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διαφερόντως, "and especially the portion that lies without the Pillars (of Hercules)," i. e., without the Straits of Gibraltar. The full form of expression would be *ἡ μερὶς ἡ ὄψα ἐξω στῆλῶν*.

26-28. τὴν Βαιτικὴν, "*Bætica*," one of the divisions of Spain Supply, for a literal translation, γῆν.—σοφώτατοι, "*the most intelligent*."—ἀναπλέσται, "*is navigated up stream*." Strabo, in explanation of ἀναπλέσται, adds εἰς τὴν μεσογαίαν, &c., which Jacobs here omits.—εἰσι, a deviation from the common rule, which would require ἐσὶ with neuters plural.

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LINE 2-5. οὗτοι . . . βύζοφαγούντας. Observe the masculine here, although the neuter, λαγιδίων (from λαγίδιον), precedes. Such deviations from the ordinary rule of gender frequently occur, when the writer has in his mind some other word, different in form, though the same in meaning with the word which he has just written. So here Strabo has λαγῶι in view, not λαγίδια. (Compare the remarks of *Duker, ad Thucyd.*, 2, 47.)—οὐδὲ δὲ, "*nor even indeed*."—οὐδαμοῦ τῆς γῆς, &c., "*has been found to be produced anywhere on earth, up to the present day, either in so great abundance or of so good a quality*," i. e., has been discovered to exist, &c. The verb ἐξετάζω indicates here the result of actual examination and comparison. With the phrase οὐδαμοῦ τῆς γῆς (literally, "*nowhere, in respect of earth*"), compare the Latin *nusquam terrarum*.

7-13. οὐ μεταλλεύεται μόνον, &c., "*is not obtained by mining merely, but is also washed down*." Literally, "*but is also dragged down*," i. e., by the force of the waters.—τὴν χρυσῆτιν ἕρπον, "*the auriferous sand*." Sometimes expressed by a single word χρυσάμμος.—ἀλλ' ἐκεῖ, "*in the latter, however*," i. e., in the places that are free from water.—ἐκκλύστοι, "*washed by bodies of water*."—τὸ ψῆγμα, "*the fine grain*."—ὡς καλοῦσι πύλας, "*which the natives call palæ*." There appears to be some error here in the Greek text, as regards this native term. Pliny (33, 4) says that the Spaniards called the lumps of gold "*palacra*" or "*palactaneæ*," that is, making allowance for the Latin termination, "*palacr*" or "*palactan*." He also states, that they called the fine grain of gold "*balluc*." (*Hispani quæ minutum est ballucem vocant*, &c., 33, 3). For πύλας, therefore, in Strabo we ought probably to read πύλακας.

16-23. διαπτελεγμένας νεύροις, "*formed of the sinews of animals interlacing each other*."—περιττότερον, "*unusually well*." The ellipse may be supplied by τοῦ κοινού, just as περιττόν among the ancient rhetorical writers is opposed to κοινόν and δημώδες. (*Ernesti, Lex. Techn.*, v. v.)—σαννίους ὀλοσιτήρους ἀγκιστρώδεσιν, "*barbed javalms all of iron*." As regards the force of ἀγκιστρώδεσιν here, compare the expression ἡγερωμένας ἀκίδας employed by Plutarch in speaking of the barbed arrows of the Parthians. (*Vit. Crass.*, c. 25).—εὐκίνητοι, "*nimble*."—ἐπιτελείουσαι, "*they perform*."—καὶ περιέχουσιν, &c., "*and requiring great agility of limbs*."—πρὸς ῥυθμὸν, "*with a regular cadence*."

25-31. κατὰ τὸ ὕψος, "*in their height*." Literally, "*as to their height*."—τῶν ἄλλων, "*from all others*." Literally, "*from the rest*."—καλλῶν ἢ ὄντων. The particle δὲ is equivalent here to γάρ.—ἀφέντων πῦρ, "*who had been careless with fire*." More literally, "*having neglected fire*." This is often erroneously rendered, "*who had set fire to it*." The source of the mistake is in the Latin version of Rhodomann.—κατακαίειν, from κατακαίω.—συχνὴς ἡμέρας, "*for many days in succession*."—τὴν ἐπιφανείαν, "*the surface*."—κληθῆναι Πυρρηναία. The meaning is, that they were called Πυρρηναία (ἄρη), from πῦρ, "*fire*," as we would say in English

"the fire-mountains," or "the burnt mountains." This derivation, like so many others on the part of the Greek writers, is good for nothing. The true etymology is from the Celtic *Pyren*, or *Pýra*, meaning "a high mountain," and from this same root may be deduced the name of Mount *Brenner* in the Tyrol: that of *Pyern* in Upper Austria, and many others. (Consult *Adelung*, *Mithridates*, vol. ii., p. 67.)

33-36. τῆς δὲ τούτου, "and that, the value of this metal being unknown to the natives."—ἐμπορίας χρημένους, "being traders." Literally, "making use of traffickings."—ἀγοράζειν τὸν ἄργυρον, &c., "bought up the silver by a trifling exchange of other commodities," i. e., by giving in exchange for it some trifling articles of merchandise.

LINE 5-13. γυμνοὺς τῆς ἐσθῆτος, "bare of attire."—Βαλλιαρεῖς, "Balleætes."—καλλιότα, "most skilfully."—κατὰ τὰς πολεμικὰς χρείας, "for warlike purposes." Literally, "for warlike uses."—ὥστε δοκεῖν τὸ βληθῆν, &c., "that what is (thus) discharged appears to be borne onward from some catapulta," i. e., from some military engine. As regards the catapulta, consult the note on line 25, page 43.

15-23. ἡ Γαλαρία. We must bear in mind, when reading the account of the Gallic climate in the text, that ancient Gaul extended northward to the mouths of the Rhine.—διαφρόντως, "in an especial degree."—ἀντὶ μὲν τῶν θυβρῶν, "instead of the showers (that fall in more southern lands)." Observe the force of the article.—χιόνι πολλῇ νίφεται, "it is snowed upon with much snow." We must be careful not to regard νίφεται here as an impersonal. Compare Herodotus (4, 31) and Xenophon (*Hist. Gr.*, 2, 4, 2), where the passive voice of νίφω is employed with the same meaning as in our text.—κατὰ δὲ τὰς αἰθρίας, "while, under clear, calm skies," i. e., in clear, calm weather.—διὰ τῆς ἰδίας φύσεως γεφυροῦνται, "are bridged over by their own nature," i. e., without the assistance of art.—οἱ τυχόντες δόξαι, "ordinary travellers." Consult note on line 29, page 88.—κατ' ὀλίγους, "in small parties"—κατὰ τοῦ κρυστάλλου, "along the ice," i. e., over the ice.—διαβαίνουσιν. Supply τοὺς ποταμούς—στρατοπέδων μυριάδες, "armies of ten thousand men." The definite number is here used as an indefinite. It is the same as saying, "entire armies of many thousand men."

26-35. τεμνόντων, "intersecting."—τὰς πηγὰς καὶ τὰς ἐπιφορέας, "their sources and their supplies."—ὡκεανόν. The Atlantic—οἱ δὲ εἰς τὴν, &c., "and others into our sea." Referring to the Mediterranean. The expression is analogous to the *Mare nostrum* of the Latin writers.—εἰς τὸ καθ' ἡμῶν πέλαγος, "into our deep." The reference is the same as in the preceding sentence.—εἰς τὴν ἐσω θάλασσαν, "to the inner sea." Again alluding to the Mediterranean. The Greek is nothing more than a translation of the well-known form *Mare Internum*.—καὶ ἔμπαλιν, "and back again."—ὀλίγων τινῶν χωρίων, "only a few places."

LINE 3-10. ὀρυχθεῖσιν, from ὀρύσσω.—ἐπὶ μικρὸν, "to (only) a little depth."—πλίκες, "plates," i. e., laminæ.—ἐστ' ὅτε, "sometimes." Contracted from ἐστι ὅτε.—τὸ δὲ λοιπόν, &c., "the rest consists of the fine grain, and of lumps, these also requiring no great degree of labour," i. e., which in like manner require, &c.—κρίκους παχεῖς ὀλοχρυσούς, "thick collars of solid gold."

14-16. καὶ τὸ κράτιστον, &c., "and these furnish the Romans with their best cavalry," i. e., the best cavalry in the Roman armies is obtained from Gaul.—τῷ δὲ ἀπλῷ καὶ θυμικῷ, &c., "but (at the same time) there is added

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to this simple and irascible character, on the part of the Gauls, much of thoughtlessness, and vain-boasting, and fondness for ornament." Literally, "there is added for the Gauls."—*κύθυνοι καὶ λευκοί*, "succulent and fair."—*ἀλλὰ καὶ διὰ τῆς κατασκευῆς*, &c., "but they strive also to increase the native peculiarity of its colour by artificial means." The expression *τὴν φυσικὴν τῆς χροᾶς ιδιότητα* refers to the *τὸ ξανθόν*, or ruddy colour of their hair.

23-24. *διαφανεῖς*, "of a clear, bright colour."—*καὶ ἀπὸ τῶν μετώπων*, &c., "they draw them back even from their foreheads to the top of the head, and (thence) to the tendons of the neck."—*ὥστε τὴν πρόσωπον*, &c., "so that their look appears like (that of) Satyrs and Pans." The *Πάνες* of the Greeks were the same with the *Fauni* or *Panisci* of the Latin writers. Sometimes, as we are informed by the scholiast on Theocritus (4, 62), both the Satyri and the Sileni were called Pans. (Consult *Toup*, *ad Schol.*, l. c.). The ancient artists always represented the hair of the Satyrs and Fauns as erect, and, at the same time, curling a little over towards the upper part. The term applied to this mode of arranging the hair was *ἐνθ' ὀριξ* (*Pollux*, 2, 22), and it is alluded to by Suetonius in speaking of the personal appearance of Augustus ("*capillum leniter inflexum habuit*," *Aug.*, 79). The god Pan was also thus represented, and hence the epithet *φριφοκόρης* given him in poetry. (*Brunck*, *Anal.*, 1, 197.) The object in arranging the hair thus was to make it resemble more that of the goat—(Compare *Winckelmann*, *Gesch. der Kunst des Alt.*, vol. ii., p. 230.)

25-26. *παχύνονται ἀπὸ τῆς κατεργασίας*, "are rendered coarse by this treatment," i. e., by working them in this way.—*τῆς τῶν ἵππων*, &c. The coarseness thus imparted to the hair of the Gauls, and which made it resemble horse's hair, gave, of course, a more animal-appearance to the visage, and hence the comparison between it and the look of Satyrs.

28-29. *μετρίως ὑποτρέφουσιν*, "nourish a moderate beard underneath."—*τὸ δ' ὑπὲρ*, &c., "but leave the hair on the upper lip to itself," i. e., allow it to grow. More literally, "but permit the hair on the upper lip to be left to itself."

32-36. *συνωρίσιν*. Analogous to the Latin *bigæ*.—*καὶ παραβάτην*, "and a warrior by his side."—*τὰς παρατάξεις*, "their arrays of battle."—*προβγεῖν τῆς παρατάξεως*, "to advance in front of the line."—*ὅταν δέ τις ἐπικούσῃ*, &c., "and whenever any one lends a willing ear to them for the fight," i. e., whenever any one accepts the challenge.

93 LINE 1-10. *ἐξυμνοῦσι*, "they hymn forth."—*τὸν ἀντιπατόμενον*, "their antagonist." Literally, "the one who stations himself over against them."—*περιάπτονται*, "they attack all around."—*ἡραγμένα*, from *αἰμάσσω*.—*καιανίζοντες*, "uttering pæans."—*καὶ τὰ ἀροσθία τὰντα*, "and these first fruits of their valour."—*κεδρώσαντες*, "having anointed them with oil of cedar." The oil of cedar so often mentioned, as an antiseptic, by the ancient writers, appears to have been analogous to our pyroligneous acid.

11-13. *καταντικρὺ τῶν Ἑρκυνίων*, &c., "over against the woods called Hercynian," i. e., over against what are called the Hercynian woods. The reference is to the mountains and woods of Northern Germany. The Hercynian forest was of vast extent, and traversed a large part of ancient Germany, and it will be remembered that the term *Palatia*, in the text, comprises more than modern France to the north.—*ὃ ἐστὶ μία καὶ μέγιστη* "of which there is one even very large of size."

19-23. παραδέδονται, "are said." The verb literally refers to a handing down by tradition.—εὐτελείς, "of cheap construction."—τῶν νῦν ἐθνῶν, referring to the inhabitants of more civilized countries.—τὰς τε διαίτας εὐτελείς, ἔχειν, &c., "that they lead, moreover, a frugal mode of life, and one far removed from the luxury engendered by wealth." More literally, "that they have, moreover, their rules of life frugal (in their character), and departing much from," &c.

29-34. Βελέριον. Called by the Latin writers *Boletium*; now the *Land's End*, in Cornwall.—καὶ διὰ τὴν τῶν ξένων, &c., "and, by reason of the intermingling of foreign traders (with them), softened down in their habits of life." Literally, "tame as to their habits of life."—τὸν κασσίτερον κατασκευάζουσιν, "prepare the tin." The article is here employed as indicating a well-known commodity obtained from this quarter.—φιλοτέχνως ἐργαζόμενοι, "skilfully working," i. e., mining.—ἡ πλείστη. Supply μερίς.—πολλὰ. Supply μέρη.

I.INE 4-12. ἔνιοι, "some of them."—διὰ τὸ ἀγνοεῖν, "out of pure ignorance."—πόλεις δὲ αὐτῶν, &c., "their towns, moreover, are the forests," i. e., the forests supply the place of towns.—καταβεβημένους, "felled for the purpose."—καλυδοκπιθόνται, "they build their cabins." Observe the force of the middle.—οὐ πρὸς πολλὸν χρόνον, "not, however, for any long period." The accumulation of animal matter, occasioned by a long stay in one spot, would produce sickness.—οἱ αἶρες, "their climate."—κατέχει, "prevails." Literally, "holds possession of the country." Supply τὴν γῆν.—τὰς περὶ τὴν, &c., "about midday." Literally, "which are about midday." Supply οὐσας.

14-18. μικρὸν ἐξαλλάρτουσι, "differ a little from the Gallic nation in both their greater degree of savageness, and stature, and ruddiness of looks," i. e., are still more savage, &c., than the Gauls, though the degree by which they go beyond them in these respects is but small.—τάλλα δὲ παραπλήσιοι, &c., "in other respects, however, they resemble them, both as regards personal appearance and customs."—δύναται δὲ τὸ ὄνομα γνήσιοι, "now the name is equivalent to men of the same race." The meaning is, that the Romans, seeing so close a resemblance between the Germans and Gauls, concluded that they were descended from the same common stock, and, therefore, called the former *Germani*, "Brothers," intending to convey the idea that the Germans were own brothers of the Gauls. This etymology, however, is altogether erroneous. The true explanation is as follows: The first Teutonic tribes that crossed the Rhine boastfully styled themselves *Wermacnner*, i. e., "War-men," from *wer*, "war," and *man*, "a man." The Romans, not having any *w* in their alphabet, converted this letter in the present case into a soft *g*, and Latinized *Wermacnner* by *Germani*, a name which became gradually extended to the whole Teutonic race.

20-24. διὰ τὸ μὴ θησαυρίζειν, "on account of their laying up no stores," i. e., on account of their not laying aside any portion of their present means for future use.—τοιούτων, "of the following nature." Attic for τοιούτων.—ταῖς γυναῖξιν, depending in construction on παρακολουθῶν.—οὐστρατενοῦσας τοῖς ἀνδράσι, "when going to war along with their husbands."—παρακολουθῶν. The imperfect is here employed as referring to a time, now past, when the Cimbri still existed as a nation, and before they were annihilated by the Roman arms.—γυναῖκες προμύνειες ἱέρειαι. Compare the account given of Velleda and Aminia by Tacitus (*Germ.*, 8).—καρπασίνας ἑσπριδας, &c., "arrayed in linen robes secured by a clasp."

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94 26-28. διὰ τοῦ στρατιπέδου, "throughout the camp," i. e., in different quarters of the camp, the captives being in the hands of different individuals—καρνατέφασαι. Victims were always crowned with a garland before being led to the altar for sacrifice. We see here this same custom prevailing, among the early Germans, in these horrid immolations of human beings.—δσον ἀμφορέων εἰκοσιν, "large enough to hold twenty amphorae." Supply the ellipsis as follows: τοσούτου μέτρου, δσον ἐστὶ τὸ μέτρον ἀμφορέων εἰκοσιν. The amphora was a measure containing a little over five gallons, two quarts, one pint.

29-36. ὑπερπετής, "bending over."—ἐκαστον. Supply τὸν ἀλχηλῦτον—προγεομένου, "as it flowed forth."—μαντείαν τινα ἐποιούοντο, "they formed a kind of divination."—διασχίσασαι, "having slit them up."—ἀναφθγγόμεναι, "announcing in this way."—τύς περιτεταμένως, &c., "that were stretched over the wicker frame-work of their covered wagons." The ἀρούμασαι were covered wagons for the women and children. The top and sides were formed of skins stretched over an osier frame-work. περιτεταμένως, from περιτείνω.—μετὰ τὴν ὑπέρειαν τὴν Ἀλπεων, "after the country at the foot of the Alps." By ὑπέρεια is here meant what may be called the roots of the mountains (*radices montium*), after leaving which we come to the level country where Italy begins.

95 LINE. 1-12. καὶ τὰ μὲν. Supply μέρη.—μέσον πω, "nearly in the middle." More literally, "in the middle, after a manner"—ἐπεδειγμέναι ἱστοροῦνται, "are said to be rendered." Literally, "are related to be shown."—Ἥρας Ἀργείας, &c. Juno was particularly revered in Argos, and Diana in Etolia. Diomedes was of Etolian descent, through his father Tydeus, but reigned in Argos by right of his wife Aegistea.—προσώντων δὲ τῶν ἀνθρώπων, &c., "and that when men approach and touch them they endure this," i. e., and that they allow men to approach and touch them.—τὰ δὲ διωκόμενα, &c., "and that those animals (elsewhere) that are pursued by hounds." The reference is to other animals, without the sacred precincts.—θεῦρο Equivalent to εἰς τοῦτο τὸ ἄλσος—μηκέτι διώκεσθαι. The dogs dare not follow them within the sacred grove.

14-18. τοῖς πόνους, &c., "by reason of their toils, and the constant privations connected with their out-door labours."—τὸ πλεῖον πέτρης λατομοῦσι, &c., "are for the greater part of the time employed in breaking up the stones, on account of the excessive ruggedness of the soil." Literally, "on account of the excess of the ruggedness." With τὸ πλεῖον we may supply μέρος τοῦ χρόνου. The meaning of the passage is, that the labours of the farmers here consist more in breaking up the stones than in cultivating the soil.

20-26. καὶ τοιαύτην ἔχοντες, &c., "and yet, though they have such hardship (to contend with) in their daily labours, they by their perseverance triumph over nature," i. e., triumph over the natural disadvantages under which their territory labours.—ἐπίσης τοῖς ἀνδρῶσιν, "equally with the men." The dative of equality.—τὴν ἐκ τῶν καρπῶν, &c., "they remedy the scarcity resulting from the productions of the earth."

28-33. ἀλλὰ καὶ πρὸς τὰς, &c., "but also as regards those circumstances in life that have great dangers connected with them."—ἐμπορευόμενοι γὰρ, "for being traders." Equivalent, in fact, to ἐμπορίας γὰρ χεῖρην. "for, prompted by an eager pursuit of traffic."—πλέοναι, "they navigate."—τῶν σχεδίων εὐτελεστέροις, "of cheaper construction than our ordinary floats." Observe the force of the article.—ἐπομένους τὰς ἐκ τῶν χειμῶνων, &c.,

"they endure, in a way that strikes one with astonishment, the most fearful circumstances resulting from tempests," i. e., attendant upon tempests.

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LINE 1-5. *ἐχοντες*, "occupying."—*μέρος μέντοι*, "partly indeed." The accusative is here taken absolutely, as a species of adverb.—*τὸ δ' ἐφεξῆς*, "but farther on." The article is often joined thus with adverbs, the sentence being, in fact, elliptical, *τὸ δὲ μέρος ὃν ἐφεξῆς*.—*τοὺς πρὸς τῇ Ῥώμῃ*, &c., "who dwell near Rome, as far as the sea-coast." i. e., who lie immediately below Rome, and whose territory extends as far as the coast of the lower or Tyrrhenian sea. The reference is to the Latins.

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7-16. *διενέγκαντες*, from *διαφέρω*.—*ἐκτίσαν*, from *κτίζω*.—*πολλοὺς χρόνους*, "for many years."—*τὰ δὲ κατὰ τὰς περὶκὰς*, &c., "having bestowed much labour, too, upon the things that related to their land-forces."—*μετέφεραν ἐπὶ τὴν ἰδίαν πολιτείαν*, "have transferred to their own polity"—*γράμματά τε καὶ*, &c., "they cultivated assiduously, to a greater degree than any other people, both letters, and an acquaintance with natural phenomena, and with things relating to the gods." The term *γράμματα* does not refer here to a national literature, which the Etrurians never had, but to the use made of written characters in compiling religious forms, rituals, &c., of which they possessed a greater number than any other nation.—*φυσιολογίαν καὶ θεολογίαν*. Both of these were cultivated with reference merely to omens and divinations.—*καὶ τὰ περὶ τὴν κεραυνοσκοπίαν*, &c., "and they, most of all men, wrought out (into a regular system) the drawing of omens from lightning." The Etrurian priesthood were remarkable for their skill in every species of augury and divination.

18-21. *καὶ ταύτην ἐξεργαζόμενοι*, "and cultivating this with great care."—*τὴν ἐκ παλαιῶν χρόνων*, &c., "they have flung away the valour emulously exerted among them in former times," &c., i. e., have lost, &c.

24-33. *μεταφῶν κείραι*, &c., "lies between the sea-coast, which extends from Ostia as far as a city (called) Sinuessa, and the Sabine country."—*ἐπὶ μήκος*, "lengthwise."—*τῶν κατὰ τὴν παραλίαν*. Supply *κειμένων*.—*ὅσα*, "as many as are." Supply *ἐστὶ*.—*ἢ εἰ τίνα*, "or if there be any." Supply *ἐστὶ* again. *εἰ τίνα* is here equivalent in effect to *ἀτίνα*, "whatsoever are."—*καὶ ταῦτα δ'*, "and yet even these are."—*τὸ δὲ Καϊκινθον*. Supply *χωρίον*.—*τὴν δεινδαίτην*, "trained on trees." This was a common practice in Italy, and was thought to improve the quality of the wine. Sometimes, however, *juga* or stages were employed. The Cæcuban wine subsequently lost its repute.

LINE 1-6 *τὴν ἀρετὴν*, "its excellence."—*δι' ἐτους*, "during the whole year." Literally, "through the year."—*ὡς δ' αὖτως*, "in like manner too," for *ὡσαύτως δὲ*.—*καὶ πᾶσα ἡ περὶ*, &c., "and especially all the country around Venafrum, which (place) is contiguous to those plains." With *πᾶσα ἡ supply χώρα*.

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9-15. *ἄγροισι περιουκούμενον παγκάλους*, "covered all round with very beautiful and thickly settled fields." Literally, "inhabited all round in very beautiful fields."—*ἐκ τῆς θύρας*, "to the view."—*καὶ κοιλιάδας φαίνει*, &c., "it displays also cavities, full of holes, in rocks of a burned colour, as if eaten out by fire." Literally, "burned as to their colour."—*ἐπιδεικνύμενων*, from *ἐκδηλώσω*—*σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης*, "but that fuel having failed, it was subsequently extinguished." *σβεσθῆναι*, from *σβέννυμι*. When Strabo wrote this, Vesuvius was in a state of repose, and, from the absence of traditions, must have been so for a considerable period

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97 antecedent. Evident traces of previous volcanic action, however, presented themselves, as he himself informs us. The first eruption of Vesuvius, of which we have any account, took place after the time of Strabo, namely, in A.D. 79, during the reign of the Emperor Titus. This is the famous eruption that proved fatal to the cities of Herculaneum, Pompeii, and Stabiae, burying them under showers of volcanic sand, stones, and scoriam.

17-20. ἐν μὲν γοῦν Ὀλυμπιάδι, &c., "accordingly, at one Olympic contest, all the seven men who surpassed the rest in the foot-race were Crotonians." Observe here the use of the term Ὀλυμπιάς as referring to the games themselves, which is not very usual. It occurs in this same sense in Herodotus (*Schweigh., Lex. Herod., s. s.*).—τῶν ἄλλων. The genitive follows προτερήσαντες here, from the force of πρότερος, a comparative, implied in the verb προτερῶ.—εἰκότως, "with good reason."—διότι "that." Equivalent here to ὅτι.

22-24. διὰ τὸν φθόρον, &c. Alluding to the overthrow which the Crotonians received at the hands of the Locrians, in a battle fought on the banks of the Sagras. As long as the people of Crotona adhered to the precepts of Pythagoras and his followers, they were peculiarly distinguished for hardihood and vigour. After the overthrow of Sybaris, however, luxury and the love of pleasure took possession of the Crotonians in their turn, and the warlike spirit of that people became changed to such a degree, that, in the battle of the Sagras, an army of one hundred and thirty thousand Crotonians were routed by ten thousand of the Locrians.—πλείστον τὸ πλῆθος, "who were very many in number." Supply ὄντων.

24-30. τῶν Πυθαγορείων, "of the Pythagoreans (who dwelt in it)." Observe the force of the article.—γεγονώς, equivalent to ὢν.—διατρίψαντες, "who resided."—ἐν τῷ συσσιτίῳ, &c. The followers of Pythagoras, who had passed through a certain period of probation, gave up their possessions to the common stock, and, from this time, lived upon a footing of perfect equality, and sat down together, daily, at a common table.—πονησάντες, "having become insecure." Literally, "having laboured." The aorist indicates that this took place on a sudden.—πεποιθότα, agreeing with αὐτῶν understood.

32-36. ἐσφηνωμένον, "wedged open."—τοσοῦτον δ' ἴσχυσε μόνον, &c., "his strength, however, availed only so far, that the wedges dropped out." Literally, "he was strong, however, only to such a degree," &c.—ἀποληφθέντα, from ἀπολαμβάνω.

98 LINE 1-10. ἐφεξῆς, "farther on."—διήνεγκεν, "surpassed all others."—τὸ παλαιόν, "in former times."—τῶν πλησίον, "that lived in its vicinity." Supply ὄντων.—ἐστράτευσαν δὲ, "they marched forth also."—τὴν εὐδαιμονίαν, depending on ἀφηρέθησαν, which governs two accusatives in the active—ἐλόντες. Supply οἱ Κροτωνιάται.—ἐπήγαγον τὸν ποταμὸν, &c., "they brought the river upon the city, and inundated it." Supply τῇ πόλει after ἐπήγαγον, and αὐτὴν after κατέκλυσαν.

11-19. διαδόχοι, "notorious." Literally, "noised throughout (the world)."—ἐπιδημεῖν, "to dwell," i. e., to be exercised.—ολον, "as, for example, those of..." Supply αἱ τέχναι.—ῶσιν, "may be." Subjunctive of εἶμι.—οὐκ ἔξην δ' οὐδ', &c., "it was not allowed, too, even," &c.—Τίμαρος. The author of an historical work on Italy and Sicily, which has not come down to us.—αὐτὸς βῆγμα λαβεῖν, "that he himself had caught a strain," i. e., from merely seeing the others work. The term βῆγμα is

susceptible of a still plainer translation. Observe the nominative with the infinitive, as referring to the same person implied by the previous verb.—*πρὸς δὲ*. Equivalent to *καὶ πρὸς τοῦτον*.—*αὐτὸς δὲ &c.*, "and I myself, while hearing thee tell this, have got a pain in my side."

21-26. *φειδίτιον*, "the public meal." The Spartans ate in common, in accordance with the institutions of Lycurgus.—*ἐπὶ τῶν ξύλων*, "upon the wooden benches." Another specimen of Spartan simplicity.—*μετ' αὐτῶν*, "with them," i. e., with the Lacedæmonians, the idea of whom is implied in *Λακεδαιμόνιοι* that precedes.—*πυνθανόμενος*, "while he knew it merely from hearsay."—*θεασάμενος*, "on having seen things with his own eyes."—*καὶ γὰρ τὸν ἀνανδρότατον, &c.*, "for that even the greatest coward would choose rather to die." The aorist *ἐλέσθαι* implies that he would do this without a moment's hesitation.—*τοιούτου βίου*. This has a special reference to the black broth, and other plain fare, of the Spartans.

26-36. *μετὰ*, "in conjunction with," i. e., in addition to.—*ὁ τόπος*, "the situation."—*ἐκτρυφήσαι*, "to indulge in luxury."—*τοῦ μὲν θέρους*, "in summer." Part of time.—*ἐχει*, "experiences."—*ῥηθῆνα*. Governed by *δοκεῖ* understood, and which is repeated from *δοκεῖ*, at the beginning of the sentence.—*πρὸ μοίρας*, "before his allotted time."—*ἐς τηλικούτον τρυφῆς*, "to such a pitch of luxury." As in Latin, *eo luxuriæ*.—*ἐλληλασσε*, from *ἐλάσσω*, with the reduplication.—*πρὸς αὐλόν*, "to the music of the pipe."—*ἐνέδοσαν τὸ ὀρχηστικὸν μέλος*, "played a dancing tune," i. e., played a dance. Literally (so as to show the force of the article), "played the music adapted to a dance."

LINE 2-3. *καὶ ὡς αὐλοῦντων, &c.*, "and as soon as the horses heard them playing on the pipes, they not only danced out of their ranks," &c. On this construction of *ὡς* consult Buttmann (*Larger Gr. Gr.*, § 150, p. 439, Robinson's trans.).—*τοὺς ἀναβάτας ἔχοντες*, "with their riders on their backs." Equivalent to *ὅν αὐτοῖς τοῖς ἀναβάταις*. Literally, "having their riders."

6-9. *τῶν μυθολογουμένων*, "of the legends connected with it." More literally, "of the fabulous legends related concerning it."—*Σικελῶν*. These Siculi are said to have come from Latium.

13-17. *παρεilhάσαι*, from *παραλαμβάνω*.—*ἀεὶ τῆς φήμης, &c.*, "the tradition having been continually handed down to their descendants from the earliest times."—*ἱερὰν ὑπάρχειν τὴν νῆσον*, "that the island was sacred to Ceres and Proserpina." Literally, "that the island was a sacred one of Ceres," &c.—*ταύτην*. Supply *τὴν νῆσον*.

18-20. *καὶ τῆς ἀρπαγῆς, &c.*, "they say, also, that a very manifest proof of the abduction of Proserpina having taken place in this island is (the circumstance) that," &c. Literally, "of the abduction that took place with reference to Proserpina." Supply *γενομένης* after the second *τῆς*.—*αἱ θεαί*, "these goddesses," referring to Ceres and Proserpina.

22-27. *ἐν τοῖς λειμῶσι τοῖς*. Supply *κειμένοις*.—*τὴν Ἐνναν*, "the plain of Enna."—*τῆς πόλεως*, "the city of Enna." The city and plain bore the same name.—*θέας ἄξιος*, "worthy of being beheld." Observe the accentuation of *θέας* here: *θεῶς ἄξιος* would mean, "worthy of a goddess."—*ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν*, "being impeded in their natural perception (of the game)," i. e., their scent being obstructed.

28-31. *κύκλῳ δὲ ὑψηλῶς, &c.*, "but high all around, and on every side abrupt with precipitous descents." The plain of Enna was in fact a com-

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99 considerable elevation above the surrounding country, with steep and precipitous sides. (Compare the account of Sir R. Hoare, *Class. Tour*, vol. ii., p. 247, seqq.)—*ὀψαλός*. This term appears to have been still more specially applied to a particular part of the plain itself. Sir R. Hoare thinks, that this is the spot where now stands a cross, in the garden belonging to the Padri Reformati, and where, according to vulgar tradition, a temple of Proserpina was built. This spot commands the finest view of the island.

100 LINE 2-12. *κατὰ τὴν Αἴτνην*, "on Etna."—*μάλιστα*, "most hospitably."—*ἡεῖληται*, "are covered." More literally, "are taken up with:" from *διαλαμβάνω*.—*λαμβάνειν*, "to experience." Literally, "to receive."—*τὴν νομὴν*, "the action." Literally, "the feeding."—*τοτε μὲν . . . τοτε δὲ*, "at one time . . . at another."—*συμφορμένον*, "borne all." Literally, "borne together," i. e., in one stream.—*λιγνός*, "pitchy clouds." (*Blomf. Gloss.*, in *Sept. c. Th.*, 490.)—*ἀναφυσῶντος*, "darting upward with a loud roar."

16-21. *πολλὴν τῆς χώρας*, &c., "has much of its territory mountainous." The plainer Greek would have been, *τὰ πολλὰ ὀρεινὴ ἐστὶ*.—*τροφαῖς*, "as means of subsistence."—*τὰ δὲ πρὸς ἀλλήλους*, "while, as regards their deportment towards each other."—*πὰρ*, "beyond."

22-28. *κατὰ τὴν ὀρεινὴν*, "throughout the mountainous country."—*ἐστὶ*, "belongs to," i. e., becomes the property of.—*διειλημμένα*, "being distinguished."—*κἄν*, "even though." Contracted for *καὶ ἂν*.—*τὰ τε ταῖς ἑλπίσιν*, &c., "and in the other arrangements of life."—*πέρος*. What Dioscorus here erroneously calls the "*box-tree*," is in reality the yew, the *μυλός* of Theophrastus (3, 4), and *σμελαξ* of Dioscorides (4, 80). The Latin writers call it *taxus*. (*Virg., Eclog.*, 9, 30.) The yew loves a mountainous and cold soil, and, therefore, flourishes in Corsica. (*Fée, Flore de Virgile*, p. 159.)—*πλείστη καὶ διάφορος*, "in great abundance and of superior quality."

30-33. *ἐξηλλαγμένον*, "strange."—*τοὺς τρισμύλους*. The article merely indicates here the sum total, without being translated. This usage has been already noticed:—*φύλλω πλατύνον*. This similitude must, of course, like many others of the kind, be taken with many grains of allowance. In order to make it at all plausible, the Peloponnesus must be supposed to lie on its western side. An illustration of this is given by Martyn, in his edition of the *Georgica*, at page 126.—*τὸ σχῆμα*, "as to its shape."

101 LINE 3-5. *τελευτᾷ εἰς*, "it ends at."—*ἡ Λακωνικὴ καὶ ἡ Ἀργεΐα*, "the Laconic, and the Argive, territory." Supply *γῆ* with each.—*μέχρι τοῦ ἰσμοῦ καὶ αὐτῇ*, "it also extending as far as the isthmus," i. e., extending in like manner. The reference is to Argolis.

8-12. *ἴδω τις ἂν καὶ ἀκούσαι*, "one might see and hear of." Observe the accentuation of the optative *ἀκούσαι*, where the long final syllable calls for the acute on the penult. On the other hand, in *ἀκούσαι* of the infinitive, the short final syllable (as it is regarded in accentuation) gives the penult the circumflex.—*ἐξ ἄρχης μὲν*, "at first."—*ἐκείνον δ' ἐκλειφθέντος*, "this oracle, however, having ceased." Literally, "having caused itself to be abandoned," i. e., by delivering no more responses. The passive for the middle.—*καὶ τὴν αὖξιν*, &c., "and it obtained its great increase of celebrity, with which we are at the present day acquainted," &c. Supply, for a literal translation, *τόσσην* with *αὖξιν*.

16-26. *ὅν, "in the number of which."*—τούτων, "*of these offerings.*" Supply τῶν ἀναθημάτων.—Χαρμίδου, "*son of Charmidas.*" Supply υἱός.—χρυσοῦ καὶ ἐλέφαντος. Genitive of the material.—οἱ τῇ κεφαλῇ, "*upon his head.*" Literally, "*for him, upon his head.*" The pronoun οἱ here takes the place of αὐτοῦ. The more usual form of expression would be τῇ αὐτοῦ κεφαλῇ.—Νίκην, "*a Victory,*" i. e., an image of the goddess of Victory.—καὶ ταύτην ἔχουσαν, "*this also having.*"—χάριέν ἐστι σκῆπτρον. Siebelis takes χάριέν here for an adverbial form, equivalent to χαριέντως, and joins it in construction with ἡνδισμένον. Equally unhappy is Porson's emendation of χειρὶ ἐνεσσι for χάριέν ἐστι.—ἡνδισμένον, "*diversified.*"—τῷ θεῷ, for τοῦ θεοῦ. Compare the remark made above on the words οἱ τῇ κεφαλῇ.

27-29. τῷ δὲ ἱματίῳ, &c., "*into the robe, moreover, are wrought both small figures of animals, and, of flowers; the lily,*" i. e., and also flowers, namely, lilies. Some archæologists think that the allusion is here to a kind of encaustic work. (Böttiger, *Ideen zur Archæol. d. Mal.*, p. 243.—*Quatremer de Quincy, Jup. Olymp.*, p. 310.—Siebelis, *ad Pausan.*, 5, 11.)—λίθοις, "*precious stones.*"

31-36. *Εὐρυκίδης.* In a fragment (No. xii.) of the Cresphontes.—πολλὴν μὲν ἄροτον, &c., "*much arable land indeed, but not easy to cultivate.*"—κοίλη γὰρ. The country of Sparta (the hollow Lacedæmon, as it is called in the *Iliad* and *Odyssey*) was flanked on the east and west by two long parallel ridges of mountains, which were connected together by a similar, but much shorter, barrier at the northern extremity; and hence it has been well compared to an ancient stadium. The bed of this natural stadium was the valley of Sparta. (*Wordsworth's Greece*, p. 53.)—καὶ βοῦοι καὶ ποίμναισιν, &c., "*and very well adapted for the rearing of cattle and flocks.*" ποίμναισιν is poetical for ποίμναις, being cited from fragment xiii. of the same play mentioned above.—εὐχέιστος, "*is very subject to earthquakes*" καὶ ὅγ, "*and indeed.*"

LINE 1-4. λίθου πολυτελοῦς, &c., "*of a costly kind of marble,* 102 *the Tænarian namely,*" &c. This was a species of *Verd Antique*, highly prized by the Romans.—χορηγόν, "*as a means of furnishing the expense,*" i. e., to patronise the undertaking. Literally, "*as a furnisher of the expense.*"

7-14. αἰσχύνονται, "*they reverence.*"—γυμνάσια δ' ὥσπερ, &c., "*and as there are gymnasia for males, so also are there such for unmarried females.*"—νομίσματι σκυρίῳ. The legal currency of Sparta was iron money. If the remark in the text be correct, leather was also applied to the same purpose. (Consult Böckh, *Pub. Econ. of Ath.*, vol. ii., p. 389.)—ἐπὶ τῷ αὐτοῦ παρέχειν, "*in exhibiting themselves.*" Literally, "*in affording themselves.*"—ταῖς ἀρχαῖς, "*to the magistrates.*"

16-20. νομίμως, "*in accordance with stated custom.*"—τῆς Ὀρθίας, "*of the Orthian Diana.*"—συγγυμναστήν, "*a fellow-gymnast,*" i. e., a member of the same gymnastic school.—Ἐφόρων. Consult note on line 22, page 46.—πρὸ τῆς ἀρχῆς, "*in the presence of the magistracy.*"—βασιλεύσειν, "*that he will exercise the royal functions.*"

21-23. ἱεροπρεπής, "*is held in high veneration.*"—τὸ Κωρύκιον ἕντρον, "*the Corycian cave.*" This was situate on Mount Parnassus, above the city of Delphi. The inhabitants of Parnassus regarded it as sacred to the Corycian nymphs and the god Pan. Herodotus relates (8, 36) that, on the

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approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess.

27-33. *θεατροειδής*, "shaped like a theatre," i. e., semicircular. The ancient theatres were not, strictly speaking, semicircular, but their shape closely resembled this. The site of Delphi has been well compared to a natural theatre, sloping upward, in a semicircular form, from the lower part of Parnassus.—*κατὰ κορυφήν*, "at the top (of this semicircle)."—*ἐκέλευσεν τληρούσαν*, "embracing a circuit."—*πνεῦμα ἐνθουσιαστικόν*, "an inspiring breath," i. e., a prophetic vapour. This appears to have been a kind of gas.—*ἀποθεσπίζειν ἐμμετρά τε*, &c., "delivers oracles in both verse and prose." All the Grecian oracles gave their responses originally in verse. Prose was only introduced when their influence and authority began to decline. For a literal translation, supply *θεσπίσματα* after *ἐμμετρε* and *ἀμμετρα*.

34-36. *πέφυκεν οἷα*, &c., "is naturally such as to yield the most abundant returns," i. e., is such in its very nature. Observe the force of *πέφυκεν*.—*καὶ αὐτὰ τὰ γιγνόμενα*, "even the things themselves that are produced in this land."

103 LINE 4-14. *παμφορτωτάτη*, "most productive," i. e., not only is the land very productive, but the adjacent sea also abounds in fish.—*οὐ μόνον δὲ κρατεῖ*, "but not only does it surpass (other lands)." Supply *τῶν ἄλλων χωρίων*.—*ἰδίδια*. As opposed to the things that come and go with the change of the seasons.—*πέφυκε*, equivalent here merely to *ἐστὶ*.—*λίθος ὑφθονός*, "an abundance of marble." The allusion is to the famous marble of Mount Pentelicus.—*αὐτοῦ προσδέονται*, "seek after it," i. e., desire it. Literally, "feel the want of it."—*ἐστὶ δὲ καὶ γῆ*, "there is also a portion of this country:" *γῆ* is here equivalent to *μέρος* *τε* *τῆς χώρας*.—*πολλαπλασίους ἢ εἰ*, "manifold more, than if. . . ."—*καὶ μὲν ὑπαργυρός*, &c., "for it has, in truth, silver beneath its surface, through divine allotment." The allusion is to Laurium, a range of hills near the Sunian promontory. Here the Athenians had silver mines.—*πολλῶν γούν πόλεων*, &c., "accordingly, though there are many states in the vicinity of Attica," &c.

20-22. *ὁ μυστικός σηκός*, "the mystic cell." Referring to the *cella* or *delubrum* of the temple. This is said to have been as large as a theatre, and here the mysteries were played off.—*τὸν ἐν ἀκροπόλει*, &c., "which stands in the Acropolis (at Athens), consecrated to Minerva." The Parthenon, or celebrated temple of Minerva, stood on the most elevated ground of the Acropolis.—*ἐπιστάτουρος*, "patronising," i. e. watching over and aiding with the public resources.—*ἐν δὲ τοῖς δήμοις*, &c., "the city (of Eleusis), moreover, is numbered among the boroughs (of Attica)," i. e., forms one of the boroughs. The boroughs or *δήμοι* were one hundred and seventy-four in number. The borough of Eleusis belonged to the tribe Hippothontis.

24-32. *χερρόνησιζον*, "of a peninsular form."—*προσειληφνῖα τῷ περὶ πόλιν*, "having embraced within the circuit of its walls," from *προσλαμβάνω*. Literally, "having taken in addition."—*ἑξήκοντα τε ἔτη*, &c., "and it was a naval station large enough for four hundred vessels." More literally, "fit for," "suited for."—*τῷ δὲ τείχει τοῦτο*, &c., "connected with this fortification were the legs (as they were called) which came down from the city." More literally, "the legs drawn down from the city." The long-walls were playfully called "legs."—*οἱ δὲ πολλοὶ πόλεμοι*, &c., "the

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many wars, however (that have taken place), have thrown down Page
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the wall," &c. : the allusion is to the long-walls. They were demolished at the close of the Peloponnesian war, but rebuilt by Conon. In the siege of Athens by Sylla they were again broken down and almost destroyed. Some traces still remain. These celebrated walls connected Athens with her several harbours—συνέσπειλαν, "have contracted," from συνστέλλω.

83-84. πλείους, "very many." Literally, "more (than are usually found in islands of such a size)."—καὶ Ὅμηρος ὕμνει, "Homer also celebrates in song."—καὶ οἱ ὕστερον, "as well as the poets (who came) after him."

LINE 1-12. καὶ δὴ καὶ διετέλεσε, &c., "it continued, moreover, 104
for a long time enjoying the first rank." Literally, "bearing away for itself the first portions, or parts." Supply μέρη (Bos, *Ellips. Gr.*, s. v. *μέρη*). With πολλοῦ supply χρόνον.—τῶν νομίμων, "of its privileges."—δι' ἑννέα ἐτῶν, "for the space of nine years."—ἐλέγετο. Supply εἶναι—ὡς γένοιτο, "how that he was." The optative is here employed to express merely the opinion of others, for the accuracy of which the writer himself does not vouch.—τραγῳδοῦντες, "detailing in tragic strain," i. e., with a tragic and declamatory air.

16-19. διελόντας, "having marked it out." By the common principle of construction, διελόντας ought to be in the dative, on the supposition that the dative *ἡμῖν* is understood with *ρητέον*. It will be found, however, that verbals in -τεον sometimes have the person in the accusative (as *ἡερό, ἡμᾶς*), when the reference is, not so much to what *must*, as to what *ought* to be done. (*Matthia, G. Gr.*, § 447.)—Ὁ Ταῦρος μέσσην πῶς, &c., "the range of Mount Taurus divides this continent nearly in the middle, as if with a girdle."—διέζωκε, from διαζώννυμι.—τεταμένος, from τείνω.—τὸ μὲν αὐτῆς ἀπολείπων, &c., "leaving one part of it towards the north, and the other towards the south." Literally, "and the other, a southern one." As the chain passes onward from west to east, it leaves on one side of it (i. e., cuts off) the northern, on the other the southern portion of the continent.—καλοῦσι δ' αὐτῶν, &c., "and the Greeks call the one of them (Asia) this side of Taurus, the other (Asia) beyond (Taurus)."

20-27. οἱ δὲ ποταμοὶ. Another instance of a nominative absolute before a clause expressing distribution.—ὡς ἐπ' ἄρκτον, "towards the north." This usage of ὡς with a preposition, becomes, as far as the English idiom is concerned, a mere pleonasm; in Greek, however, it points out strictly the direction alone which an object takes, leaving it undetermined whether it reaches the place or not.—ὁ Εὐφράτης τε καὶ, &c., "namely, both the Euphrates, and Tigris," &c. These nominatives are in apposition with οἱ, in the clause of δὲ ὡς ἐπὶ νότον ἄνερμον, and this οἱ agrees with *ἐχουσι* understood. Jacobs has altered here the text of Arrian in a somewhat slovenly manner.—ἐν μέσῳ, "between."—ἢ, "or else."

29-34. ἐσθὴν ὑπερκείμενον, "is one that overhangs."—διατεριχίζον τὸν ἰσθμὸν, "forming the isthmus between them like a wall."—ὕλη παντοδαπῇ, "with all kinds of timber."—κατ' ἀλκήν καὶ δύναμιν, "in valour and resources."

LINE 2-3. φάτνας κατατετρημέναις, "in perforated troughs," 105
i. e., bored with small holes that allow the water to escape, but not the gold: perf. part. pass. of κατατετράινω, Attic for κατατετράω.—ἀφ' οὗ ἀπὸ μὲνθεῦσαι, &c., "from which circumstance they say that

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105 *the fable of the skin covered with the golden fleece was even formed.*" Literally, "that the skin covered with the golden fleece was even tabled."

6-15. *λατρά καὶ μικρόχωρα*, "lead hard lives, and inhabit scanty territories."—*ἡ δὲ πληροὶ μάλιστα*, "which, indeed, very nearly fill."—*καὶ ἡ καὶ ἦγε Ἰβηρία*, "moreover, this same Iberia." The particle *γε*, in composition here with *ἡ*, lends emphasis to the latter.—*ὥστε εἶναι*, "so that there are here."—*καὶ ἀρχιτεκτονικῶν τὴν, &c.*, "and a constructing of dwellings that displays architectural skill."—*καὶ τὰλλα κοινά*, "and other public erections."—*τῆς δὲ χώρας τὰ μὲν*, "one part of the country." For a literal translation supply *μέρη*, "these parts indeed."—*κύκλῳ περιέχεται*, "is encompassed round about."—*ἐσκενρασμένοι*, "attired." There is also in this, though not expressed in the translation, a reference to their habits of life.

16-19. *οἱ πλείους*, "the greater number."—*ποιμενικώτεροι*. Supply *τῶν ἰβήρων εἰσι*.—*γένους*. Supply *ἀνθρώπων*.—*ταύτη δὲ καὶ*, "and for this reason also." Supply *αἰτία*.

26-29. *οὐδὲ ἀριθμῶν, &c.* They cannot count higher than a hundred—*καὶ πρὸς τὰλλα δὲ, &c.*, "they are careless also with regard to the other things that have reference to life," i. e., to the proper leading of life, its comforts and conveniences.—*ἐκ' ἀκριβέας*, for *ἀκριβῶν*. Literally "(intended) for accuracy," i. e., "accurate."

106 LINE 2-12. *εὐκαιρα*, "in fit places."—*τὰ κατακεκρομένα τῶν ὑδάτων*, "the hidden waters," for *τὰ κατακεκρομένα ὕδατα*.—*ἀνοίγοντες*, "uncovering."—*οἱ δὲ ἄλλοι ἐθνεῖς*. The nominative absolute again, before a clause expressing distribution.—*διατελοῦσιν ἐδούλωται*, "remain ever unenslaved." Supply *ὄντες*. Literally, "continue to be."

13-25. *ἡ δ' ἐχομένη Ἀραβία*, "that part of Arabia which is contiguous to."—*τοσοῦτο*. As the extracts composing this volume are taken from different writers, we find some using the Attic *τοσοῖτον*, and others, as in the present instance, the more inelegant *τοσοῦτο*.—*εὐδαίμονα Ἀραβίαν*, "the happy Arabia." In Latin, *Arabia Felix*.—*καὶ τὴν ἄλλαν ἔλην, &c.*, "and other productions of an aromatic character, in great abundance." Literally, "and the other wood that is aromatic."—*φύλλων εὐωδίας*, "fragrant leaves." Literally "fragrances of leaves."—*καὶ τῶν ἀκοσμάζοντων, &c.*, "and is filled with varied odours of tears, that distill from (the bark of trees)," i. e., with odoriferous tears of various kinds, &c.—*αἱ τοῖς ἐσχάταις*, "the farthest portions of this land."—*δαφιλῆς*, "in rich abundance."—*ἕως πλάτος*, "to an extraordinary degree."—*φύσεις εὐώδεις, &c.*, "fruitful odoriferous plants."—*τὰς ἀπορροίας, &c.*, "their exuding juices and perfumes."

27-36. *ὁ προσαγορευόμενος, &c.*, "the kind of gold that is called *argyrea*."—*τοῖς ἄλλοις*. Supply *ἐθνεσι*.—*ἐκ ψηγμάτων καθερόμενος*, "melted down (and refined) from small grains."—*ἀλλ' εὐθὺς ὀρυττόμενος ἐρίσκειται*, "but it is found pure at the very time of digging." Literally, "but directly being dug up it is found (pure)."—*ὥστε τοὺς ἐντιμοτάτους λίθους, &c.*, "that the most precious stones, having been set in this by artists, produce the most beautiful of ornaments," i. e., that if the most precious stones be set in this kind of gold the most beautiful ornaments are produced. Literally, "having been bound." &c., from *ἐνδέω*.—*ἡρώμενα*, "who have chosen." Passive for the middle.—*οἶτον*, "cf grain."—*τῇ δ' ἀπὸ τούτων*,

Sec., "but being amply supplied through the abundance obtained from these," i. e., through the abundant nutriment. Page 106

LINE 3-11. *οἱ ἐν τοῖς πελάγεσι*, "those at sea." Literally, "those on the deeps."—*πρὸς τὰς ἀπὸ τῶν*, &c., "from the indications afforded by the stars." The deserts are as trackless as the sea, and the traveller has, like the mariner, to consult the stars, in order to ascertain by their position the direction of his route.—*παρὰ τὸν ὠκεανὸν* "along the (Indian) ocean." The description here given takes in also the coast of the Persian Gulf.—*ὑπεράνω*, "above," i. e., to the northeast.—*ἀρδεύοντες*. Supply of *ἐγγύριοι*.—*καὶ διπλοῦς καρποὺς λαμβάνουσι*, "they even obtain double harvests."

19-26. *πυρῶν μὲν ἀνὰ δέκα*, &c., "ten medimni of wheat each." Observe the distributive force which the preposition *ἀνὰ* here imparts to the numeral. The medimnus was a Greek measure for things dry, and equivalent to six Roman modii. The *modius* (erroneously called, in the lexicons, "a bushel"), contained a little over one gallon, three quarts, one pint, dry measure; and hence the medimnus was equal to one bushel, one peck, one gallon, one quart, &c., of our measure.—*καὶ λαγαραὶ ταῖς συστάσεσι*, "and slender in their make." More literally, "in their frames."—*διατείνουσι*, "transverse." Literally, "stretch over."—*εἰς τὰς μάχας*, &c. The order of construction is, *ἕγονται εἰς τὰς μάχας ἔχουσαι δύο τοξότας*.—*ἀντικαθήμενους*, &c., "sitting over against one another, back to back."

29-35. *τὴν μέσσην σφῶν Συρίαν*, "that part of Syria which lies between them." Compare the Scripture name applied to this tract of country (*Gen. xxiv., 10; Deut. xxiii., 4*, &c.), namely, *Aram Naharaim*, or "Aramæa between (literally 'of') the rivers."—*ὅθεν καὶ τὸ ὄνομα*, &c., "from which circumstance also its name is called Mesopotamia," &c. We have given the simpler and more natural translation to these words. Jacobs makes *τὸ ὄνομα* a kind of pleonastic accusative, and supplies *ἡ χώρα* as the nominative to *κληίζεται*, "from which circumstance, also, the country is called in name," &c.—*πολύ τι*, "for some considerable distance." Supply *διάστημα*.—*ἐκβάλλει εἰς τὸν πόντον*, &c., "empties into the Persian sea," i. e., Persian Gulf. The Tigris and Euphrates, if they ever had separate mouths, (which is very doubtful, though vouched for by the ancients), now unite near *Koma*, and the joint stream is called *Shat-al-Arab*, or "the river of Arabia."—*ἐς τε ἐπὶ τὴν ἐκβολήν*, "up to its mouth."

LINE 1-6. *μετέωρος τε βεῖ*, "both flows along high ground, and is," &c.—*ἰσοχειλῆς*. In the text of Arrian (omitted by Jacobs) the banks of the Tigris are described as much higher than the surface of the stream, preventing, of course, any lateral waste of its waters. The case is directly the reverse with the Euphrates.—*παρ' ἐκάτερα*, "along either bank." Supply *χειλῇ*.—*ὅποτε σφίσιν ὕδατος*, &c., "as often as they want water." Literally, "as often as it may have itself deficiently in respect of water."—*καὶ οὕτως ἐς ὁ πολὺ ὕδωρ*, &c., "and the Euphrates, ending thus with no great quantity of water, and that marshy in its character, in this way terminates its course." Literally, "in this way ceases from (its course)."

27-30. *βόσμηρον*. An unknown kind of grain. Strabo, on the authority of Onesicritus, describes it elsewhere as smaller in size than wheat.—*ὧν ἡμεῖς ὑπεριοί*. Supply *ἐμμέν*.—*ἐρία ὑπανθῆι*, "fleeces bloom forth." Observe the force of *ὕψ* here, as marking gradual increase. The cotton plant is meant, and what are here called fleeces are the contents of the

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108 cotton-pods bursting forth.—*σινδόνες*, "fine garments." The term *σινδών* generally means a garment of fine linen. Here, however, such an explanation will not, of course, answer. The reference appears to be to what Herodotus calls *σινδών βυσσίνη*. (2, 86. Consult Bähr, *ad loc.*) Muslins, therefore, are evidently meant, and *σινδόνες* might be translated, in this passage, saving the anachronism, "fine muslin garments," or simply, "fine muslins."

32-35. *κλάδους ἀβήσαντα*, "having put forth branches." More literally, "having caused branches to grow."—*εἶτα τὴν λοιπὴν*, &c., "take, upon this, the rest of their growth in a downward direction," i. e., have their branches after this bending towards the earth. We have here a description of the Indian fig, or banyan tree, which forms so conspicuous an object in Hindoo mythology. The branches of this tree, after projecting to a certain distance, drop and take root in the earth. These branches, in their turn, become trunks, and give out other branches; and thus a single tree forms a little forest.—*αὐξάνονται*, "grow." Middle voice.—*ἐξ οὗ πάλιν ἑτέρας*, &c., "after which, having been again, in like manner, bent downward in the course of their growth, they form another layer, then another," &c.

109 LINE 1-3. *σκιάδιον γενέσθαι μακρὸν*. The banyan tree stretches its immense branches, and its holy shade, not only over the pagoda, and the choultries, or caravanseras, but also over serpents and other venomous creatures. Hence it becomes an emblem of the eternal power of Nature, which cherishes both useful and hurtful beings. It is a variety of the Buddha tree, which is revered in the various countries between Hindoostan and China. This will explain the name given it by Linnaeus, namely, *Ficus religiosa*.—*καὶ*, "even."

7-9. *Περσίς*. The reference is to Persia Proper, or what was sometimes called the royal province of Persia.—*πολλὴ μὲν ἐν τῇ παραλίᾳ*, &c., "lying in a great measure along the shore of the gulf that is named after it, but in a much greater degree inland." Supply *οὕσα*, or *κειμένη*.—*τριπλὴ δ' ἐστὶ*, &c., "it is, moreover, threefold in both its physical character, and the temperature of its climate," i. e., it is, in fact, subdivided into three distinct regions, as regards, &c.

17-20. *τῶν*. Supply *πόλεων*.—*τὴν πολυτέλειαν τῆς κατασκευῆς*, "the costly character of the structure."—*βραχέα διελθεῖν*, "to enumerate a few brief particulars."—*οὗσης γὰρ ἕκρας ἀξιολόγου*, &c., "for, there being here a considerable elevation, a triple wall surrounded it," i. e., a triple wall encompassed an elevation here of considerable height. The ruins of *Chehl-Menâr* are evidently the remains of the splendid structure which Diodorus is here describing. They are placed on a platform or terrace cut out of a rocky mountain, and having a higher part of the same mountain connected with its eastern side, being on the other three sides at a great elevation in a perpendicular precipice from the plain beneath. Above this platform or terrace rise two other terraces. The nature of the ground gives the whole structure the appearance of an amphitheatre erected on three terraces, rising successively one above the other. The whole is of marble quarried in the adjacent hills, of a dark gray colour, and the passages from the lower to the upper terraces are by broad marble staircases. These united elevations are comprehended under the general name of *ἕκρας* in the text, and the *τριπλοῦς ταίχος* refers to the facings of the three terraces of rock in the case of the lowest, and of marble in that of the other two. These marble facings are formed of gigantic square blocks, without mortar, but fitted with such precision as to appear part of the solid mountain. Consult the plan of the ruins

by Heeren (from Sir R. K. Porter's *Travels*), *Hist. Researches*, vol. ii., p. 401, and Heeren's description of the same, vol. i., p. 147.

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21-28. τὸ μὲν πρῶτον. Supply τεῖχος.—τὴν μὲν ἄλλην κατασκευὴν, "the rest of its structure."—περιβολὴς, "enclosure."—εὖ κεφνκότι, "well calculated by its very nature." The whole structure, including the facings of the second and third terraces (τὰ τεῖχη), is built, as we have already said, of enormous blocks of marble, so skilfully disposed upon one another, that it is often difficult, by the nicest observation, to detect their junctures.—ἐν δὲ τῷ πρὸς ἀνατολὰς, &c., "in that part of the elevation, moreover, which faces the east, there is a mountain standing four hundred feet apart," &c. An examination of Heeren's plan will make all this very apparent, though the description, taken by itself here, seems somewhat obscure. The mountain of which Diodorus speaks is in fact the face of the rock from which the main terrace projects, and the distance between it and the ruins on the upper terrace corresponds accurately with the measurement given in the text. The English translator misinterprets Heeren when he makes him say, in describing the position of the "royal mountain" from Diodorus, that it lay "eastward of the city." The German writer merely states that it was "on the eastern side of the elevation," or "stronghold" (*an der Ostseite der Burg*).

29-33. βασιλικὸν. Ctesias calls it "the double mountain," an expression which has given rise to no little controversy, on the part of some of the German scholars. (Consult Bähr, *ad Ctes.*, p. 138, *seqq.*)—πέτρα γὰρ ἦν κατεξαιμένη, &c., "for it was a rock carefully hewn, and containing several chambers within, in which were the sepulchres of the departed (monarchs)," i. e., carefully hewn within and without: κατεξαιμένη is from καταφαίνω. The following description, from Heeren, will throw light upon this passage. "On the face of the rock from which the terrace projects are two sepulchral monuments. A façade has been formed in the surface of the cliff, at a considerable height from the ground, behind which is a square apartment. Beneath, the rock has been cut away perpendicularly, so as to make all access impracticable." (*Hist. Res.*, vol. i., p. 149.)—πρόσθασιν, "doorway." Literally, "means of access," i. e., in the usual way.—ὅτι ὑψάνων δέ τινων, &c., "but receiving the coffins of the deceased, who were raised upon high by means of skilfully constructed machines," i. e., the stone coffins containing the corpses were raised up to a level with the opening made above in the face of the rock, and in this way introduced into the hewn-out chambers within.

35-36. κατὰ δὲ τὴν ἄκραν, &c., "throughout this elevation there were very many royal places of entertainment, and treasures," &c. The reference in καταλύσεις is to banqueting-halls, &c.

LINE 1-3. τὰτα τὰ βασιλεία, &c. Alexander destroyed, 110 neither the entire city of Persepolis, as some suppose (for it was in existence long after his death), nor all the buildings mentioned by Diodorus as standing on different parts of the ἄκρα. He appears to have set fire merely to a single edifice, on the third or uppermost terrace. This was the main banqueting-hall, where the monarch entertained the grandes of the court on solemn festivals. (Consult Porter, *Travels*, &c., vol. i., p. 646, and Heeren, *Hist. Res.*, vol. i., p. 190.)—ἐνέπρησε, from ἐμπρηθω.—διεκόρησαν, when Xerxes invaded Greece.

11-16. λέγουσιν, referring, not to the boys, but to the Persians themselves.—ὅτι ἐπὶ τοῦτο ἔρχονται, &c., "that they go (to school) for this purpose,"

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110 just as with us those who are about to learn their letters (go with that view)." We have given γράμματα here its literal meaning. The reference appears to be, however, not merely to letters, but to elementary studies in general. (Consult Sturz, *Lez. Xen.*, s. v.)—γίγνεται "there arise." Literally, "there are produced."—καὶ ἄλλων οἶον δὲ εἰκός, "and other offences, of such a nature as it is natural for accusations to arise about," i. e., about which it is natural for accusations to arise. Complete the clause as follows: καὶ ἄλλων τοιούτων, οἶον δὲ εἰκός ἐστις ἐγκλήματα γίνεσθαι.

17-23. ἂν γνῶσι ἀδικούντας, "they may have ascertained to be offending."—ἐγκλήματος, "in the case of an accusation." Literally, "respecting an accusation."—δικάζονται, "go to law." Middle voice.—χάριν ἀποδοῖναι, "to return a favour," i. e., to testify thankfulness.—καὶ περὶ θεῶν, &c., "will, in all likelihood, be most negligent of their duty towards both gods," &c. For a literal translation supply ἑαυτοῖς after ἔχειν, "will, in all likelihood, have (i. e., bear) themselves, in an especial degree, negligently towards," &c.

25-33. σωφροσύνην, "discreetness of deportment."—φέρονται δὲ οἰκοθεν, &c., "they bring with them from home, moreover, for solid food, bread, and, to eat with their bread, water-cresses." Observe the force of the middle in φέρονται.—πιεῖν δ', "and for drinking."—ἀρύσασθαι, "to take up water for themselves." Observe the force of the middle. The acrist, too, indicates despatch and saving of time.—ἐκ τούτου δέ, "but after this." Supply χρόνου.

111 LINE 2-14. ἐπ' εὐθείας, "straight onward." Supply with εὐθείας (which is the gen. sing. fem. of εὐθεία) the noun ὁδοῦ.—σχιζόμενος, "dividing." Literally, "dividing itself."—στόματα. Supply ἐστὶ.—ὧν τὰ ἔσχατα, "the extreme ones of which." The nominative absolute again before a clause indicating distribution.—οὐ γὰρ ἀξιώλογοι, &c., "some of considerable, but the greater part of scanty, size."—μάλιστα πως, "pretty nearly." Observe the diminishing force of πως. Literally, "very nearly, after a manner."—σὺν αἷς ποιεῖται καμπαῖς, "including the bands which it makes." Literally, "together with the bands which," &c. Observe the attraction in αἷς καμπαῖς. The phrase Greek would be, σὺν ταῖς καμπαῖς ἕς (καμπὰς) ποιεῖται.—κατὰ δὲ τοὺς ὑποκάτω τόπους, &c., "in the low grounds, however, it is contracted in its volumes of waters, the stream being continually drawn away more and more towards both continents," i. e., after leaving the mountains and reaching the level country at their base, the Nile loses by sending off two branches, in two opposite directions. This is all false. The Nile receives, in place of sending forth. The two continents are Africa and Asia: which, according to the ancient geographers, until the time of Ptolemy, were supposed to have the Nile as their common line of separation.

22-25. πᾶσα ἡ χώρα. The inundation is felt most extensively, and, of course, beneficially, in Lower Egypt.—ἐπ' ἄρθων, &c., "on natural hills or artificial mounds."—κατὰ τὴν πόρρωθε' ὅψιν, "when seen from a distance." More literally, "as regards the view from the distance."—πλείστος δ' ἡ, &c., "The rise of the Nile commences with the summer solstice (June 21). The river attains its greatest height at the autumnal equinox (Sept. 21), continues stationary for some days, and then diminishes at a less rapid rate than it rose. At the winter solstice (Dec. 21) it is very low, but some water still remains in the large canals. At this period the lands are put under culture."

29-33. πληροῦται δὲ ὁ Νεῖλος, &c. The inundation of the Nile is caused by the heavy annual rains between the tropics. A similar increase of waters is common to all the rivers of the torrid zone, and, in low situations, occasions inundations as in Egypt.—κλυζομένης, "being inundated by these."—κατὰ τὴν ἐξ ἀρχῆς, &c., "in the first creation of all things."

JUNE 1-10. τὴν εὐκρασίαν, "the excellent climate."—πολύ-
γονον, "very fertilizing." The waters of the Nile are said, even at the present day, to possess the same character, as regards not only plants, but also the animal kingdom—καὶ τὰς τροφὰς, &c., "and affording spontaneously its nutritious properties."—τὰ ζωογονηθέντα, "the things that are born alive," i. e., animals, as opposed to plants.—τὸ καὶ νῦν ἐτι, &c., "the circumstance, namely, that still, even at the present day, the country in the Thebais produces at certain seasons so many and so large-sized mice."—μενούσης ἐτι κατὰ φύσιν, &c., "the clod of earth still remaining (here) in its natural state," i. e., the latter half of the animal still remains a clod of earth. This foolish story is found in several of the ancient writers, and among the rest in *Ælian* (*H. A.*, 2, 56). It is very surprising that it should elicit from *Weesseling* (*ad Diod. Sic.*, 1, 10) only a "pondum credimus." The whole matter rests, very probably, on the appearance, in former days, at particular periods, of great numbers of the *sorex*, or "shrew-mouse." Some of these little animals, being seen only half out of the earth, may have given rise to the most amusing part of this preposterous fable. That the Egyptians worshipped a species of shrew-mouse (the *sorex religiosus*), perhaps on this very account, has been confirmed by the discoveries of *Olivier* and *Passalacqua*. (*St. Hilaire, Dict. Hist. Nat.*, vol. xi., p. 323.)

12-15. τετταράκοντα ἀπὸ τῆς Μέρηδος, &c., "to one having advanced forty stadia from Memphis a kind of mountain-ridge presents itself." Literally, "to one having advanced, &c., there is a kind of mountain-ridge." This ὄρεινὴ ὄψις is called by modern writers a "rocky-platform," and is said to be about a hundred and fifty feet above the level of the surrounding desert. The number of pyramids now standing in Egypt is about forty. They are all in what is called Middle Egypt, and are divided into five groups. The pyramids alluded to in the text are those at the modern *Gizeh* or *Djizeh*, northwest of the ancient Memphis, and form the most remarkable of all the groups, since they contain the largest pyramid among them.—ἀξιολόγοι, "remarkable ones."—ἐν τοῖς ἐπτὰ θαύμασι, "among the seven wonders (of the world)." Literally, "the seven sights," i. e., great sights.

16-23. πρότερον. It was called Arsinoë, after the queen of Ptolemy Philadelphus. The appellation *Κροκοδείλων πόλις* is merely a Greek translation of its original Egyptian name.—ἐν τῷ Κυνopolίτη νομῷ, "in the Cynopolitic nome." The Greek name *nome* (νομός) was applied to the jurisdictions, or districts, into which Egypt was divided.—ὁ Ἄνουβις, "the god *Anubis*," a dog-headed deity of the Egyptians.—καθ' ἑαυτοὺς ἕκαστοι, "each community by themselves," i. e., some animals were held sacred by the inhabitants of one part of Egypt, and not by those of another.

24-28. ἑκατομύλων. This, of course, is an exaggeration, either springing from the fancy of the bard himself, or resting on false information received from the Phœnician traders. One difficulty, however, still remains. The Egyptian Thebes, contrary to the usual belief, was never surrounded by walls of any kind, and, therefore, even if we consider ἑκατομύλων in the text as equivalent to "many-gated," still these gates or por-

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112 **112** tals must either be those of its numerous palaces, or, what is more probable, the openings in the great circus or hippodrome that was in the neighbourhood of the city. The mention of Thebes in Homer occurs at *Il.*, 9, 381, *seqq.*—αὐτῆς, as if πόλις preceded, which is implied, in fact, in Θῆβας.—ἐστὶ δ' ἐν αὐτῇ πλείω, "there are in it, also, numerous temples."—κωμηδόν, "in villages," i. e., several settlements are scattered over the circuit of the ancient city, but they are like so many villages, and form separate clusters or groups.—ἐν τῇ περαιᾷ, "on the opposite side of the Nile." Supply χώρα.

29-33. *δυσὶν κολοσσῶν.* These are the two statues called by the Arabs, at the present day, Shamy and Damy.—σεισμοῦ γενηθέντος. The destruction of the upper part of this statue has been attributed to Cambysea, by the writers of some of the inscriptions on it, as well as by some ancient authors. This seems more probable than the cause assigned by Strabo, in our text, since the temple to which the statue belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man. (*Wilkinson's Thebes*, p. 36.)—ὡς ἀν' ἐλαφροῦς, "as of a slight blow." The sound which this statue, commonly called "the vocal Memnon," uttered, was said to resemble the breaking of a harp-string. One of the inscriptions, however, says it was like brass when struck ὡς χαλκοῦ τυπέντος), and this led Wilkinson to make an experiment deserving of mention here. There is, it seems, in the lap of the statue a stone, which, on being struck, emits a metallic sound; and, in the block behind, a square space is cut large enough to admit a person, who might thus lie concealed from the most scrutinizing observer in the plain below. Mr. Wilkinson placed some peasants below, and having ascended to the lap of the statue, struck the sonorous block with a small hammer. On inquiring of the peasants what they heard, their answer was, "you are striking brass."—It may be added, that the part of the statue which had been broken off is now carried away, and that the figure is again completed by courses of common sandstone, forming the back, neck, and head. By whom this was done has not been ascertained.

35-36. *Θῆκαι βασιλέων.* These are the famous "tombs of the kings," in which Belzoni made some of his most brilliant discoveries. The paintings, with which they are adorned within, throw great and interesting light on the manners and customs of the ancient Egyptians.—λατοματαί, "hewn out of the rock."

113 *Lines 1-8. περὶ τὰς ἐσχατίας, &c.* The position of these mines is about southeast from Baharyeh, a village opposite the town of Edfou, or Apollinopolis Magna, and at a distance of nearly ten days' journey from that place, in the mountains of the Bishareh. The gold lies in veins of quartz, in the rocks bordering an inhospitable valley: but the small quantity which these mines are capable of producing by immense labour, added to the difficulty of procuring water, would probably render the reopening of them, at the present day, an unprofitable speculation; and indeed in the time of Abulfeda they only just covered their expenses, and have never been worked since they were abandoned by the Arab califs. (*Wilkinson, Manners and Customs of Anc. Egypt*, vol. i., p. 233.)—τῆς γὰρ γῆς μελαίνης οὐσας, &c. The rock in which the veins of quartz run is an argillaceous schist.—διαφνὰς καὶ φλέβας, "seams and veins."—μαρμάρων. What Diodorus here calls "marble" is the quartz, which is the matrix of the ore.—πάσας τὰς περιλαμπομένους φύσεις, "all other natural substances that throw brilliancy around," i. e., all the most shining substances. More

literally, "that cause themselves to shine around." Middle voice. Page 113
 —οἱ προσεργεῖοντες, &c., "the overseers of these mining operations." Literally, "they who sit by (or near) these," &c.—κατασκευάζουσι, "elaborate."

9-11. οἱ γὰρ βασιλεῖς, &c. Diodorus, who copies this whole account from Agatharchides (*de R. M.*, p. 23), refers here to the Ptolemies, or kings of the Greek dynasty. From his remarks, however, at the close of his narrative, it appears that the mode of mining described by him was brought in by the earliest Pharaohs.—ἐτι δὲ τοὺς ἁδίκους διαβολαῖς, &c., "and those, moreover, who have become involved in false accusations, and have through resentment been thrown into prison, sometimes themselves alone, at other times," &c. If the Greek text be correct, the reference in ἁδίκους διαβολαῖς περιπεσόντας will be to persons falsely accused of offences against the royal authority, and who, in the irritation of the moment (*διὰ θυμὸν*), have been thrown unheard into prison. This appears to be the only intelligible explanation that can be given. Wilkinson suggests for a translation, "convicted of false accusations," but the Greek text will not admit of this.

19-23. τῇς δὲ τὸν χρυσοῦν, &c., "having, by the aid of a heavy fire, roasted the hardest part of the earth containing the gold, and (thus) made it porous and brittle, they bring to bear upon it the labour of the hands," i. e., they roast the quartz in which the gold lies imbedded. The term "earth" (*γῆς*) is here loosely applied to the rocky matrix itself.—τὴν δὲ συνεμμένην πέτραν, &c., "thereupon, many thousands of (these) unfortunate persons labour with iron picks on the rock (thus) softened (by the fire) and able (now) to yield to moderate labour."—καὶ τῇς μὲν ὅλης πραγματείας, &c., "an engineer, moreover, who selects the stone, and points it out to the workmen, directs the whole work." Literally, "an artificer, &c., takes the lead of the whole operation."

27-36. τρυπίσι σιδηραῖς, &c., "cleave the marble-shining rock with iron chisels, bringing no skill to bear upon their labours, but mere physical strength."—πρὸς ἐπιστάσιον βαρύνητα, &c., "at the harsh command and blows of an overseer."—διὰ τῶν ὑπονόμων, "through the drains," i. e., the lateral passages constructed principally for carrying off the water from the mine, and running almost horizontally. They are called *Stollen* by the German miners.—ἀναβάλλουσιν, "pile up."—ὁρισμένον μέτρον τοῦ λατομήματος, "a piece of the quarried stone of certain dimensions." More literally, "a defined size of the quarried stone."

Lines 1-6. τύπτουσι, "pound it."—ἀνὰ τρεῖς ἢ δύο, "in parties 114
 of three or two," i. e., three or two persons being employed at the same hand-mill. As the number was more commonly three than two, the greater numeral precedes. Observe the distributive force of ἀνά. There is no peculiar form in Greek for distributives. To express their meaning, sometimes the cardinal numbers compounded with σύν are used; sometimes the prepositions ἀνά, κατά, &c.—πρὸς τὴν κόπην, &c., "grind at the handle (of the same mill), reducing the size given (unto them) to the form of the finest flour."

7-12. οἱ τεχνῖται, "the master workmen."—πρὸς τὴν ὅλην ἔργου συντέλειαν, "carry it away to undergo the final process."—ἐπὶ γὰρ πλατείας τανίδος, &c., "for they rub the pulverized stone upon a broad table a little inclined, pouring water upon it (at the time)." More literally, "for they rub the marble (thus far) operated upon," &c.—τὸ μὲν γὰρ αὐτῆς, "the

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114 *earthy matter contained in it.*—*δια τῶν ὕδρων*, “by the fluid particles,” i. e., the water poured upon it.—*τὸ δὲ χρυσίον ἔχον*, “while that which contains gold.”

15-29. *σκόγγους ἀραιούς*, &c., “pressing upon it lightly with fine sponges,” i. e., gently applying fine sponges.—*τὸ χατὸν καὶ γεῶδες*, “the light and earthy substance.”—*παρалаμβάνοντες μέτρῳ καὶ σταθμῷ*, “having taken away by measure and weight.”—*μίξαντες* ἔκ κατὰ τὸ πλῆθος, &c., “and then, having mixed together in a certain proportion,” &c.—*προσεβάλλουσιν*, “they throw these in together with it.”—*ψυγῆναι*, from *ψύχω*.—*τῶν μὲν ἄλλων*, “of the other substances,” referring to the lead, salt, and other ingredients that had been thrown in to promote the fusion and refining of the gold.—*ὀλίγης ἀπουσίας γεγεννημένης*, “a slight diminution (in quantity) having taken place.”—*ὥς ἂν καταδειχθεῖσα*, “as having been (originally) established.”

31-36. *ἐπὶ τὴν ἐπιμέλειαν ταύτην*, “for this purpose.” More literally, “for this object of his care.”—*τῆς λίμνης*, “the lake (Mareotis).”—*τῇ εὐστοχίᾳ τῆς ῥυμοτομίας*, “by the accurate direction of the line of streets.”

115. LINE 2-10. *διὰ τοῦ μεγίστου πελάγους*, “over a very wide expanse of sea.” The Etesian, being northern, winds, blew over a large portion of the Mediterranean, before reaching Egypt.—*μεγάλης λίμνης*, alluding again to the Lake Mareotis.—*ἤγε πλατείαν*, “he drew a broad avenue.” Supply *ῥύμην*.—*κατασκευαῖς*, “structures.”

16-21. *βύρος τῶν ἔργων*, “solidity of the work.”—*κατασκευαῖς*, “erectations.”—*τῶν κατὰ τὴν οἰκουμένην*. Supply *πόλεων*.

26-35. *οἱ Αἰθιοπεῖς κακὸβίοι τε*, &c., “the Ethiopians both lead hard lives, and are for the most part devoid of clothing.”—*χρῶνται*, “they use (for food).”—*χρῶνται τόφοις*, “make use of bones.”—*κεκρίκωνται τὸ χεῖλος*, &c., “insert a brazen ring into the (lower) lip of the mouth.” Literally, “ring with a brazen ring the,” &c.

116. LINE 1-10. *τῶν προβάτων αἰγοτριχούτων*. They wear no garments made of wool, since their sheep have hair like goats, instead of wool.—*οἱ δὲ*, “some (of them).”—*ἡ τρίχινα πλέγματα εὐδοῦ*, “or coverings made of hair, of a fine texture.”—*θεὸν δὲ νομίζουσι*, &c., “they believe also in a twofold deity, the one immortal, and that this one is the author of all things; the other mortal, being a nameless kind of being, and not clear to comprehend.” For a literal translation, supply *εἶναι* with *θεὸν*. “They think that there is a god, in part immortal,” &c. We have here a gross kind of Dualism, suited to the conceptions of a barbarous race.—*ὥς δ' ἐκτιστολὸν*, “and for the most part.”—*θεοὺς νομίζουσι*, “they regard as gods.” Literally, “they consider to be gods.” Supply *εἶναι*.—*περιχέαντες ὑαλον*, “having poured around them a transparent kind of resin.” The reference cannot, by any possibility, be to glass. Such a version would be totally inconsistent with the barbarous habits of the race. The meaning here given to *υαλος* approximates very closely to its primitive acception, namely, any clear or transparent substance, such as crystal, amber, &c.—*κύκλῳ τῶν ἱερῶν*, “round about the temples.”—*ἢ ὑπερῇ*, “or for superiority.”

19-21. *διελθεῖν*, “to treat.”—*τὰ γὰρ περὶ Κυρήνην*. Supply *μέρη*.—*ἐτι δὲ τὴν μεσόγειον*, &c., “and, still farther, the interior of the country in this quarter.”—*τὰ νύοντα μέρη*, “the regions that incline,” i. e., look.—*μετέχοντες καὶ τῆς παραλίας*, “having a share also of the sea-coast.”—*τῶν ὁμοθῶν*, “the other tribes of the same race (with themselves).” Governed by *πρό* in composition.

38-39. ὅτε τοῦ δικαίου, &c., "and having no regard for, or conception of, what is just."—τὰ παρὰ τυχόντα, "whatever they meet with." Literally, "the things that have (anywhere) come in contact with them."—καὶ τὸ τῶν ἐπιτηδεύματων, &c., "and zealously indulging in their savage habits." The expression τὸ τῶν ἐπιτηδεύματων ὕψιον is equivalent, in fact, to ἄγρια ἐπιτηδεύματα.—ἐστὶν οἰκεῖος, "is in unison with."

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LINE 5-7. στοχαζόμενοι τοῦ προτερεῖν, &c., "aiming merely at outstripping their foes by their agile movements," &c.—δια-
κεπονῆκοτες τῇ μελέτῃ, &c., "having improved, by practice and constant habit, the advantages of nature."

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11-16. γῶδης, "rich."—σιτοφόρος, "a grain country."—εὐχρηστίαι παρὰ τοῖς, "affording convenient uses," i. e., convenient and useful rivers.—ναυματιῶν ὑδάτων, "of running waters."—ἐστὶν, for ἐξεστὶν.

21-22. ὥς ἂν τῆς εἰς μεσόγειον, &c., "since the region, that stretches inward, has throughout its whole extent a continued row of sand-hills."—ἐφ' ὅσον δὲ σπανίζει . . . ἐπὶ τοσοῦτον πληθύνει, "as great, moreover, as is the scarcity . . . even so great (on the other hand) is the abundance."

31-34. περιγραφούσης κύκλῳ, "describing a (kind of) circle." The peninsular merely approached to a circular shape.—ἡ ὑκρόπολις. Supply ἦν.—ὄρηδες ἱκανῶς ὄρθια, "a hilly brow of considerable elevation." More literally, "sufficiently high," i. e., for the purposes of a citadel.

LINE 1-11. οἱ τε λιμένες, &c., "both the harbours, and in particular the one called Cothon." Carthage had two harbours, the outer and inner one. The inner harbour was named Cothon.—νησίον περι-
φερὲς, &c., "a small circular island, surrounded by a canal."—νεωσοίκους "arsenals." These were, in fact, arsenals and dockyards combined, consisting of large covered buildings, capable of containing two hundred and twenty vessels of war, and having arsenals in the upper stories. (Appian, Pun., 96.)—λαόν, "a body of followers."—οὕτω δ' εὐτυχῆς, &c., "so flourishing, moreover, did both this colony prove for the Phœnicians, and also that sent as far as the other coast of Spain, and the part beyond the Columns of Hercules (in particular)." The meaning is, that not only Carthage proved a flourishing settlement, but also Carthago Nova, on the Mediterranean shore of Spain, and in particular Gades, on the Atlantic coast.—ἐνέειμαντο, "appropriated unto themselves."—ὅσην μὴ νομαδικῶς, &c., "as much as it was possible to inhabit not in a nomadic manner," i. e., which admitted of any other than a pastoral, and, of course, wandering mode of life: οἶόν τ' ἦν is the same as ἐξῆν.—αὐτοῦς, referring to the Romans.

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12-20. αὐτῶν, referring to the Carthaginians.—τοῦ ὑστάτου πολέμου. The third Punic war, one of the three referred to in the previous paragraph.—ἐν τῇ πόλει, "in their own city," i. e., Carthage.—καταπελτικά ὄργανα, "catapultas." Literally, "catapult engines."—ὥς οὐ πολεμηθῆσόμενοι, "(thinking) that by doing this they will not be warred upon again by the Romans." We have already remarked, that in order to seize the full sense of ὥς with a participle, as in the present instance, we must in translating insert some word or clause.—κρυσθέντος δὲ πάλιν, &c., "a renewal of hostilities, however, having again been determined on." Strabo again leans to the Roman side of the question. The truth was, that, after they had been stripped of nearly all their resources by their victorious foes, the Carthaginians were told that they must leave their city, and found one in the interior

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118 of Africa, at a distance of not less than ten miles from the sea. This stroke of perfidy gave rise to the third Panic war, which closed with the fall of Carthage.

21-39. συνεστήσαντο, "they set on foot."—ἐνεφόνοντο, "were laid up," i. e., made and stored up in the arsenal.—κεπηγότες, "well-compacted."—βέλη καταπελτικά, "catapultic javelins," i. e., large iron javelins intended to be thrown from catapultas.—τρίχα. The ropes for managing the catapultas were made out of human hair, the Romans having stripped the Carthaginians of the proper materials.—καταφράκτους, "completely equipped."—φρουρουμένον, "being blockaded (by the Romans)."—ὅλη γὰρ ἦν ἐπικειμένη παλαία, "for a quantity of old naval timber was lying stored up."—κροσσόδρευν, "plied the work."—ἑάλω, from ἀλίσκω, in a passive sense.

HISTORY AND BIOGRAPHY.

119 LINE 1-3. οἱ ἐν ἄστει, "those in the city," i. e., the Athenians.

Whenever the reference is to Attic affairs, and the term ἄστυ is thus employed, the allusion is to the city of Athens.—πολεμοῦντες ἐξέκαμον, "were wearied out with waging war."—νόμον ἐθεντο. Observe the force of the middle. A legislator is said τίθεσθαι νόμον, because he does it for others; but a people are said τίθεσθαι νόμον, because they do it for themselves.—μῆτε γράψαι τινα, &c., "that no one either propose in writing, or recommend by word of mouth, for the time to come, that it is incumbent on the state to lay claim to Salamis, or else that (if he do so) he be punished with death." Observe the distinction between γράψαι and εἰπεῖν. No law could be proposed to the public assembly at Athens unless it had been written on a white tablet, and fixed up, some days before the time of meeting, at the statues of the heroes called ἐκώνυμοι, in order that all the citizens might read what was to be proposed at their next meeting, and be able to give a more deliberate judgment thereon. Hence the expression γράψαι in the text. The verb εἰπεῖν, on the other hand, refers to an oral recommendation of any measure either in conversation or debate.

5-9. τὴν ἀδοξίαν, "the ignominy (of this decree)."—δεομένους ἀρχῆς, "only wanting a pretext." ἀρχῆς is here equivalent to προφάσεις.—αὐτοῦς, "of themselves."—ἐκστασιν τῶν λογισμῶν, "an alienation of his reasoning faculties."—λόγος διεδόθη, "a report was circulated."—παρεκινήτικώς ἔχειν αὐτόν, "that he was disordered in intellect." Complete and construe as follows: αὐτόν ἔχειν αὐτόν παρακινήτικώς τὸν νοῦν. Literally, "that he had himself in a disordered state as regarded his mind."

10-12. ἐλεγεία δὲ κρύφα συνθεῖς, &c., "having composed, however, in secret, some verses in elegiac measure, and having gone over these carefully, so as to repeat them offhand." Literally, "from the mouth," i. e., from memory. We must not attach to ἐλεγεία anything of an elegiac tone or meaning. It refers merely to the alternating hexameter and pentameter which formed the elegiac measure, and a specimen of which is given farther on. The word ἐλεγεῖα was first applied to the alternating hexameter and pentameter in the time of Simonides. Previous to this, the measure was called, not ἐλεγεῖα, but ἐπος, and was used for martial themes. Plutarch, therefore, uses ἐλεγεία here in the earlier sense of ἐπη, and hence also we see why Solon, who in reality composed a kind of war-song, adopted the

measure in question.—*κίλλον περιθέμενος*, "having placed a cap on his head," i. e., as if he had just returned from a journey, the cap being most commonly worn by the Greeks only on journeys.

13-16. *τὸν τοῦ κήρυκος λίθον*, "the herald's stone." An elevation from which the herald, or crier, as the case might be, was wont to make announcements to the people.—*ἐν ᾧδῃ διεξῆλθε*, &c., "he went over in song the elegiac poem (which he had composed)." —*αὐτὸς ἦλθαν*, "I, even I, have just come." Observe the force of *αὐτὸς*, (literally, "I myself"), and also the instantaneous action denoted by the aorist.—*κόσμον ἐπέων*, &c., "having composed a fair order of words, a song in place of an harangue." The expression *κόσμον ἐπέων θέμενος* is equivalent, in fact, to *ἐπη κοσμίως θέμενος*. This line is a pentameter, following an hexameter, the peculiar characteristic of the elegiac metre. In scanning, we must pronounce *ἐπέων* as a word of two syllables, for the sake of the metre :

κόσμον ἔπ | ὦν, ὦδ | ἦν || ἄντ' ἄγὰρ | ἦς, θέμην | ὅς ||

18-22. *τότε δὲ ῥοθθέντος αὐτοῦ*, "it having thereupon been sung (by him) on this occasion." —*αὐτοῦ*, i. e., *τοῦ ποιήματος*. —*προσθησάμενοι τὸν Σόλωνα*, "having placed Solon at their head." Observe the force of the middle.

23-28. *τὰ μὲν οὖν δημῶδη*, &c., "the popular account, then, of the transaction is as follows." Literally, "the popular ones, then, of the things that are reported (concerning this affair) are such (as follows)." The expression *τὰ δημῶδη τῶν λεγομένων* is equivalent, in fact, to *τὰ ἐπὶ τῶν πλείστων λεγόμενα*. —*ἐπὶ Κωλιάδα*, "to the promontory of Colias." A promontory of Attica, over against Salamis, and having on it a temple of Ceres. —*καταλαβὼν*, "having found." The primitive meaning of the verb is, "to come suddenly" or "unawares upon any one." —*κελεύσονται*, "to bid." The future participle indicating intention or purpose.

LINE 2-7. *τὴν ταχίστην*, "instantly." Supply *ἔδον*. —*τῷ πλοίῳ*, referring to the vessel in which the pretended deserter had come. —*τῶν δὲ νεωτέρων*, &c. The order of construction is as follows. *προσέταξε δὲ τοὺς μῆδέπω γενειῶντας τῶν νεωτέρων παίζειν καὶ χαρεῖναι πρὸς τῇ θαλάσσῃ*, &c. —*τοῖς ἐκείνων*, "which belonged to the former," i. e., to the women. Supply *οἱ*. —*σκεवासμένους*, "having arrayed themselves."

10-14. *ὑπαχθέντες*, "having been tured on." —*ἐξεπήδων ὡς ἐπὶ*, &c., "leaped forth (from the vessel), thinking that they did so merely in a contest with one another for the possession of women." The expression *ὡς ἐπὶ γυναῖκας*, &c., is equivalent to *νομίζοντες ἐκπηδᾶν ἀμιλλόμενοι*, &c. —*ὥστε μῆδένα διαφυγεῖν*, "so that (in the conflict which ensued) not one of them escaped," &c. Supply after *ὥστε* the words *ἐν ταύτῃ τῇ ἀμιλλῇ*, or something equivalent. —*νῆσον*. Salamis. —*εὐθὺς ἔχειν*, "straightway hold it as their own." —*ἄλλοι δὲ ἄλλον τινὰ τρόπον*, &c., "others, however, say that the capture (of the island) took place after another kind of way." The words *ἄλλοι δὲ* refer back to *τὰ μὲν δημῶδη* as their protasis.

16-20. *φυλῆς μὲν ἦν*, &c., "was of the tribe Antiochis, but, as to his borough, of Alorpece." The Attic tribes (*φυλαί*) were ten in number; and these ten were subdivided unevenly into one hundred and seventy-four boroughs. —*οἰσίας αὐτοῦ*, "his private resources." —*λόγοι*, "accounts." —*οἱ μὲν, ὡς ἐν πενίᾳ*, &c., "some, that he passed all his days in rigorous poverty," &c. The particle *ὡς*, with the genitive absolute, after verbs of thinking, feeling, declaring, &c., stands in the place of the accusative with

¹²⁰ the infinitive. (*Viger, Id.*, p. 458, *Glasg. ed.*)—πολὸν χρόνον ἀνεκδότους, &c., "who were for a long time not given in marriage from utter poverty," i. e., utter want of means to supply anything like a dowry.

21-25. πρὸς δὲ τοῦτον τὸν λόγον, &c., "to this report, however, though uttered by many individuals, Demetrius the Phalerean setting himself in opposition, both declares that he knows a spot of ground at Phalerum called after Aristides," &c. Having had the previous clause commencing with αἰ μὲν, we would naturally expect this one to begin with οἱ δὲ. Instead, however, of this, we have an adversative clause, πρὸς δὲ τοῦτον, &c.—τέθαπται, "he lies buried." Observe the continued force of the perfect.—τῆς περὶ τὸν οἶκον εὐπορίας, "of the abundance of his private means."—οὐ μάλ᾽ ἐπιθανόν, "not very convincing, indeed."—τῆς πενίας, "from his poverty," i. e., from the poverty alleged against him by others. Equivalent, in fact, to ἐκ τοῦ τῶν πενήτων ἀρίθμου.

27-29. θαυμαστὴ δὲ τις ἐφαίνετο, "wonderful, too, of its kind, appeared his equanimity, amid the changes (that took place from time to time) in the government, he being neither elated (on the one hand) by the honours bestowed upon him, and (on the other) conducting himself quietly and calmly, as regarded the reverses (which he encountered)." The reference is here to party changes by which offices, &c., are lost or won. With ἔχοντος supply ἐαυτὸν.—καὶ ὁμοίως ἡγουμένον, &c., "and thinking, that he ought equally (in either event) to render himself useful to his country, by discharging the duties of a citizen gratuitously and without prospect of recompense, not only as regarded pecuniary benefits, but also preferment in the state." The genitives χρημάτων and δόξης give a nearer definition of the idea contained in προίκα and ἀμισθί.

32-33. εἰς Ἀμφίραον, "relative to Amphiaræus." The celebrated Argive soothsayer, and one of the seven leaders of the Argive army against Thebes.—ὑπ' Αἰσχύλου. In his play entitled, "The Seven against Thebes."—ἐν τῷ θεάτρῳ, "in the theatre (at Athens)."

121 LINE 2-5. βαθεῖαν ὄλοκα, &c., "reaping in mind the produce of the deep furrow." Amphiaræus, on the score of principle and feeling, is compared to a deeply-ploughed, and, therefore, richly productive, field.—τὰ κεδνὰ βουλευµατα, "his pure resolves."—ἀπέβλεψαν, "turned away from other objects."—ὥς ἐκείνῳ μάλιστα, &c., "as if this virtuous character suited him most of all."—The three lines quoted from *Æschylus* in the text, are scanned as follows :

οὐ γὰρ | δόκειν || δικά | ὅς, ἀλλ' | εἶναι | θέλει, ||
βαθεῖ | ἄν ἄλδ || κῦ διῦ | φρένός || κάρκον | μὲνός, ||
ἄφ' ἧς | τᾷ κεδν || ἄ βλῶστ || ἀνεί || βοῦλεῦ | μᾶτᾱ. ||

They are all Iambic trimeters scatalectic.

6-11. οὐ μόνον δὲ πρὸς εὐνοίαν, &c., "most firm was he, moreover, in making opposition, not only to the dictates of friendship and favour, but also to those of resentment and hatred, in behalf of what was just," i. e., in the cause of justice, Aristides forgot alike friend and foe, favour and injury.—μετὰ τὴν κατηγορίαν, &c., "the judges not feeling inclined, after the charge (had been set forth by Aristides), to listen to the accused." Literally, "to the one who was in danger."—ἀλλὰ τὴν ψήφον, &c., "but straightway asking for the ballot against him." At first, black and white pebbles (ψῆφοι) were given to the judges, with which to express their opinion; afterward pellets of brass were employed, and finally black and white beans. Still, however, the term ψῆφος was retained in its general meaning of a ballot, even when

beans were used as such.—ἀναπηδήσας τῷ κρινόμενῳ, &c., "to have leaped up, and, together with the person who was getting tried, to have entreated them that the latter might be heard, and might enjoy the privileges of the laws." Literally, "might meet with," i. e., at their hands.

13-25. κρίνων, "when dispensing justice"—πολλὰ τυγχάνει, &c., "happens to have done many injuries to Aristides." To some verbs, which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action.—πασῶν δὲ τῶν περὶ αὐτὸν, &c., "of all the virtues of his character, however, his justice especially afforded a (clear) perception (of itself) to the people at large, on account of its exercise being most constant, and most common in its effects unto all," i. e., on account of the advantages which the people at large derived from its constant and unlimited exercise.—ὡνὴρ πένης καὶ δημοτικὸς, "although a poor man, and a plain republican."—τὸν Δίκαιον, "namely, the Just." Put in apposition with προσγορίαν.—δὲ τῶν βασιλέων, &c., "what no one of the kings and tyrants (mentioned in history) was ever envious of obtaining; on the contrary, they took delight in being surnamed," &c. δ, at the beginning of this sentence, is equivalent to the Latin *id quod*, and refers to the clause that precedes.—Πολιορκηταὶ καὶ Κεραυνοὶ, &c. The allusion here is to the surnames of various ancient monarchs: Demetrius Poliorcetes, son of Antigonus; Ptolemy Ceraunus, King of Macedonia; Seleucus Nicator, King of Syria; Pyrrhus, the Eagle, King of Epirus; and Antiochus Hierax, brother of Seleucus Callinicus.

28-36. τὴν ἐπωνυμίαν, "his surname," i. e., the Just.—τῇ νίκῃ, "their victory," i. e., the successful issue of the war with the Persians.—ἤχθητο, "took umbrage at."—ὄνομα τῷ φθόνῳ, &c., "having given 'a fear of tyranny' as a name to their envy of his glory," i. e., having assigned, as a pretext for their conduct towards him, the dread of his becoming too powerful, and crushing their liberties.—δι' εὐπρέπειαν, "for the sake of a becoming name." Literally, "for the sake of what was becoming."—δγκον καὶ συνάμειος, &c., "an humbling and restricting of pride and power too burdensome (for the state to endure)."—γραφόμενον οὖν τότε, &c., "while the shells were therefore getting inscribed on that occasion," i. e., the occasion of the banishment of Aristides. The voters wrote on shells the name of the person they wished to have banished, and six thousand votes accomplished the object. The banishment imposed by this singular process was, however, only for ten years.

LINE 1-4. καὶ παντελῶς ἀγοίκων, "and altogether boorish class."—ὡς ἐνὶ τῶν τυχόντων, "as if to one of the ordinary kind of persons." He did not know Aristides, but took him for an ordinary person, and one of the common class of citizens.—ὅπως Ἀριστείδην ἐγγράψει, "that he will write upon it (the name) Aristides."—μή, "whether." Equivalent here, as often elsewhere, to the Latin *num*—αὐτῷ. The more common form of expression would be αὐτὸν, giving ποιέω a double accusative. Later writers, however, sometimes allow themselves, in a case like the present, the dative of the person, as marking the more distant object.

6-10. ταῦτ' ἀκούσαντα. Supply λέγεται ("it is said") at the beginning of this sentence.—μηδένα καιρὸν, &c., "for no occasion to befall the Athenians," i. e., no crisis to come upon them.

12-16. ἐτέλουν, "were accustomed to pay."—καὶ Λακεδαιμονίων ἡγουμένων, "even while the Lacedæmonians had the lead," i. e., stood at the head of the Grecian confederacy, or, in other words, held the Hegemony.

122 *ταχθῆναι δὲ βουλούμενοι, &c.*, "wishing, however, their proportion to be fixed for each, city by city." More literally, "to be assigned unto each."—*χώραν τε καὶ προσόδους, &c.*, "having inspected both situation and revenues, to determine the quota to be paid by each community, according to its rank and resources." More literally, "to determine for each what was according to rank and ability."

18-25. *τρόπον τινά, "after a manner," i. e., in some respect.—ἐν αὐτῷ μόνῳ, "in his hands alone," i. e., under his sole direction.—πένης μὲν ἐξῆλθεν, &c., "went forth a poor man, but returned still poorer," i. e., went forth from Athens, to enter upon these his public duties.—τὴν ἐκτιμωρὴν τῶν χρημάτων ποιησάμενος, "having made the (requisite) valuation of property."—τὸν ἐπὶ Κρόνου βίον, "the mode of life led in the days of Saturn," i. e., in the golden age.—τὸν ἐπ' Ἀριστείδου φόρον, "the tax paid in the time of Aristides," i. e., by virtue of his arrangements.—ἐνκορμίαν τινὰ τῆς Ἑλλάδος, &c., "calling it a kind of good fortune on the part of Greece; and, especially, since after no long time it was doubled, and then again trebled," i. e., by another power at the head of the confederacy, namely, Athens. With διπλασιασθέντος supply φόρον.*

27-30. *Ἀριστείδης εἰς τὸ ἄρχεῖν, &c.*, "Aristides having placed his country on a firm basis, for the ruling over so many communities, remained himself in his (original) poverty." It was principally through the influence of Aristides that Athens obtained the Hegemony, or head of the confederacy.—*τὴν ἀπὸ τοῦ πένης εἶναι δόξαν, "the glory arising from his being a poor man."—τῆς ἀπὸ τῶν τροφαίων, "than that resulting from his trophies," i. e., the victories he had won.—ἤθλον δ' ἐκείθεν, "none this is manifest from the following circumstance."*

31-35. *ὁ δορυφόρος, "the torch-bearer."* One of the highest sacerdotal dignitaries at the mysteries of Eleusis.—*ἐπεὶ περὶ ὧν ἐγράψαντο, &c., "when they had accused him, with no great force, respecting the things about which they had brought their charge, went on to mention to the judges a circumstance unconnected with the indictment, of the following nature."* The expression *περὶ ὧν ἐγράψαντο* is for *περὶ τῶν ὧν ἐγράψαντο*.—*τούτῳ πῶς οἰεσθε, &c., "how do you suppose his affairs stand for this man at home, when you see him," &c., i. e., how do you think he must live in private, when you see the poverty-stricken garb in which he appears in public.* The full expression for *τὰ κατ' οἶκον ἔχειν* is *τὰ πράγματα κατ' οἶκον ἔχειν ἐαυτά*.

123 LINE 1-5. *τὸν ριγούντα φανερώς, &c., "that he, who shivers from cold in public, suffers also from hunger at home."* The expression *τὸν ριγούντα φανερώς* refers to the circumstance of Aristides' poverty-stricken appearance, and is equivalent, in fact, to *τὸν οὕτω φαῦλον τρέφοντιον ἀμπεχόμενον*, "that he who wears so wretched an old cloak."—*ταῦτον, ἀνψιὸν αὐτῷ ὄντα, περιπαρᾷ ἐνδεόμενον, "allows this man, who is his own cousin, to feel the pressure of want."* Literally, "neglects (or overlooks); this man . . . being in want."—*πολλὰ κεκρημένος τῷ ἀνδρὶ, &c., "although he has, in many things, availed himself of the services of the man, and has often derived advantage from his influence with you."*

7-13. *ἐπὶ τούτῳ μάλιστα, "at this most of all."—καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, "and incensed at him."* For a literal translation supply *ἐαυτοὺς* after *ἔχοντας*.—*ὅτι πολλάκις αὐτοῦ πολλὰ καὶ δίδοντας, &c., "that although he (Callias) on many occasions, both offers to give and requests (Aristides) to receive many things, the latter was unwilling (to take), making*

answer, that it becomes him more to be proud of his poverty, than Page
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Callias of his wealth."—τῷ Καλλίᾳ, "in favour of Callias."

16-20. οὕτω παράφορος, "so powerfully borne away."—καὶ ἐραστῆς, "and so enamoured." Supply οὕτω from the previous clause.—τοὺς βαρβάρους, referring to the Persians.—σύννονος ὀρέσθαι, &c. We have here the nominative with the infinitive, on account of the nominative νέος preceding with ὥστε. The whole clause, therefore, may be rendered as follows: "that, while still quite young, he was seen to be of thoughtful mood, keeping for the most part by himself, and took no rest of nights," &c.

26-33. Θεμιστοκλῆς δὲ ἀρχὴν, &c., "Themistocles, however, (regarded it) as a beginning merely of greater conflicts."—ἐαυτὸν ἡλείφειν, "he kept preparing himself." Literally, "he kept anointing himself." A metaphor borrowed from gymnastic exercises, the athletes always anointing their bodies before engaging in the contest.—καὶ πρῶτον μὲν τὴν Λαυριωτικὴν, &c., "and, in the first place, the Athenians having a custom of distributing among themselves the Laurian revenues from their silver mines (in that quarter)," i. e., the revenues of their silver mines at Laurium. The mines of Laurium were in the neighbourhood of the promontory of Sunium.—τὴν διανομὴν εὐσάντας, &c., "to give over this distribution (among themselves) and construct," &c. Observe the force of the aorists, implying that this ought to be done without delay.

LINE 1-7. ἤμαζε γὰρ οὗτος, &c., "for this war was prosecuted (at that time) with the greatest vigour (of any) in Greece." 124
—Ἢ, "on which account." Supply αἰτίᾳ. When not beginning a sentence, Ἢ becomes ἦ.—οὐ Δαρειὸν, &c., "not holding up before them (for the purpose of inspiring terror) Darius or the Persians, for these were far away, and afforded no very sure grounds of alarm, as (only) intending to come," i. e., and did not as yet excite much real alarm, while they only intended to come, but were not actually present. The literal meaning of ἐπισειῶ is to brandish some terror-inspiring object before one, as a Gorgon's head, a lash, &c.—ἀποχρησάμενος εὐκαίρως, "having dexterously availed himself."—ἐπὶ τὴν παρασκευήν, "for the purposes of the intended equipment."

10-15. τὴν πόλιν, equivalent here to τοὺς πολίτας.—τὰ περὶ μὲν, "in their land forces."—ἀξιωμαχούς, "a match," as if πολίτας, not πόλιν, preceded, the reference being more to the idea implied in πόλιν than to the grammatical form of the word.—τῇ δὲ ἀπὸ τῶν νεῶν ἀλκῇ, "but, with the strength resulting from their ships."—ἀντὶ μονίμῳ ὀπλιτῶν, "in place of firm land forces," i. e., soldiers fully armed and firmly enduring the onset of the foe. Plato complains of the change, and contrasts the firm character of land forces with the unstable movements of naval troops, who, leaving their vessels, make some rapid inroad, but, as soon as the foe appear, retreat to their ships. (Plat. Leg., 4, p. 708, b.—Ast., ad loc.)—ναυότας καὶ θαλαττίους ἐποίησε, "made them mariners and a seafaring people."—ὥς ἄρα Θεμιστοκλῆς τὸ ὄρν, "namely, that Themistocles, having taken away from his fellow-citizens the spear and the shield, had degraded the people of the Athenians to the rowing bench and the oar." The sword and shield were the badges of freemen, and opposed to the implements of rowers, who were slaves. Hence the figurative allusion to the comparatively degrading character, as was thought, of naval services.—συνέστειλε, equivalent to βραδείνως

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124 19-25. τὴν ἀκριβείαν καὶ τὴν καθάρων, &c., "the strictness and purity of popular government," which allows no degrading task to be exacted from a citizen.—ἐστω φιλοσοφώτερον ἐπισκοπεῖν, "let it be for some one of a more philosophic spirit (than myself) to consider." We have altered the old reading φιλοσοφώτερον. The present lection is more animated.—ὅτι δ' ἡ τότε σωτηρία, &c., "but that their preservation, in that crisis, resulted to the Greeks from the sea, and that those same galleys re-established the city of the Athenians, after it had been laid low, both the other events of the war, and (the movements of) Xerxes himself clearly testified." For πόλιν λυθείσαν ἔστησαν, Stephens cites, as a MS. reading, πόλιν αὐτῆς ἀνέστησαν. A very good lection: probably the true one.—τῆς γὰρ περὶ κῆς δυνάμεως, &c., "for although his land-force remained," &c.—καὶ Μαρδόνιον ἐμποδῶν εἶναι, &c., "and he left Mardonius behind, as appears to me, to be a hindrance to the Greeks in their pursuit (of him, Xerxes), rather than with the view of actually enslaving them."

29-33. ἐπεχείρει τοὺς πολίτας ἐμβιβάζειν, &c., "kept striving to prevail upon his fellow-citizens to embark," &c. More literally, "kept endeavouring to make his fellow-citizens go on board of," &c. Observe the continued action denoted by the imperfect ἐπεχείρει.—καὶ τὴν πόλιν ἔκτισε, &c., "and (at last) persuaded them to abandon their city, and meet the barbarian by sea, as far as possible from Greece."—προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, "the Athenians thereupon attending unto him," i. e., listening to, and acquiescing in, his proposal. Supply τὸν νοῦν after προσεχόντων.—Ἀρτεμίσιον, a promontory on the northern coast of Euboea, between the Sinus Maliacus and Sinus Pelagicus.—τὰ στενὰ φύλιν, "to guard the straits in that quarter."—τῶν μὲν Ἑλλήνων, &c., "the other Greeks bidding Eurybiades and the Lacedæmonians take the lead." With Ἑλλήνων supply ἄλλων.

125 LINE 2-11. ὁμοῦ τι, "nearly." Equivalent to σχεδόν.—οὐκ ἄξιόντων, "not thinking it right," i. e., worthy of themselves as a people.—παρήκε, "yielded up."—καὶ κατεπράυνε τοὺς Ἀθηναίους, &c., "and strove to soften down the Athenians, by promising them, that, if they prove brave men as regards the (approaching) war, he will make the (rest of the) Greeks, for the time to come, willingly obedient unto them," i. e., he will ensure them, for the time to come, the supremacy of Greece.—τῆς σωτηρίας αἰτιώτατος τῇ Ἑλλάδι, "the chief cause of its safety unto Greece."—εὐγνώμοσιν, "in noble-mindedness," i. e., in a noble surrender of their rights for the good of their country.—περιγενομένους, "having proved superior to."

12-19. αἱ δὲ γινόμεναι τότε, &c., "the battles, it is true, that took place, on that occasion, against the vessels of the barbarians, in the neighbourhood of the straits, afforded no sure means of judging with regard to the general result; still, however, by the experience (gained in them), they very greatly benefited the Greeks, (now) taught by their own exertions, in the very midst of danger itself, that neither numbers of ships nor ornamental and splendid appendages to the prow," &c. Literally, "ornaments and splendours of prow-appendages." The ἐπίσκημα were not ensigns or streamers, as some erroneously suppose, but figures and other ornaments either attached to, or painted on, the sides of the vessels towards the prow.—ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, &c., "to rush against the very bodies of the 'oe, and, having grappled with, to contend strenuously against, them." Observe the middle voice in φέρεσθαι, literally, "to bear themselves."

21-24. ὁ δὲ καὶ Πίνδαρος, &c., "Pindar, also, having perceived this."

appears to have expressed himself not badly, in relation to the battle at Artemisium. 'where' (to quote his own words) 'the sons of the Athenians laid the bright foundation of their freedom.'" The relative *ὅ*, beginning the clause, is equivalent here to *τούτο*.—*οὐ κακῶς*, stronger than the simple *εὖ* would have been.—*δοῦναι*. Poetic form for *οὐ*.—*παῖδες Ἀθηναίων*, equivalent to *Ἀθηναῖοι*, but intending to indicate here, that the sons who fought the battle proved themselves worthy of the fame of their fathers.—*ἐβύλοντο*. Observe the force of the middle, expressed in our version by the pronoun "their." Literally, "laid for themselves."—*φαινὴν*. Doric for *φαινῆν*.—*τὸ θαρρῆν*, "confidence," i. e., intrepid courage.

27-36. *καίπερ τῶν Ἀθηναίων, &c.*, "although the Athenians entreated them to march into Boeotia, and meet the foe there in front of Attica." Observe the peculiar construction *εἰς τὴν Βοιωτίαν ἀπαντῆσαι*, where two verbs are required in translating.—*ἀλλὰ τῆς Πελοποννήσου περιεχομένων, &c.*, "but (all) having their thoughts engrossed with the Peloponnesus, and being desirous of collecting," &c. Literally, "but having themselves (i. e., their thoughts) round about the Peloponnesus."—*καὶ διατετιχίζοντων*, "and being engaged in drawing a wall across."—*ἴμα μὲν ὀργῇ τῆς προδοσίας, &c.*, "both anger at this abandonment took possession of the Athenians, and also dejection and despondency at having been left alone (by all)." Literally, "and at the same time dejection and despondency (seized them), having been left alone."—*μύχεσθαι οὐ διεννοοῦντο*, "they had no idea of fighting."—*στρατὸν*, referring to the Persian force.—*τὴν πόλιν ἀφέντας, &c.*, "namely, to abandon their city and keep to their ships."

LINE 2-8. *ὥς μήτε νίκης δεόμενοι, &c.*, "as neither wanting a (dearly-bought) victory on the one hand, nor, on the other, regarding that as preservation which compelled men to abandon both the temples of the gods and the tombs of their fathers." Supply *ἀνδρῶν* with *προϊεμένων*. In a literal translation *ἀνδρῶν* is governed by *σωτηρίαν*, "nor, on the other hand, understanding (as such) a preservation of men, having abandoned (at the time) both the temples," &c.—*ἐνθα δὲ Θεμιστοκλῆς, &c.*, "thereupon, then, Themistocles, completely at a loss how to bring the multitude over to his views by human means." The term *λογισμοῖς* is here equivalent to the Latin *ratiōibus*.—*σημεῖα δαίμονια καὶ χρησμοὺς, &c.*, "brought to bear upon them prodigies and oracles." Literally, "signs from on high." The verb *ἐπῆγεν* is figurative applied here from the management of military engines.—*καὶ κρατήσας τῇ γνώμῃ, &c.*, "and having gained the day with his opinion," i. e., his opinion having been at length embraced by the people.—*ψήφισμα γράφει, τὴν μὲν πόλιν, &c.*, "he proposes a decree, that they intrust their city into the hands of Minerva, the tutelary goddess of the Athenians." *μεθεοῦσθαι* is here equivalent, in fact, to *ἀρχοῦσθαι*. Coray suggests *Ἀθηνῶν* for *Ἀθηναίων*.—*τοὺς δ' ἐν ἡλικίᾳ πάντας, &c.*, "and that all who were of age," i. e., able to bear arms.

11-14. *ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροίηνα, &c.*, "conveyed their parents and wives to Træzene as a place of security." Observe the idea of shelter as implied in *ὑπό* in composition, and also the force of the middle.—*καὶ τῆς ὀπώρας λαμβάνειν, &c.* The order of construction is as follows: *καὶ ἐξεῖναι τοὺς παῖδας λαμβάνειν τῆς ὀπώρας πανταχόθεν*.

17-24. *τοῖς μὲν οἰκτον, &c.* The order is, *τὸ θέαμα παρείχε τοῖς μὲν οἰκτον, τοῖς δὲ θαῦμα τῆς τόλμης. —προπεμπόντων*. Supply *τῶν πολιτῶν*.—*αὐτῶν δ' ἀκίμπων, &c.*, "and they themselves, unmoved by the lamentations and tears of their wives, and the embraces of their children, crossing over to the island (of Salamis)." —*τῶν πολιτῶν ἔλεον εἶχε, &c.*, "excited the

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compassion of their fellow-citizens.—*ἦν δὲ τις καὶ ἐπὶ τῶν ἄνθρωπων, &c., "there was also a touching kind of affection displayed on the part of the tame and domesticated animals."* The same as, *ἦν δὲ γλυκὺ θυμία ὑπὸ τῶν ἡμέρων . . . ἐπικλῶσα τὸν θυμόν.*—*πόθον, "every demonstration of regret."*—*συμπαρεστέοντων, "running along by the side of."*—*ἐμβαίνονσι, "while preparing to embark."*

28-29. *τὴν ὑπ' αὐτοῦ μόνωσιν, "the being abandoned by him."*—*ἐπεσεῖν εἰς τὴν Σαλαμίνα, &c., "to have fallen, on reaching the shore of Salamis, and having fainted (through exhaustion), to have instantly died."*—*οὐ καὶ τὸ δεικνύμενον, &c.* The order is, *οὐ τὰ φωνὴν λέγουσιν εἶναι τὸ δεικνύμενον ἔχρι νῦν καὶ καλούμενον Κυνὸς σῆμα.*

31-36. *ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους, "now the following are distinguished actions on the part of Themistocles."* The particle *δὴ* here, like *jam* in Latin, is employed in continuation of a discourse, and serves at the same time to excite attention.—*μαλακοῦ δὲ περὶ, &c., "but being timid as regarded the approaching danger."*—*αἰρεῖν, "to weigh anchor."* Supply *τὰς ἀγκύρας.*—*τὸ πεζόν.* Supply *στράτευμα.*—*ὅτε καὶ τὰ μνημονεύόμενα, &c., "on which occasion they say that those memorable words were uttered by him."*

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LINE 2-5. *τοὺς προεξανισταμένους βαπίζουσι, "they chastise those who rise up (to start) before the time."* The officers termed *agonothetæ* had the right of inflicting corporeal punishment for any violation of the rules of the games.—*τὴν βακτηρίαν.* Compare note on page 41, line 20-25.—*πάταξον μὲν ἱκόνουν δέ.* Compare note on page 41, line 20-25.

7-17. *ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον, "gradually brought him over to his way of thinking."* Observe the force of the imperfect in denoting continued and gradual action.—*ὥς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει, &c., "that a man without a city does not rightly teach those who have one, to leave it, and abandon their native country,"* i. e., has no right to advise others to leave their cities, &c. With *τοὺς ἔχοντας* supply *πόλιν.* Themistocles is called *ἄπολις*, because Athens had been deserted by its inhabitants, and was now in possession of the foe.—*ἐπιστρέψας τὸν λόγον, "having directed his remarks unto him."*—*καταλελοίπαμεν, perf. mid. of καταλείπω.* The perfect shows the action to be past, but the effects to be still continuing.—*ἀψύχων ἔνεκα, "for the sake of mere inanimate objects."*—*πόλις δ' ἦν ἐστὶ μέγιστος, &c., "and yet we still have a city, the greatest of the Grecian ones, these two hundred galleys, namely, which now stand as auxiliaries by your side, if you are willing to be saved by means of them."*—*εἰ δ' ἔπειτα δεύτερον, &c., "if, however, ye shall depart, having a second time abandoned us."* Observe the Attic usage in *ἔπειτα*, where the present has the force of the future. The allusion in *δεύτερον προδόντες* is to the passage that begins on page 125, line 29, *μὲν δὲ δ' ὑπακούοντος, &c.*—*τις Ἑλλήνων, "some one of the Greeks."* More expressive than *οἱ Ἕλληνες.*—*κεκτημένους, "are in possession of."*—*ἥς ἀπέβαλον, by attraction for τῆς ἦν ἀπέβαλον.* Themistocles threatens, that the Athenians will retire with their fleet, and found a new and more powerful state in some other quarter of Greece.

18-19. *ἔννοια καὶ δέος τῶν Ἀθηναίων, "a suspicion and fear of the Athenians."* Equivalent to *ἔννοια καὶ δέος μὴ οἱ Ἀθηναῖοι.*—*μὴ σφῆς ἀπολιπόντες, &c., "lest they leave them on a sudden and depart."* *σφῆς* refers to the other allies.

20-24. *τὸν μὲν Θεμιστοκλέα, &c., "that Themistocles was discoursing"*
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concerning these things, from the deck, in the upper part of the ship, and that, at the same moment, an owl was seen winging its way on the right of the ships, and alighting on the top of the mast."—ἀπὸ τοῦ καταστρώματος, &c., freely, "on the upper deck of the ship."—ὀφθῆναι. Observe the instantaneous action denoted by the aorist.—γλαῦκα. The owl was sacred to Minerva, the tutelary goddess of the Athenians. Hence the peculiar significance of the omen.—τὰ δεξιὰ. Supply μέρη.—δι' ὃ δὴ καὶ μάλιστα, &c., "on which account, then, they even most of all acceded to his opinion." Literally, "added themselves," &c.

25-34. τῇ Ἀττικῇ κατὰ τὸ Φαληρικὸν, &c., "bearing down upon Attica in the direction of the Phalerian promontory."—ἐθρὺς ὤφθη, "was seen in full force."—τὴν δυνάμειν ὁμοῦ γενομένων, "his armaments having become united," i. e., a communication having been established between his land and naval forces.—ἐξεβρόνχον οἱ τοῦ Θεμιστοκλέους λόγοι, &c., "the arguments of Themistocles quickly flowed away from (the minds of) the Greeks, and the Peloponnesians began once more to look with an anxious eye towards the isthmus, indignant that any one should recommend a different course."—εἰ τις ἄλλο, &c. The particle εἰ is here equivalent to ὅτι, as is frequently the case.—ἐδόκει δὲ, "it was resolved, therefore." Literally, "it appeared good, therefore, (to the Peloponnesians)."—πλοῦς, "a sailing away," i. e., an abandonment of their present station.—εἰ τὴν ἀπὸ τοῦ τόπου, &c., "that the Greeks, having abandoned the advantage resulting from their present situation and from the straits, shall be broken up by cities, devised and arranged the famous stratagem that was executed by Sicinnus."—τῶν στενῶν. The straits between Salamis and the mainland, where the battle was afterward fought.—διαλυθήσονται κατὰ τόλεις. Meaning, that, in case they retire to the isthmus, they will inevitably, on the approach of the foe, sail away to the defence of their respective cities.—τὴν περὶ τὸν Σίκιννον πραγματείαν. More literally, "the (well-known) stratagem relative to Sicinnus." Observe the force of the article, as indicating a well-known circumstance.

LINE 2-11. ὁν. Equivalent here to τοῦτον.—τὸν Πέρσην. 128
Χεῖρες.—αἰρουόμενος τὰ βασιλέως, "preferring the cause of the king." Literally, "choosing for himself," &c.—ἐξαγγέλλει πρῶτος αὐτῷ, &c., "is the first to announce to him that the Greeks are preparing to flee." Literally, "is the first to announce the Greeks unto him as intending to flee."—μὴ παρῆναι φυγεῖν αὐτοῖς, "not to permit them to escape."—ἐν ᾧ, "while." Supply χρόνῳ.—καὶ τέλος εὐθὺς ἐξέφερε, "and immediately issued an order."—διακοσίαις δ' ἀναχθέντας, &c., "but to weigh anchor at once with two hundred, and encompass all the strait round about, and to encircle the ships of the foe as with a girdle, in order that no one of their enemies may escape out of their hands." ἀναχθέντας is the passive in a middle sense.—τὸν πόρον. The strait between Salamis and the mainland of Attica.—διαῶσαι, from διαζώννυμι.

16-20. Φανόδημος. The author of a history of Attica, now lost.—ἧ, "where." Supply χώρα.—διεργεῖται τῆς Ἀττικῆς, "is separated from Attica."—Ἀκαιοτόδωρος. An unknown writer. Supply φησὶν.—Κεράτων, "the Horns." These were two mountains opposite Salamis, on the borders of Megara and Attica.—χρυσοῦν δίφρον θέμενος, "having caused a golden seat to be placed there for himself." Observe the force of the middle.—ποροσησάμενος, "having stationed by his side." The force of the middle is again apparent.

23-26. ἐν τραγῳδίᾳ Πέρσας, "in his tragedy of 'the Persians.'" Lit

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orally, "in his tragedy, 'the Persians.'"—Ξέρξης δὲ, καὶ γὰρ οἶδα, &c., "unto Xerxes, on the other hand, and (my statement may be relied upon), for I know the fact, the number of ships was a thousand, while those distinguished for speed were two hundred and seven. This is the true computation." Literally, "thus the computation has itself." Supply εἰς αὐτὸν after ἔχει. With this computation Herodotus (7, 89) agrees, who makes the whole Persian fleet consist of one thousand two hundred and seven galleys. (Compare *Diodorus Siculus*, 11, 3.)—καὶ γὰρ οἶδα. Observe the elliptical use of καὶ γὰρ in this clause, like the Latin *etenim*.—αἱ δ' ὑπερκομποι τάχει. Equivalent, in fact, to αἱ ταχυτάτη ἐξοχοὺς ὕσας.—These three lines are Iambic trimeters, and are scanned as follows:

Ξέρξης | δὲ καὶ || γὰρ οἶδ | ἃ χί || λίγας | μὲν ἦν ||
 νῆων | τὸ πλῆθος || ὅς· αἱ | δ' ὑπὲρ || κόμποι | τάχει ||
 ἐκάτον | δις ἢ || σὺν, ἔπτ | ἃ θ'· ὁδ' || ἔχει | λόγος· ||

27-34. τὸ πλῆθος, "in number." According to Herodotus (8, 82), the combined Grecian fleet consisted of three hundred and eighty ships. The Athenians, however, had (c. 61) two hundred vessels manned with their own citizens. According to *Æschylus* (*Pers.*, 344), the whole Grecian fleet contained three hundred and ten ships.—ἀπὸ τοῦ καταστρώματος, "from the deck." Our term "deck" hardly conveys the meaning of *καταστρώμα*. It was, in fact, an elevated platform from which the missiles of the soldiers could be directed with more effect against the foe.—δοκεῖ δ' οὐχ ἦντων εὖ τὸν καιρὸν, &c., "now Themistocles appears to have observed and watched the time, no less carefully than the place, of battle, and not to have stationed his galleys prow to prow with those of the barbarians, before the accustomed hour had come, which always brought in a fresh wind from the sea and a swell through the straits."—πνεῦμα λαμπρὸν. Modern travellers still speak of this wind as blowing at a regular period of each day. They describe the appearance of the sky, in the quarter whence the wind proceeds, as bright and glowing like a furnace. This may serve to illustrate the epithet *λαμπρὸν*.

35. ὁ. Equivalent here to τοῦτο.—ὑλιτενεῖς οὐσας καὶ ταπεινοτάρας, "as they were shallow and lower in the water than those of their opponents." With *ταπεινοτάρας* supply τὸν πολεμίων.—τὰς δὲ βαρβαρικὰς, &c., "while, on the other hand, coming full against them, it caused the barbarian vessels to veer around, both projecting upward (as they did) with their sterns, and being high-roofed with their decks, and bearing down heavily, and gave their sides to the Greeks advancing fiercely against them, and attending (implicitly) to Themistocles, as to one who saw best what was advantageous for them."—καὶ παρεδίδου πλαιγίας. Supply αὐτὰς. The wind and waves caused the Persian ships to veer round, and presented their sides to the attacks of the Grecian prows.—προσέχουσιν. Supply τὸν ποῦν.

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LINE 7-10. τὸ Θριάσιον κατέχειν πεδίον, "filled the Thriasian plain." Literally, "took possession of." The Thriasian plain was situate to the northwest of Athens, near Eleusis, and was remarkable for its fertility. The procession of the initiated crossed this field, when at the celebration of the mysteries they bore the image of Iacchus from Athens to Eleusis.—ὡς ἀνθρώπων ὁμοῦ πολλῶν, &c., "as if many persons together were leading forth (in procession) the mystic Iacchus." This sacred procession, as has just been remarked, formed part of the Eleusinian celebration. It took place on the sixth day, and the statue of Iacchus was conveyed from the Ceramicus at Athens to the temple of Ceres at Eleusis

with sacred hymns and cries of joy. The noises heard on the present occasion resembled those cries.—*λαῶν*. Iacchus was the name given to the god Dionysus, or Bacchus, in the Attic mysteries —*ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων*, &c., “and that, out of the throng of those who were uttering these, a cloud appeared, arising (at first) by degrees from the ground, to bend downward again and descend upon the galleries.”—*τῶν φθεγγομένων*, referring to the *ἦχον* and *φωνήν* mentioned just before.—*ὑπονοστεῖν*. More literally, “to return.”

13-18. *καθορᾶν ἔδοξαν*, “thought they saw.”—*ἀπ’ Αἰγίνης*, &c., “coming from Ægina, and stretching out their hands in front of the Grecian galleries.”—*Αἰακίδας*, “the Æacidae,” i. e., Peleus and Telamon, sons of Æacus, and worshipped at Ægina. A vessel had been sent to Ægina by the Athenians, to implore the assistance of Æacus and his descendants. (*Herod.*, 8, 64.)—*τοῖς βαρβάροις ἐξισούμενοι*, &c., “being made equal in number to the barbarians (by their position) in the strait,” i. e., within the contracted limits of the strait, where only a small number of vessels could be confronted against each other, the Grecian fleet became in a manner equal to the Persians.—*κατὰ μέρος προσφερομένους*, &c., “routed them, advancing (to the attack) in separate portions, and falling foul of one another, after having resisted until evening.” The Persians fought the Greeks till evening, boaring down in succession with parts of their fleet, as far as the narrow straits would permit, and in so doing frequently ran foul of each other. When evening came, however, the Greeks put them to the rout.

22-25. *ἀρίμενοι*, “having gained.”—*ἥς οὐδ’ Ἐλλήσιν*, “than which no naval exploit of a more brilliant character has ever been performed by either Greeks or barbarians.”—*γνώμη καὶ δεινότητι*, “by the sagacity and talent.”

26-36. *ἀριστεύσαι*, “bore off the palm of valour,” i. e., the Æginetæ signalized themselves most, as a community, in the fight—*τὸ πρῶτον*, “the highest rank for individual bravery.”—*ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον*, “bore away the billets from the altar of Neptune there.” Each commander took two billets from the altar, and was to mark on them the names of the individuals who, in their opinion, deserved the first and second prizes of valour. The solemnity of taking the billets from the altar was intended to make them give their decision with impartiality, as if in the presence of the god.—*ἑαυτὸν ἀπέφαινε*, “declared himself.” More literally, “showed,” or “indicated himself,” i. e., by what he wrote on the billet.—*θαλλοῦ στεφανον*, “namely, a crown of olive.”—*τὸ πρῶτον*, “the best.” Literally, “the one that ranked first.”—*Ὀλυμπίων τῶν ἐφεξῆς ἀγομένων*, “that, when the next Olympic games were being celebrated.” The battle of Salamis took place in the first year of the seventy-fifth Olympiad. The circumstance here alluded to, therefore, took place in the seventy-sixth Olympiad, after an interval of about three years.

JANE 3-5. *ἐκείνον θεῶσθαι*, &c., “kept gazing upon him, and pointing him out to the strangers (who were present).”—*τὴν καρπὸν ἀπείχειν τῶν ὑπὲρ*, &c., “that he then reaped the fruit of the labours that had been undergone by him for Greece.” The dative αὐτῷ is here used for ὑπ’ αὐτοῦ.

7-9. *οὐτε λειπόμενος*, “being neither surpassed.” Literally, “left behind.”—*συνέσει*, “in intellect.”—*καὶ ταῖς πολυεμαῖς*, &c., “and while not even in a slight degree inferior to them in warlike virtues, it is surprising how much he went beyond them in political abilities, though still

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130 young and inexperienced in military affairs."—ἐπύχων δυν, analogous to the Latin *immane quantum*.

12-18. Μήδων. Put for Περσών, as is often the case.—ἐπειθε, "was striving to persuade."—προέμενον τὴν πόλιν, &c., "that they, having left their city and abandoned their country, station themselves in battle array, in their ships, before Salamis, and contend manfully by sea."—τὰ δπλα θέσθαι. As regards the various meanings of this phrase, consult Schneider, *End. Xen. Anab.*, p. 637.—ἐκπεπληγμένων τῶν πολλῶν, &c., "most persons having been struck with surprise at the daring proposal." τῶν πολλῶν is equivalent here to the Latin *plurisque*.—ὥθη διὰ τοῦ Κεραμικοῦ, &c. The order is, ὥθη ἀνίων φαίδρος διὰ τοῦ Κεραμικοῦ εἰς τὴν ἐκασπάλιν.—τοῦ Κεραμικοῦ. The Cerameicus was a large district or ward in the western part of Athens, through which the route lay to the Acropolis.—ἵππον τινὰ χαλινόν. It was customary to consecrate to some deity any implement, &c., of which one intended no longer to make any use.—τῇ θεῷ, "to the goddess there," i. e., Minerva.—διὰ χειρῶν, equivalent here to ἐν χειροῖ.—ὥς οὐδὲν ἰππικῆς, &c., "as if implying that the state stood in no need of equestrian strength, at the present crisis, but of men to fight her battles by sea," i. e., stood in no need of cavalry. With παρόντι supply καιρῷ, and as regards ὥς with the participle, consult the note on page 128, line 18.

20-22. καὶ λαβὼν ἐκ τῶν περὶ, &c., "and having taken one of the shields hanging around the temple," i. e., hanging around on the inner walls. Shields taken from the foe were accustomed to be thus suspended as trophies.—οὐκ ὀλίγοις ἀρχή, &c., "having proved (by this) a source of confidences to not a few."

23-27. τὴν ἰδέαν οὐ μεμπτός, "not ill-looking in his general appearance." Literally, "not blameable in his appearance."—πολλὴ καὶ οὐλῃ τριχί, &c., "having a thick and curling head of hair." Literally, "being hairy as to his head, with much and curling hair."—φανεῖς, "having shown himself."—ἔξτα τοῦ Μαραθῶνος, &c., "from henceforth to meditate and perform things worthy of Marathon," i. e., in all his designs and actions, for the time to come, to be emulous of the glory acquired by his father in the plain of Marathon. Or, in other words, to have the glory of the father reflected in the son.

28-34. ὀρμήσαντα ἐπὶ τὴν πολιτείαν, "having entered with ardent zeal on political affairs."—καὶ μεστός ὢν, &c., "and being (by this time) satiated with," &c., i. e., tired of.—ἀνῆγε, "gradually elevated Cimon." Observe the force of the imperfect.—οὐχ ἥμισυ δ' αὐτόν, &c., "especially, however, did Aristides, the son of Lysimachus, contribute to his advancement, perceiving the native excellence of his character."—τὴν εὐφροίαν ἱκανῶς τῷ ἦθει. The same as ὁρῶν τὴν εὐφροίαν τὴν ἐν τῷ ἦθει.—ποιούμενος ὡς ἀντίπαλον, "seeking to make him a match as it were." Observe the force of the middle here, as indicating that the real motive of Aristides was not so much a regard for Cimon, as a feeling of secret hostility towards The mistocles.—ἀντίπαλον. A metaphor borrowed from gymnastic encounters.

131 LINE 1-9. Μήδων. Put for Περσών, as before.—οὐπω τὴν ἀρχὴν, &c., "the Athenians not as yet enjoying the hegemony," i. e., the chief command or lead of the confederates.—ἐπομύων, "following the orders of."—ἀεὶ παρείχε τινὲς πολίτας, &c., "he always exhibited his fellow-citizens as both admirable for discipline, and for surpassing all in zeal (for the common cause)."—διαλεγόμενον, "conferring."—περὶ

προδοσίας, "respecting a betrayal (of his country)."—*βασιλεῖ*. 131
Xerxes. (Compare *Thucydides*, 1, 128, seq.)—*προσφερομένον*,
 "bearing himself."—*πολλὰ ὑβρίζοντος*, "indulging in many acts of insol-
 ent tyranny."

10-14. *ὑπολαμβάνων πρῶτος*, &c., "Cimon, receiving mildly those who were aggrieved, and conversing with them kindly, insensibly took away the hegemony of Greece (from the Spartans), not by force of arms, but by his language and manner."—*ἔλαθεν παρελόμενος*. Literally, "escaped observation in having taken away."—*τὴν Ἑλλάδος ἡγεμονίαν*. The command of the confederate forces.—*προσέτιθεντο*, "kept adding themselves," i. e., kept coming over.—*μὴ φέροντες*, "since they could not endure." As a mere negation of a fact we might here expect *οὐ*. The particle *μὴ*, however, refers more particularly to what was passing at the time in the minds of the allies.

21-28. *ὅθεν*, "whence," referring as well to the Thracians as to their territory.—*ἀναστάνους κωῶν*. "dislodging."—*παραφυλάττων*, "keeping strict watch over."—*τοὺς πολιορκουμένους*, "the besieged," referring to the Persians in Eion.—*Βούτην*. Herodotus (7, 107) calls him Boges, and states that great honours were conferred upon his surviving children in Persia.—*ἀπογόνοντα τὰ πράγματα*, "having despaired of his affairs."—*ἄλλο μὲν οὐδὲν ἄξιον λόγου*, &c., "was benefited in nothing else worth mentioning, the greatest part of the wealth in the place having been consumed together with the barbarians." The expression *ἄλλο μὲν οὐδὲν*, &c., stands opposed to *τὴν δὲ χώραν*, &c.—*τῶν πλείστων*. Supply *χρημάτων*.

31-36. *ἤδη ἐπικωρῶν*, "being now possessed of abundant means."—*τῆς στρατηγίας*, referring to his command against the Persians.—*ὃ καλῶς ἀπὸ τῶν πολέμων*, &c., "which he had honourably gained from the enemy." The verbs *δοκῶ* and *φαίνομαι* frequently refer, among the Attic writers, not so much to what appears, as to what is actually, the case. (Consult *Hutch.*, ad *Xen.*, *Cyrop.*, p. 5.—*Dorville*, ad *Charit.*, p. 413.)—*κύλλιον*, "still more honourably."—*τῶν τε γὰρ ἀγρῶν*, &c., "for he both removed the fences from his grounds."—*ἵνα ὑπάρχη*, "in order that it may be permitted."—*λαμβάνειν τῆς ὁπώρας*, "to take of his harvest." The genitive of part.—*δείπνον ἐποιεῖτο*, "he caused an entertainment to be prepared" Observe the force of the middle.

LINE 1-11. *ἐφ' ὃ*, referring to *δείπνον*.—*ἀπράγμονα*, "unat- 132
 tended by any trouble to themselves."—*μόνοις τοῖς δημοσίοις σχολάζων*. Cimon's plan was, according to this version of the story, that the poorer class might be supported without any labour on their own part, and thus have full leisure for attending to public affairs. A most unwise and short-sighted policy!—*οὐχ ἀπάντων Ἀθηναίων*, &c., "the entertainment was provided, not for that individual of all the Athenians, but for that one of the members of his own borough, the *Laciada*, that wished to partake of it," i. e., not for all the Athenians who wished, but only for his own *δημοταί*. In construing, supply *τῷ βουλομένῳ* with *τῶν Ἀθηναίων*. Theophrastus, as quoted by Cicero (*Off.*, 2, 18), gives the same explanation as Aristotle.—*Λακιάδων*. The members of the borough of *Λακία* or *Λακιάδαι*, forming part of the tribe *Ἐκείς* (*Οἰνίης*).—*εἰ τις συντόχοι*, &c., "whenever any elderly person among the citizens met Cimon," &c. Observe the use of the optative here to denote the frequent recurrence of an action.—*τὰ ἱμάτια*, referring merely to the outer garment or cloak.—

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132 *καὶ τὸ γινόμενον ἐπαινετο σπουδόν*, "and what was thus done wore a most beautiful appearance," i. e., was highly applauded by all who witnessed it.—*τοῖς κομφοῖς τῶν πνήτων*, "the more respectable ones of the poor." Who would have been averse, namely, to take anything openly from a giver.—*αἰωπῇ τῶν κερατίων*, &c., "silently thrust some small change into their hands." Observe again the genitive of part.

13-19. *συνέστειλε*, "repressed." Literally, "contracted," i. e., brought into a narrower compass.—*Οὐ γὰρ ἀνῆκεν*, &c., "for he did not quit him on his departure from Greece, but, following as it were on his very footsteps, before the barbarians could take breath and make a stand, he ravaged and subdued some parts (of his dominions), and caused others to revolt and brought them over to the Greeks, so that he entirely freed Asia, from Ionia as far as Pamphylia, from Persian arms." The reference here is to the Greek cities along the coast of Asia Minor, from Ionia, one of the north-westernmost, to Pamphylia, one of the southern provinces.

21-27. *Ἐφορος*. A Greek historian in the time of Philip and Alexander. His works are lost.—*Καλλισθένης*. A philosopher and historian from the school of Aristotle. None of his writings have reached us.—*κυριώτατον θύρα τῆς δυνάμεως*, "being commander-in-chief of the whole force."—*παρὰ τὸν Εὐρυμέδοντα*, "at the mouth of the Eurymedon." A river of Pamphylia.—*ναὺς Φοινίσσας*. The Phœnicians were at this time under the Persian sway, and their vessels formed the most efficient part of the Persian fleets.—*βιάζεσθαι*, "to force an engagement."

28-34. *βιασθεῖεν*, for *βιασδείησαν*.—*εἰς τὸν ποταμὸν εἰσωρμίσαντο*, "ran up the river and moored themselves there."—*ὥς δ' Ἐφορος*, "but, as Ephorus informs us." Supply *ἵστορεῖ*.—*ἔργον δὲ κατὰ γούν*, &c., "nothing, however, was done by them, on the sea at least, worthy of their great force."—*ἐξέπιπτον οἱ πρῶτοι*, "the foremost tumultuously disembarked."—*παρεταγμένον*, "drawn up in battle array."

133 LINE 1-15. *μέγα μὲν ἔργον*, &c., "it appeared to Cimon a difficult task to force a landing," &c. Literally, "the forcing a landing, and the leading the Greeks, &c., appeared to Cimon," &c.—*κεκμηκός*, "wearied with their previous exertions." Literally, "after having laboured."—*βῶμη καὶ φρονήματι τοῦ κρατεῖν*, "by a consciousness of strength and the pride of victory," i. e., by a conviction that what strength they had left was amply sufficient for success, considering the proof they had already given of their prowess, &c.—*ἐτι θερμοὺς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι*, "yet warm from their exertions in the naval conflict."—*δεξι-αμένον*. Supply *τοὺς Ἕλληνας*.—*συνέστη*, "ensued."—*τοῖς ἀξιύμασι*, "in point of rank." More literally, "for their meritorious qualities."—*καθηρηκώς*, "having gained."—*καὶ τὸ μὲν ἐν Σαλαμῖνι*, &c., "and, having exceeded the victory of Salamis by a land-fight, and that at Plataeæ by a naval conflict, added yet another to his successes." Dacier, not understanding the meaning of Plutarch, considers the present passage corrupt, and seeks to improve it by transposing *πεζομαχία* and *ναυμαχία*. The idea, however, intended to be conveyed by Plutarch is simply this: Cimon, by his victory on the present occasion, surpassed both the sea-fight at Salamis and the land-fight at Plataeæ: the first, because his own naval engagement was connected with a successful battle by land; and the second, because his battle by land was connected with a victory by sea.—*ἐπηγωνίσασα ταῖς νίκαις*. More literally, "contended in addition to these victories."

17-20. *Κύρω*. The common text has *Ἰόρω*, which has no meaning
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Lubinus suggests Σύδρα, Sydra being a maritime town of Cilicia. The true reading, however, is more likely to be Κύπρω, as we have given it, since Polyænus (1, 34) informs us that Cimon, after his victory at the river Eurymedon, sailed for the island of Cyprus, having manned with Greeks the Persian vessels he had taken, and having made the crews assume Persian attire. This, of course, must have been with a view to deceive the Phœnicians.—προσβεβληκέναι, "had run into."—οὐδὲν εἰδῶτων βέβαιον, &c.: The order is, τῶν στρατηγῶν (τούτων τῶν νεῶν) εἰδῶτων οὐδὲν βέβαιον οὐκω περὶ τῆς μείζονος δυνάμεως.—ἀλλὰ δυσπίστως ἦτο, &c., "but being by this time in a state of distrust and anxious expectation."—ἣ καὶ μᾶλλον ἐκπλαγύντες, "on which account, even, having become the more easily intimidated."

23-27. ἔργον, "achievement."—εἰρήνην. The whole story respecting this peace is a mere fable. It appears to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians. (Consult *Thirlwall's Greece*, vol. iii., p. 37, seq.)—ἵππου μὲν δρόμον, &c., "to keep always one day's journey on horseback from the Grecian sea." According to another version, it was three days' journey on foot; while a third account embraced the whole peninsula of Asia Minor west of the Halys.—ἐνδὸν Κυανέων καὶ Χελιδονίων, "within the Cyanean and Chelidonian isles." Supply νήσων. This included all the western coast of Asia Minor, and a part of the northern and southern shores. The Cyanean islands were at the junction of the Euxine and Thracian Bosphorus. The Chelidonian were off the coast of Lycia, opposite the Sacrum Promontorium.—μακρὰ νηὶ καὶ χαλκευβόλῳ, "with a long and brazen-prowed ship." By μακρὰ ναὺς is meant a long galley, or regular vessel of war; by ναὺς χαλκευβόλος, an armed vessel of any kind.—πλεῖν. The regular Attic form is πλεῖν. But later writers sometimes employ the Ionic resolution. (Consult *Lobeck, ad Phryg.*, p. 221.)

28-33. πολλὰς ἀνομοιότητας πρὸς αὐτὸ, "many inconsistencies with itself," i. e., many traits inconsistent with one another—δὴντων δὲ ἐν αὐτῷ, "but, although there were in him."—τοῖς παιδικοῖς ἀπομνημονεύμασιν, "from the reminiscences of his boyhood," i. e., from the stories told of his boyish years.—πιεζόμενος. One MS. has πιεζόμεναι, corresponding with πιεζομένων, which follows immediately after. But, though the use of πιεζεῖν for πιέζειν is clear enough, the employment of πιεζεῖσθαι, on the other hand, is very uncertain.—ἀναγὰν πρὸς τὸ στόμα, &c., "having brought up, in contact with his mouth, the arms of the one who was pressing him hard, while clasped around his neck." The expression τὰ ὄμματα is borrowed from the exercise of wrestling, and is applied to the arms of an opponent thrown or clasped around one's neck, as the wrestling is going on.

LINE 1-12. οἷος ἦν, "was enabled." Literally, "was such as." Supply, τοῖας.—ἐκείνον, "the other."—γυναικας. Oertel conjectures κύνας, but the common reading is confirmed by two other passages of Plutarch.—ἐτι δὲ μικρὸς ὢν, "moreover, while still small."—ἐν τῷ σπινθῶ. The article is here employed, as referring to a well-known story; unless, perhaps, we ought to read τῷ, the Attic form for τινί.—φορτίων, "loaded with wares."—ὑπέκλιπτε τῇ παρόδῳ τῆς ὁδοῦ, "was going to fall in the path of the wagon."—διέσχον, "separated," i. e., made way for it. Supply ἐαντούς.—καταβαλὼν. Supply ἐαντόν.—οὕτως, "upon this," i. e., he lay in this posture.—ὑνακροῦσαι ὀπίσω, "flogged back."

15-22. εἰς τὸ μαρθάνειν, "to the receiving of his education."—πλήκτρον

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134 *μὲν γὰρ καὶ λύρας, &c.*, "for he said, that the use of the plectrum and the lyre spoiled nothing either of the carriage or the look that became a freeman." Supply *ἔλεγε*.—*αὐλοὺς δὲ φουσῶντος ἀνθρώπου, &c.*, "whereas even his intimate friends could with very great difficulty recognise the features of one while playing upon the pipe." Literally, "of a man inflating pipes with the mouth." The reference in *αὐλοὺς* is, strictly speaking, as the plural indicates, to the double pipe. The term *αὐλός* is commonly translated "flute," but such a version will invariably lead to an erroneous idea of the term.—*ἔτι δὲ τὴν μὲν λύραν, &c.*, "that the lyre, moreover, speaks and sings with him that uses it," i. e., that the lyre does not prevent the performer from speaking, or accompanying it with a song.—*ἐπιστομίζειν καὶ ἀποφράττειν*, "muzzles and obstructs (the mouth of the performer)." We may supply, here, *τὸ τοῦ αὐλοῦντος στόμα*.

24-27. *οὐ γὰρ ἴσασι διαλέγεσθαι, &c.*, "for they know not how to converse." The Boeotians were always derided by the Athenians as a dull and unintellectual race.—*πατρώος, &c.*, "an hereditary protector."—*ἔρριψε τὸν αὐλόν*. Minerva threw away the pipe, on seeing accidentally, by the reflection in the waters of a fountain, the distortion of her features occasioned by playing upon it.—*τὸν αὐλητὴν, &c.*, "the one that played upon it." The allusion is to the satyr Marsyas, who found the pipe which Minerva had cast away, and, having challenged Apollo to a trial of skill, was defeated and flayed alive.—*ἔξεδειρε*, from *ἐκδέρω*.

27-31. *τοιαῦτα παίζων, &c.*, "thus blending at the same time jest and earnest, Alcibiades kept both himself and the others from this branch of earning." Literally, "thus, at the same time jesting and being in earnest," i. e., having a serious object in view.—*ὡς ποῖν ὁ Ἀλκιβιάδης, &c.*, "that Alcibiades had done rightly in detesting the art of playing on the pipe," &c. Literally, "that Alcibiades, acting rightly, had detested," &c.—*ὅθεν ἐξέπεσε κομιδῇ, &c.*, "and hence the use of this instrument was driven out entirely from liberal pursuits, and treated with the utmost contempt."—*ἐξέπεσε*. Used here in its theatrical sense, as applied to actors or pieces that were driven from the stage, and equivalent to *ἐξεβλήθη*.

34-36. *ἐντυχεῖν, &c.*, "to have an interview with."—*ὅπως ἀποδώσει, &c.*, "how he shall render an account to the Athenians," i. e., of the moneys that had passed through his hands.

135 LINE 1-14. *εἰτα βέλτιον οὐκ ἦν; &c.*, "were it not then better?" *εἰτα* imparts strength to the interrogation, and indicates also a feeling of surprise on the part of the speaker.—*ἐστρατεύσατο τὴν στρατείαν, &c.*, "he served in the expedition."—*ἐν τοῖς ἀγῶσιν, &c.*, "in the actions which took place."—*ἠρίστευσαν, &c.*, "signalized their valour."—*τραύματι περιπεσόντος, &c.*, "having met with a wound." More literally, "having fallen in with a wound."—*μάλιστα δὴ προδήλως, &c.*, "most manifestly on that occasion."—*μετὰ τῶν ὀπλων*. Alcibiades would otherwise have lost his shield among these, which would have been regarded as a great disgrace.—*ἐγένετο μὲν οὖν, &c.*, "the prize of valour, therefore, belonged on the justest grounds to Socrates."—*τῷ Ἀλκιβιάδῃ περιθεῖναι τὴν δόξαν, &c.*, "to invest Alcibiades with this honour." *περιθεῖναι* is a figurative expression, borrowed from the operation of crowning.—*τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ*. The order is, *το φιλότιμον αὐτοῦ ἐν τοῖς καλοῖς*, "his ambition in what was honourable."—*πρῶτος ἐμαρτύρει, &c.*, "was the first to testify in his favour, and to entreat the (Athenian commanders)," &c., i. e., to bear witness to

his valour, and entreat, &c.—τὴν πανοπλίαν, "the suit of armour," which formed the prize of valour on the occasion.

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15-23. πρῶτην δ' αὐτῷ παράδοτον, &c., "they say, that his first appearance before the people took place in connexion with a voluntary contribution of money (to the state)." More literally, "that his first coming into public," &c.—ἀλλὰ παρίοντα, "but that, while passing by," i. e., but that, happening to pass by.—ἐρέσθαι. The soriist (observe the accentuation), and more correct than the present ἐρεσθαι would have been.—γίνεσθαι, "was taking place."—καὶ ἐπιδούναι, "and contributed too."—τοῦ ὀρνυγος. Quails were trained for fighting in those days, like cocks in modern times.—προσθέντος οὖν καὶ διαφυγόντος, "that the bird thereupon having been terrified (at the noise), and having escaped."—συνθήρην, "aided him in pursuing it."—Ἀντίοχον τὸν κυβερνήτην. This is the same Antiochus who was afterwards intrusted by Alcibiades with the command of the Athenian fleet in his absence, and who took that opportunity to engage and was defeated. Consult note on page 136, line 31.

26-30. αἱ δ' ἵπποτροφίαι, &c., "his rearing of steeds, moreover, (for the public games), was noticed all about, and, particularly, on account of the number of his chariots." More freely, "his zeal, moreover, in training horses for the games was very celebrated, especially on account of," &c. The conjunction καὶ is here equivalent in fact to καὶ μάλιστα.—ἐπὶ γὰρ ἄλλος οὐδεὶς, &c., "for no other private individual, (namely, as we have a king, but he alone, sent seven (to contend) at Olympia," i. e., seven chariots.—καὶ τὸ νικήσαι δὲ, &c., "his gaining also the first prize, and his having been likewise second and fourth (victor), as Thucydides relates, or third, as Euripides says, surpasses in splendour and renown all the ambitious strivings (of others) in these respects." With τὸ νικήσαι supply τὰ πρῶτα, just as the scholiast to Thucydides (6, 16), in the passage referred to by Plutarch, understands τὰ πρῶτα after νίκησα.—ὁ δ' Εὐριπίδης τρίτον. Literally, "but Euripides says third." The allusion is to an ode composed by Euripides in honour of this victory, and which is mentioned immediately after. Isocrates follows the authority of Euripides (*de Big.*, p. 353, ed. Steph.—Consult Duker, ad Thucyd., l. c.).

32-36. λέγει δ' ὁ Εὐριπίδης, &c., "Euripides, accordingly, expresses himself as follows, in the song (composed by him on this occasion): 'Of thee, therefore, will I sing, oh son of Clinias: a glorious thing is victory; but most glorious is it (what no one else of the Greeks ever obtained for his lot) to have been first in the chariot race, and second and third.'"—ἀείσομαι, poetic form for φέσομαι, from αἶδω, poetic form for φέω.—καλὸν δ' νίκα, i. e., καλὸν χρεῖμα ἐστὶν ἡ νίκα. The forms δ' νίκα are Doric for ἡ νίκη.—δ' ὑπὸ τοῖς ἄλλοις Ἑλλάνων. Supply ἔλαχε. The form Ἑλλάνων is Doric for Ἑλλήνων.—πρῶτον δραμεῖν. Literally, "to have run as regards the first," πρῶτα being elliptical for τὰ πρῶτα μέρη.—ἐπεὶ δ' ἀφῆκεν αὐτὸν, &c., "when, however, he turned his attention to public affairs." Literally, "when he sent himself into the government."

Lines 3-9. τὸν μὲν ἤδη, &c., "the latter already advanced in years."—εἶναι δοκοῦντα, "being." Equivalent merely to the simple ὄντα. Consult note on page 131, line 31.—ἀρχόμενον, ὥστε αὐτὸς, &c., "beginning like himself, at that very time, to increase in fame," i. e., to make some advances in popularity. With ἀξάνεσθαι supply ὁδόν. The verb ἀρχομαι, "to begin," has the participle after it when the assigned state has already taken place; but the infinitive when it is either beginning or just about to commence. (*Rost, G. G.*, 129, 4, b.)—τοὺς ἄλλους καὶ περὶ τὸν

¹³⁶ λόγον, "both in other respects, and especially in eloquence." The expression τοῖς ἄλλοις refers to the other brilliant talents and requirements of Alcibiades.—*ἢ φερεῖν ἀγῶνας ἐν δήμῳ δυνατός*, "than able to endure public contests before the (assembled) people."—Εὐπολῖς, a comic poet of Athens.—*λαλεῖν ὑρίστος*, &c., "very clever at talking, but very inefficient in speaking." Observe the difference between *λαλεῖν*, "to talk," without any very serious object, and *λεγεῖν*, "to harangue," "to speak to set purpose." A similar difference exists in Latin between *loquentia* and *eloquentia*.

10-19. *Περικλοῖδης*, "of the borough of Pericleids." This borough formed part of the tribe *Γεῖσις*.—*οὐ μέμνηται μὲν*, &c., "of whom *Thucydides* also makes mention, as a bad man." (Compare *Thucyd.*, 8, 78.)—*τοῖς δὲ κυμμοῖς ὁμοῦ*, &c., "and who, being continually derided in the theatrical exhibitions (of the day), afforded a subject of merriment to nearly all the comic poets." (Compare, for example, *Aristophanes*, *Nub.*, 547, seq.)—*διατριβὴν*. More literally, "a subject on which to dwell."—*ἀνρεπτός δὲ πρὸς τὸ κακῶς ἀκούειν*, &c., "being, however, unmoved at, and quite insensible to, the evil repute that followed him, from an utter disregard for public opinion."—*τὸ κακῶς ἀκούειν*. Literally, "the hearing himself spoken ill of," i. e., the being exposed to public ridicule.—*ἐπιθυμῶν προσηλακίζειν*, &c., "whenever they were desirous of insulting or denouncing individuals of rank." The participle *ἐπιθυμῶν* is here equivalent to *ὅτε ἐπιθυμοῖς*.—*αὐτοῦ*, *πεισμός*.—*τὸ ὄστρακον ἐπιφέρειν ἠμελλεν*, "they were about to bring the ostracism to bear." *τὸ ὄστρακον* is here put for *τὸν ὄστρακισμόν*.—*κολούοντες αἱ ἐλαίνουσι*, "they always crouch and bask."—*παρρησιάζομενοι*, "striving in this way to console," i. e., to lessen.

20-22. *ἐνὶ τῶν τριῶν*. Either *Nicias*, *Phmex*, or *Alcibiades*.—*συνήγαγε τὰς στῆσεις εἰς ταύτην*, "reconciled the contending parties." Literally, "brought the parties together to the same (point of agreement)."—*διαλεχθεῖς*, "having conferred."—*κατὰ τοῦ Ὑπερβόλου*. The punishment of ostracism was never inflicted after this on any individual, as if it had been degraded in the person of *Hyperbolus*.

24-31. *Ἀθηναῖοι χαλεπῶς μὲν ἔφερον*, &c., "the Athenians bore it pain fully, on having been deprived of the chief command," i. e., of the lead of the confederates. After the battle of *Ægospotamos* the hegemony passed from the Athenians to the Spartans.—*ἀνδράσι τριάκοντα*. Known in history as the thirty tyrants.—*οἷς οὐκ ἐχρήσαντο, σῶζεσθαι δυνάμενοι λογισμοῖς*, &c. The order of construction is as follows: *τῶν πραγμάτων ἥδη ἀπολωλότων, συνέτισαν (ἐκείνους τοὺς λογισμοὺς) οἷς λογισμοῖς οὐκ ἐχρήσαντο, δυνάμενοι σῶζεσθαι (ὑπ' αὐτῶν), ὀλοφύρομενοι καὶ διεξιόντες τὰς ἀμαρτίας καὶ ἀγνοίας αὐτῶν*, &c., "now that their affairs were ruined, they perceived (the value of) those plans, of which they had made no use when able to save themselves (by their means), lamenting and enumerating their own errors and acts of folly, the greatest of which they considered to be their second quarrel with *Alcibiades*." *Alcibiades*, on being recalled from his first exile, was placed at the head of the Athenian fleet. But the fickle populace soon stripped him of this high office, and compelled him to flee. Too much was expected of him, and too little time allowed him for fulfilling even a part of these expectations.—*ἀλλ' ὑπηρέτη χαλεπήναντες*, &c., "but, having become offended at an under-officer, who had lost a few ships in a disgraceful manner, they themselves, still more disgracefully, deprived the state of its ablest and most warlike commander." The under-officer referred to here was *Antiochus*, who, in the absence of *Alcibiades*, and against his

positive orders, engaged with the Spartan fleet, and was defeated with the loss of a few of his ships.

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LINE 2-9. ἐκ τῶν παρόντων, "from the very midst of their present evils," i. e., even though their affairs were thus unfortunate. Supply κακῶν with παρόντων.—ἀνέφερε, "began to arise." Supply ἐαυτήν. Literally, "began to bear itself upward."—μὴ παντάπασιν ἔρρειν, "were not entirely ruined."—οὔτε γὰρ πρότερον ἠγάπησε, &c., "for neither, when an exile the first time, was he content," &c. The expression πρότερον φείγων is equivalent here to ἐν τῇ πρότερον φυγῇ.—οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν, &c., "nor will he now, if his affairs should be in a sufficiently prosperous condition, permit the Lacedæmonians to indulge in insolent tyranny, and the thirty to act with intemperate violence." These words are supposed to come from the lips of the Athenian populace.—ταῦτα δ' οὐκ ἦν ὕλογον, &c. The order is, οὐ δ' ἦν ὕλογον τοὺς πολλοὺς οὕτως ὀνειροπολεῖν ταῦτα.—ὅποτε καὶ τοῖς τριάκοντα, &c., "when it occurred even to the thirty to be solicitous, and to make frequent inquiries, and to pay the utmost attention to whatever that individual was doing and contriving."

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11-18. τέλος δέ, "at last, however."—ὥς οὐκ ἔσται, &c. The order is, ὥς οὐκ ἔσται (ἔξεσται) Λακεδαιμονίους ἀσφαλῶς ἄρχειν τῆς Ἑλλάδος, Ἀθηναίων δημοκρατουμένων.—Ἀθηναίους δέ, κἂν πράγῃς, &c., "for that Alcibiades will not, as long as he lives, permit the Athenians, even though they feel very mildly and well disposed towards the oligarchy, to remain quiet under the existing state of things," i. e., under the government as at present established.—τῶν τελῶν, "the magistrates."—εἴτε κἄκείνων φοβηθέντων, &c., "whether it was that they even feared the spirit and enterprise of the man, or else strove to gratify Agis." ἐκείνων refers to the Spartan magistrates. Agis was the personal enemy of Alcibiades, and king of Sparta. Literally, "they having even either feared," &c.

21-36. ὥς οὖν, "when, therefore."—Φαρνάβαζον. Pharnabazus was the Persian governor of Phrygia.—ὁ δέ, "and the latter."—ἔτυχε τότε διατῶμενος, "happened at that time to be living."—τῶν στρωμάτων, "the couch coverings."—ἔξέπεσεν, "he rushed forth."—τὰ ἱμάτια, referring to the articles he had thrown upon the fire.—ὁφθεῖς, "the moment he was seen." Observe the force of the aorist.—ἀποστάντες, "standing off." Equivalent to πόρρω στάντες.—ἔβαλλον, "kept striking at him." Observe the force of the imperfect.—καὶ τοῖς αὐτῆς περιβαλοῦσα, &c., "and having thrown a covering around it, and wrapped it up in her own scanty articles of wardrobe, she performed the funeral obsequies in as becoming and honourable a manner as her present circumstances allowed." She buried him in a town called Melissa. The emperor Hadrian caused a statue of Parian marble to be placed upon his tomb, and an ox to be annually sacrificed to him.

LINE 5-13. Ἀχαρνᾶς. Acharnæ was the most important of the Athenian boroughs, and distant sixty stadia (about seven miles) from Athens, towards the northwest.—ὥς τῶν Ἀθηναίων οὐκ ἀνεξομένων, &c., "thinking that the Athenians will not endure this, but, through anger and pride, will come to an open conflict with them." More literally, "will contend strenuously against them." As regards the construction of ὥς with the participle, consult note on page 120, l. 18.—δενὸν, "a hazardous experiment."—ὕπὲρ αὐτῆς τῆς πόλεως, "for the city itself," i. e., where Athens itself would be endangered if the issue proved adverse.—τοὺς δέ. Supply τῶν Ἀθηναίων.—πρὸς τὰ γινόμενα, "at the things that were taking place."—κατεπράυνε, "he strove to soften down."—τμηθέντα καὶ κοπέντα, "when lopped or felled." In the one case the trunk, in the other the root,

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138 sprouts forth again.—ἀνδρῶν δὲ διαφθαρέντων, &c., "but that, when men are once destroyed, it is no easy matter to meet with others again." Supply ἄλλων after τυχεῖν.

16-28. βιασθῆναι παρὰ γνώμην, "to be forced to some measure, contrary to his own judgment."—θέμενος εὐ πάντα, &c., "having arranged everything carefully, and drawn tight the tackle, exercises his own skill." The expression θέμενος εὐ πάντα is, in nautical language, "having made everything snug."—ἐύσας, "having disregarded." Equivalent to ἀμελήσας.—καταλαβὼν πάντα, "having occupied all places." Supply χωρία.—ἐχρήσατο, "went on and followed."—βραχέα φροντίζων, "caring little for." The neuter of the adjective taken adverbially.—δεόμενοι προσέκειντο, "kept urging him by their entreaties," i. e., to march forth and meet the foe.—ἀπειλοῦντες καὶ κατηγοροῦντες, "by their threats and denunciations."—ῥήματα καὶ σκώμματα πρὸς αἰσχύνην, "songs and scurrilous effusions to bring him into disgrace."—τὰ πράγματα, "the public property."—ἐκεφύετο δὲ καὶ Κλέων, "Cleon also began to attack him." More literally, "began to hang on to him," a metaphor taken from dogs hanging on to their prey (ὥστερ θηρίοις σκύλακες. Consult Passow, Wörterb., s. v.).—ἦδη διὰ τῆς πρὸς ἑκείνου, &c., "making his way already to the rank and influence of a popular leader through the resentment felt towards that statesman by his fellow-citizens." Cleon was a most ignorant and turbulent demagogue, respecting-whom consult Thucydides, 3, 36. He was often satirized by the comic muse of Aristophanes. On the present occasion he took advantage of the unpopularity of Pericles to make himself a popular leader.

31-33. τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν, "the disgrace and odium (to which his course of operations exposed him)."—αὐτὸς οὐ συνεξέπλευσεν, "did not sail forth with it himself."

139 LINE 1-5. οἰκοῦρῶν, "watching over affairs at home." A metaphor borrowed from the watchful care of a mother, exercised over the concerns of a family, and protecting the household from harm.—διὰ χειρὸς ἔχων τὴν πόλιν, "keeping the state in his own hands."—θεραπεύειν δὲ τοὺς πολλοὺς, &c., "seeking to soothe, however, the populace, altogether impatient at the continuance of the war, he both aided them by distributions of money, and assigned portions of conquered territory by lot." More literally, "wrote up a list of cleruchiae." With regard to the nature and operation of these cleruchiae consult the remarks of Böckh, *Public Economy of Athens*, vol. ii., p. 169.—ὅλως ἀσχάλλοντας. We have, on the suggestion of Jacobs, changed ὅμως, the common reading, which is entirely out of place here, to the more expressive ὅλως.—δίενεμε τὴν νῆσον, &c., "he distributed the island among those of the Athenians who had drawn the lots."

6-14. ἀφ' ὧν ἔπασχον, for ἀπὸ τῶν ἃ ἔπασχον.—οἱ περιπλέοντες, &c., referring to the Athenian fleet of one hundred sail that had been sent out.—Ἡ καὶ δῆλον ἦν, "by which it was even manifest."—δρῶντες. Supply οἱ Πελοποννήσιοι.—οὐκ ἂν εἰς μῆκος, &c. The war lasted more than twenty-six years.—ἀλλὰ ταχέως ἀπείπον, "but would have quickly given it up."—εἰ μὴ τι θαμνόνιον, &c., "had not some power, superior to man, secretly thwarted human calculations." Literally, "some divine thing," i. e., some decree of heaven.

16-27. πρὸς τῇ τελευτῇ. He was dying of the plague.—οἱ περιόντες, "the survivors," i. e., they who had thus far survived the plague.—ἀγόρευε ἐποιεῖν, "began to converse."—ὅση γένοιτο, "how great each had been"

Observe the use of the singular as applying to ἀρετή and δύναμις respectively, and the employment of the optative to indicate their private opinion.—καὶ ἀνεμνησκόμενοι, “and recounted.”—ὡς οὐκέτι συνένεον, &c., “thinking that he no longer understood (what was said), but had lost all consciousness.”—ἐτύγχανε τὸν νοῦν, &c., “happened to have been attending,” i. e., it so happened, however, that he was actually attending. Observe the ellipse supplied in τὸν νοῦν.—ἐξ θαυμάζειν, “said he was surprised.” The pronoun is understood in the nominative, the reference being to one and the same person.—αὐτοῦ, “on his part,” i. e., in his case.—ἡ καὶ πρὸς τύχην ἐστὶ κοινὰ, “in which fortune also has a share,” i. e., where the result depends in some degree on good fortune.—καὶ γέγονεν ἤδη, “and which have happened before.” Literally, “already.”—οὐδεὶς, governing τῶν ὄντων Ἀθηναίων.—μέλαν ἱμάτιον περιεβάλετο, “ever put on mourning.” Literally, “a black garment.” Pericles means, that no one of the Athenians ever put on mourning for the loss of any relative unjustly condemned and punished by his means. Black garments were worn, not only on the death of a person, but also by the friends of an individual, and by the person himself, when any capital charge was pending against him. This was done in order to excite compassion. For a similar purpose, the Roman *rei*, or accused, assumed squalid attire, and allowed their hair and beard to grow.—περιεβάλετο. Literally, “threw around himself.”

29-32. θαυμαστός οὖν. Supply ἦν.—ἀλλὰ καὶ τοῦ φρονήματος, “but also for the reach of mind (which he displayed),” i. e., in the remark which he had just made.—εἰ, “since.” Equivalent here to οὐ.—τὸ μὴτε φθόνῳ, &c., “the never having, in anything, gratified either envy or resentment, through the means which so great power afforded, nor having indulged in any of his enmities as if irreconcilable in its character,” i. e., and the never having cherished an irreconcilable enmity.—ἐχθρῶν. Genitive plural of ἐχθρά, the noun, not ἐχθρός, the adjective.

LINE 3-5. ἐκ δὲ τούτου, “upon this then,” i. e., after the battle of Ægospotamos, where Lysander had totally defeated the Athenian fleet, in the twenty-sixth year of the Peloponnesian war.—Ἀθηναίων μὲν οἷς ἐκτιτύχοι, &c., “as often as he met with any of the Athenians, kept ordering them all to depart for Athens.” Literally, “with whomsoever of the Athenians he met (from time to time).” Observe the use of the optative in denoting the repetition of an action, a usage to which we have frequently referred.—φεῖσεσθαι γὰρ οὐδενός, “for he told them that he will spare no one.” Supply ἔλεγε.—ὃν ἂν λάβῃ, “whomsoever he shall catch.”

8-16. ὥπως μὴ πράγματα, &c., “in order that the Athenians might not afford him trouble by enduring the siege with abundant means.”—τοὺς δήμους, “the democracies.”—δέκα δ' ἄρχοντας, &c., “and ten magistrates (selected) from the political clubs that had been organized by him in each city.” These were clubs of oligarchists, and were organized to keep down all political movements on the part of the democracy.—παρῆπλει, “he kept sailing along.”—ἑαυτῷ, “for himself,” i. e., not for the Lacedæmonians.—οὔτε γὰρ ἀριστινότην, &c., “for he appointed these magistrates with reference neither to merit nor to wealth, but seeking, in what he did, to gratify political clubs and ties of hospitality, and making them absolute in respect of preferment as well as punishment,” i. e., giving them absolute power to elevate to office, or to punish whom they pleased.—ἀριστινότην πλουτινότην, unusual adverbial forms. The plainer Greek would be κατ' ἀρετήν, κατὰ πλοῦτον, and the whole clause equivalent to οὔτε ἀρετῆς, οὔτε πλούτου λόγον ἔχων.

Page 140 31-34. ἀλλὰ καὶ ὁ κομιστὴς, &c., "nay, indeed, the comic poet Theopompus seems rather to express himself in a trifling manner, when he likens," &c., i. e., so far is Theopompus from hitting the true state of the case by his comparison, that he seems rather to have expressed himself in a feeble and inefficient way. The particles ἀλλὰ καὶ are elliptical here: The full form is, οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ, "nor this alone, but . . . also."—Θεόπομπος. A native of Athens, who lived during these times. He must not be confounded with the historian of the same name, who was somewhat his junior.—ὅτι τοῖς Ἕλλησι, &c., "because, after having given the Greeks a taste of the very sweet draught of freedom, they then poured sour wine into the cup," i. e., like dishonest wine-sellers, who give sweet wine as a sample to taste, but afterward deal out what is of inferior quality and sour.—εὐθὺς γὰρ ἦν, &c., "for the sample given to taste, in the very outset, was disagreeable and bitter."

30-32. τοὺς ἀπαγγελοῦντας, "persons to announce." Literally, "those who will announce."—ὅτι προσπλεῖ, "that he is sailing thither."—συνέριψε περὶ τὴν Ἀττικὴν, "he formed a junction on the coast of Attica."—ὡς ταχὺ συναρῆσιν, &c., "expecting soon to take the city." Equivalent to ἐλπίων ταχὺ συναρῆσιν, &c.

141 LINE 4-7. φευγόντων, "being driven into exile."—τοῖς φυγίσι. The exiles here meant were the oligarchists who had been previously driven out by the democratic party in Samos. These were now restored by Lysander, and the cities were delivered into their hands.—ἔφθ δὲ τοὺς ἐν ὕψει, &c., "and hearing now that those in the city were suffering from famine," i. e., the Athenians.—κακῶς εἶχιν. Supply ταυτοῖς.—παρεστήσατο τὴν πόλιν, &c., "took the city, compelled to make peace on the terms that he ordered."—ἐφ' οἷς, &c. The full expression is, ἐπὶ τοῖς, ἐφ' οἷς ἐκεῖνος ἐκέλευε τὰς διαλύσεις ποιηθῆναι.

10-11. ἐκτὴ ἐπὶ δεκάτῃ, &c., "on the sixteenth day of the month Munychion." The Athenian month Munychion corresponded in a great degree with our April.—ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι, &c., "on which day also they conquered the barbarian in the naval fight near Salamis." νῆμαχίαν is the accusative of nearer definition.—ἐν Σαλαμῖνι. The preposition ἐν often denotes mere proximity or nearness.

13-14. δυσπειθῶς δὲ καὶ τραχέως, &c., "the Athenians, however, enduring this reluctantly and angrily."—τὴν πόλιν εἰληφέναι, &c., "that he had caught the city violating the terms of the surrender, for that the walls were still standing, although the days in which they ought to have been pulled down had gone by; that he intends to propose, therefore, anew (in the assembly of the allies) another (and harsher) plan of operations respecting them, since they have broken the agreements they had made." With προθέσειν supply ἐν τῇ τῶν συμμάχων συνουσίᾳ.

18-26. ἔτιοι δὲ καὶ προτεθῆναι, &c., "some, moreover, say, that a proposition was even actually made among the allies respecting an enslavement (of the whole population), on which occasion, also, they state that the Theban Erianthus introduced a motion, that they raze the city to the ground," &c.—προτεθῆναι γνῶμην. Literally, "that a plan was proposed."—τὴν παράδον, "the entering-song of the chorus," i. e., the words uttered by the chorus as they entered into the orchestra.—ἔλυσθον πρὸ οἴου, &c., "I am come to thy rustic hall," i. e., to the lowly cot that now contains thee. According to the plot of the Electra, this princess had been given over to a lowly peasant, after her father's murder, by Clytemnestra and her page.

about *Egeiathus*. The fall from princely splendour to poverty was compared by the hearers to that of Athens, once the mistress of nations, now bowed down to the dust. It will be observed that the chorus speak as one person by their leader.—*ποτὶ σὺν αὐλῶν*. Doric forms for *πρὸς σὴν αὐλὴν*.—*ἀγρότειραν*. Well defended by Seidler against *Musgrave*.—*φανῆναι*. Supply *αὐτοῖς*.

30-35. *ἐνδόντων τῶν Ἀθηναίων, &c.*, "the Athenians having given in to all his demands."—*πρὸς τὸν αὐλὸν*, "to the music of the pipe."—*ἐστεφανωμένων*, "wearing crowns." Observe the continued force of the perfect.—*καίοντων*. Jacobs suggests *καίοντι*.—*ὡς ἐκείνην τὴν ἡμέραν, &c.*, "as if that day were the beginning of their freedom."

LINE 1-8. *τὰ περὶ τὴν πολιτείαν ἐκίνησε, &c.*, "he changed their form of government." Literally, "the things relating to their government."—*ἔρχοντας*, "magistrates."—*τῶν σκελῶν συναράμενος*, "having on a sudden brought his two legs together and raised him from the ground." Jacobs thinks that *ἄράμενος* or *ὑπαράμενος* would be a more correct reading. Not so by any means. The preposition *σύν* is clearly required by the sense. The legs are suddenly brought together, the individual as suddenly raised, and then thrown to the ground. The narrowing of the base is the first and most important part of the operation.—*σκελῶν*. The genitive of part.—*οὐ συνηγαγάνκτησεν ὁ Λυσάνδρος*, "*Lysander did not share in the indignation of Callibius*." Literally, "was not indignant along with (Callibius)." Supply *Καλλιβίῳ*.—*ἐλευθέρων*. Lysander uses this term here as if the Athenians had only first attained to freedom under the new constitution which he had given them.

11-18. *τις*. Supply *Ἀθηναίων*.—*ἐκτὸς τῆς περιβολῆς*, "without the envelope of his cloak." It was considered unbecoming to have the hands and arms not enveloped in the cloak.—*ὅτε τύχοι περιβεβλημένος*, "whenever he happened to be wrapped in one." He seldom wore a cloak.—*ἐπεὶ κατὰ γὰρ τὴν χώραν, &c.*, "since in the country, at least, and on expeditions, he was always accustomed to go barefoot, and with under garments alone." *γυμνὸς* stands here opposed to *ἐνδεδυμένος*, which occurs a little lower down.—*εἰ μὴ εἴη*, "unless there were."—*ἐνδεδυμένον*, "fully clad," i. e., having a cloak on.

19-24. *ὧν*, "although he was."—*ἀπὸ τοῦ προσώπου, &c.*, "he appeared, from the expression of his countenance, a difficult person to have dealings with, and of a morose turn, so that no one of those who were not well acquainted could easily hold any intercourse with him."—*Χάρητι*. Chares was an Athenian commander of very low capacity and reputation.—*πρὸς τὰς ὀφρὺς, &c.*, "making some remarks against his brows." The language of Chares we may suppose to have been somewhat as follows: "What a pair of brows our Phocion has!" meaning to imply, "what a gloomy-browed, haughty-looking man he is!" There is a double meaning in the term *ὀφρὺς* here, the brow being regarded as the seat of haughtiness and overweening pride. The same remark will apply to the Latin *supercilium*.—*αὕτη ἡ ὀφρὺς*, "this brow of mine."—*πολλὰ κλαῦσαι, &c.*, "has made the state shed many a tear." Literally, "weep much."

26-28. *πλεῖστον ἐν ἐλαχίστῳ, &c.*, "contained the most sense in the fewest words." More literally, "in the briefest (compass of) expression."—*καὶ πρὸς τοῦτ' εἰκεν ἐπιδιδόν, &c.*, "and it was this that the Sphettian Polyæuctus seems to have had in view when he said that Demosthenes was, in his opinion, a most accomplished orator, but Phocion a most influential

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142 *speaker.* Literally, "and the Sphettian Polyenctus seems, from having looked to this at the time, to have said," &c. Polyenctus was a public speaker of the day, from the borough of Sphettus.—*εἰς* Observe the force of the optative here, as indicating the *opinion* of the speaker.

29-35. τῶν μὲν ἄλλων ῥητόρων, "*the other public speakers of the day.*" —ἀτρέμα, "*in an under tone.*" —ἡ τῶν ἐμῶν λόγων, &c., "*here comes the pruning knife of my expressions.*" Literally, "the pruning knife, &c., is present." The κοπίς was properly a kind of Persian sword of a curved form, analogous in some degree to the *ensis falcatus* of the Romans. Here, however, the term is used in a more special sense, though the reference is still to a curved instrument. (Compare Sturz, *Lex. Xen.*, s. v.) —πρὸς τὸ ἦθος, "*to his character,*" i. e., to the excellence of his character.—ἀντιρροπὸν ἔχει πίστιν, "*possess an influence that counterbalances.*" πίστιν is here equivalent to δύναμιν εἰς τὸ πείθειν. Literally, "a degree of credit."

143 LINE 1-7. τοὺς Ἀθήνηθεν ἀποστόλους, "*those sent from Athens,*" i. e., in command of fleets and expeditions.—ἐτέρου μὲν ἐκπλέοντος στρατηγού, "*when any other (than Phocion) sailed forth as commander.*" As, for example, Chares. The rapacity of the Athenian commanders and their followers was at this time a subject of universal complaint among the allies.—ἐφράγγυντο, "*strengthened.*"—ἀπεχώρουνσαν, "*obstructed.*"—εἰ δὲ Φωκίων ἦγοίτο, "*but whenever Phocion had the command.*"—πόρρω, "*far out.*"—ὡς αὐτοὺς κατήγον, "*they conducted him to their homes.*" ὡς stands here for πρὸς, a usage confined chiefly, though not exclusively, to persons. (Rost, G. G., p. 381.)

8-22. ἐκπεπολεμημένων παντάπασι, "*being completely embroiled with Philip,*" i. e., in a state of decided hostility with him.—αὐτοῦ, referring to Phocion.—ἤρηνένων, from ἀρῶ.—ὡς κατέπλευνεν, "*when he had sailed back.*"—ἐπειθε, "*he strove to persuade.*"—εἰρηνικῶς ἔχοντος, "*being peaceably disposed.*" Supply εαυτὸν.—λοχυρῶς δέχεσθαι τὰς διαλύσεις, "*readily to receive the terms of peace (offered by Philip).*"—ἀντικρούσαντος αὐτῷ, "*having clamorously opposed him.*"—εἰσθότων, perf. part. mid. of εἶθω.—ἐγὼ γε, εἶπε, &c., "*indeed I do, replied Phocion, and that, too, although knowing.*" &c. The particle γε here affirms and strengthens the question put by Phocion's opponent. Hence the propriety of writing ἐγὼ γε in the text, not ἐγωγε.—ἐγὼ σοῦ. Supply ἄρῶ.—ὡς πορρωτάτω, "*as far as possible.*"—θέσθαι μάχην, "*to make battle.*"—ὦ τῶν, "*my good friend.*" (Consult lexicon, under ὦ τῶν.)—ὅτω γὰρ, "*for thus,*" i. e., if we conquer.—πῶν δεινόν, "*every danger.*" After the transactions mentioned in the text, the defeat of the Athenians at Charonea ensued.

23-29. Ἀλεξάνδρῳ. After Alexander's accession to the throne, Phocion was sent to him as ambassador. The monarch not only gave him a favorable audience, but listened to his advice, as stated in the text.—εἰ ὁπότερος. The present is here employed, though a past action is related, as imparting more animation to the sentence, and bringing the affair more under the eyes of the reader.—θέσθαι, "*to put an end to.*" We have allowed the common text to stand here, as all the editors have done. It is more than probable, however, that Coray's suggestion of καταθέσθαι gives us the true reading, since θέσθαι πόλεμον means rather "to begin a war." Moreover, the compound verb μεταθέσθαι, that follows, evidently requires the opposition of another compound verb.—μεταθέσθαι, "*to transfer it,*" i. e., the

κατ.—καὶ πολλὰ καὶ πρὸς τὴν, &c., "having said many things, 143
 πορευομένης, dexterously adapted to both the disposition and inclination of Alexander." Literally, "with a skilful aim at both," &c.—προσέξουσιν τὸν νοὸν τοῖς πράγμασιν, "will have to pay close attention to the affairs of Greece."—εἰ τι γένοιτο περὶ αὐτὸν, "if anything should happen unto him," i. e., in his intended expedition against Persia.—ἐκείνους ἄρχειν προσήκον, "it will be incumbent on them to take the lead," i. e., to assume the direction of affairs.

82-35. Ὁ γοῦν Δουρις εἰρηκεν, "Duris, accordingly, has remarked." An historical writer, a native of Samos, who flourished about 257 B.C.—τὸ Χαίρειν, "the common salutation Χαίρειν." Literally, "the word Χαίρειν." This was analogous to our English term "greeting."—πλὴν ἐν ὅσαις, "except in as many as," i. e., in those which. Attic attraction, for ἐν τόσαις, ὅσαις, or, in other words, ἐν ταύταις, &c.—μετὰ τοῦ Χαίρειν προσηγέρει, "he addressed with the salutation Χαίρειν."

LINE 1-4. τὸ μέντοι περὶ τῶν χρημάτων, &c., "what is ac- 144
 knowledged, however, to be true, with regard to the sum of money (that was offered him), is this." The particle μέντοι refers back to what immediately precedes, and the connexion is as follows: "if there be any doubt about this account which Duris gives, the following circumstance, however, about the sum of money that was offered Phocion, may be fully relied upon."—ἐκατὸν τάλαντα. Taking the lowest valuation of the talent, namely, the Attic one of silver, which was equivalent to about ten hundred and fifty-five dollars, fifty-nine cents, of our currency, the sum here sent exceeded one hundred and five thousand five hundred dollars.—τί δὴ ποτε, "why, then?" Literally, "why, then, pray?" The addition of ποτε augments the signification of surprise in an earnest inquiry.

9-18. ὁ δὲ Φωκίων αὐτὸς. In regular construction we would expect to find here, τὸν δὲ Φωκίωνα αὐτὸν ἀνιμῶσαντα ὕδωρ, &c., as opposed to τὴν μὲν γυναῖκα μάντρεσσαν, which immediately precedes. Plutarch, however, moulds the second clause in such a way, as if the previous one had been, ὅτι ἡ μὲν γυνὴ ἑμάρτε.—ἀπενίπτετο τοῖς πόδας, "began to wash his feet." Observe the force of the middle.—εἰτε μᾶλλον ἐπέκειντο, "they urged him still more," i. e., to accept the present.—εἰ φίλος ὢν τοῦ βασιλέως, &c., "that one who was a friend of their king's should live in so wretched a manner." More literally, "that, being a friend of their king's, he should live," &c.—χείρονα, "worse off."—εὐφημεῖν δ' ἐκείνων δομένων, "but they begging him not to talk in this way:" εὐφημεῖν means literally, "to utter words of good omen," and the term is employed when we entreat a person not to talk in the way in which he has just been doing, but to hush and be silent, and avoid words of evil omen.—καὶ μὴν, "and yet I can assure you."—τὸ δ' ὅλον, "in a word, then." In place of τὸ δ' ὅλον εἰπεῖν.—ἐμαυτὸν ὡς κακῶν, &c., "I shall be exposing both myself and that monarch of yours to evil imputations from the city."

22-33. τὸν δὲ Φωκίωνα, &c. After the death of Antipater, his son Cassander, and Polysperchon, the guardian of the young Macedonian king Aridæus, strove each to obtain possession of Greece. Phocion, at Polysperchon's instigation, was accused by the people of a traitorous attachment to Cassander and, being deprived of his office of commander, was given over by Polysperchon into the hands of the populace to be tried by them.—εἰς Ἀθήνας. They had been to the camp of the young king to justify themselves.—λόγῳ μὲν κριθησομένους, &c., "for the purpose, as was given out, of being tried, but in reality already condemned to die." Literally

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"to be tried, indeed, in word," &c.—καὶ προσέθη τὸ σῆμα ἐν κομιτῇ λυπηρῶν, "and there was added to their being led along the distressing manner in which this was done, they being conveyed in wagons through the Ceramicus," &c. More literally, "the distressing appearance (which this presented)." With regard to the Ceramicus, consult note on page 130, line 12-13.—τὸ θέατρον. The people were often assembled in the theatre for public deliberations.—οὐκ ἔτιμον, "no infamous person." The ἔτιμοι were they who, in consequence of some crime or misdeed, had been deprived of their rights and privileges as citizens, and particularly of the right of suffrage.—ἀλλὰ πᾶσι καὶ κύραις, &c., "but having thrown the tribunal and theatre wide open to all persons of both sexes." Literally, "having afforded the tribunal and theatre wide open," &c.—αὐτῷ μὲν ἐγνώσθαι, "that he had become convinced."—ἐκεῖνοις, referring to the Athenians.—ἐλευθέρους ἤδη καὶ αὐτονόμοις, &c. These words, though meant to flatter, become, in fact, the language of derision, as proceeding from Polysperchon.

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LINE 2-7. ἐνεκαλόφαντο, "enveloped their faces in their mantles." Observe the force of the middle.—ἐτόλμασεν εἰπεῖν, &c., "ventured to suggest, that, since the king has placed so important a trial in the hands of the people, it is but right that the slaves," &c.—τῶν πολλῶν, "the mob." A term well applied here to the motley mass that filled the place of assembly, so many of whom had no claim to the right of suffrage or the privileges of citizens.—ἀλλ' ἀνακραγόντων βάλλειν, &c., "but having with loud cries given orders to stone the oligarchs and enemies of the people." More literally, "but having cried aloud to stone," &c. With βάλλειν supply λίθοις.

11-14. ὅτι δικαίως, "justly." ὅτι is equivalent here merely to the inverted commas in English.—μὴ ἀκούσαντες, "unless you have heard us," i. e., shall have heard what we have to say in our defence. Equivalent to εἰ μὴ ἤκούσατε.—ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον, "when, however, they listened to him in no respect the more on this account."—ἀδικεῖν ὁμολογῶ, &c., "acknowledge that I am an offender, and I adjudge myself worthy of death on account of the things that have been done by me in the administration of the state." It was customary for the person accused to lay some penalty upon himself. Phocion chose the highest, thinking it might serve to reconcile the Athenians to his friends; but he was disappointed. The genitive (θανάτου) is put with verbs denoting "to criminate," "to accuse," where the literal translation is "with respect to," &c.—τούτους. Pointing to his fellow-prisoners.

16-19. ὅτι, "because."—ἀποστὰς, "having stepped aside," i. e., having drawn back.—Ἀγωνιῶν. The individual who had accused Phocion to Polysperchon.—γεγραμμένον, "written out," i. e., expressly prepared for the occasion.—εἰ δοκοῦσιν ἀδικεῖν, "whether they appear to be offenders."

21-23. προσγράφειν, "to add thereto." Literally, "to write in addition."—ὅπως καὶ στρεβλωθεῖς, &c., "that Phocion should die after having been also put to the torture," i. e., should be tortured before he was put to death. The torture was generally confined to slaves. In some cases, however, it was applied even to citizens, and made to precede capital punishment.—τούς ὑπηρέτας, "the assistants," i. e., the managers of the torture.

26-27. Καλλιμέδοντα τὸν μαστιγίαν, "that vile wretch Callimedes." He was one of the orators of the day. The term μαστιγίας properly de-

notes a slave that has been frequently scourged, or that deserves frequent scourging: and then, figuratively, any vile wretch or worthless creature.—*λαβόντες*. This seems hardly necessary here, as *δραν λυβόμεν* has just preceded. The Greeks, however, are fond of designating the individual moments of a transaction with the greatest possible fulness. Hence it happens, that the participles *λαβών*, *ἐλθών*, *ἀκούσας*, *μαθών*, and the like, often wear for us a pleonastic appearance.

29-35. *ὁρθῶς γε σὺ ποιεῖν*, "thou dost right indeed in saying so." An idiomatic and elliptical form of expression. The full clause, arranged at the same time in the order of construction, will be, *σὺ λέγεις ταῦτα, ποιεῖν ὁρθῶς γε*. The plainer Greek would be as follows: *ὁρθῶς γε ποιεῖς, λέγων ταῦτα*. (Consult Viger, p. 296, *ed. Glasg.*)—*σὲ τί ποιήσομεν*; "what shall we do to thee?" i. e., what punishment is left for thee? Observe the double accusative with *ποιῶ*.—*ἐπικυρωθέντος δὲ τοῦ ψηφίσματος*, &c., "the decree having been passed, and the vote put." The purport of the decree was, that the people should decide, by their votes, whether Phocion and those with him appeared to be offenders or not. This decree was carried in the affirmative. The next step then was for the people to express by their votes the guilt or innocence of the accused.—*οἱ δὲ πλείστοι καὶ στεφανώσασθαι*, "the greater part, too, having even crowned themselves." As if having gained some victory, it being customary to wear crowns after a victory.—*κατεχειροτόνησαν αὐτῶν θάνατον*, "condemned them to death by their votes." Literally, "voted death against them." The genitive *αὐτῶν* is governed by *κατὰ* in composition.—*Δημητρίου δὲ τοῦ Φαληρέως*, "against Demetrius the Phalerian, moreover."—*κατεψηφίσθη*, "was decreed."

LINE 4-11. *οἱ μὲν ἄλλοι*, "the rest of the condemned." Supply *τῶν καταδικασθέντων*.—*τὸ δὲ Φωκίωνος πρόσωπον*, &c., "people wondered, however, at the firmness and magnanimity of the man, on beholding the countenance of Phocion (to be) such as (it was wont to appear) when he was escorted from the public assembly invested with the office of commander."—*οἷον ὅτε στρατηγῶν*, &c. The full form of expression is, *ὅν τοῖον, ὅλον ἦν ὅτε*, &c.—*ἐξεναντίας προσελθὼν*, "having come up full in front."—*ὅτε καὶ τὸν Φωκίωνα λέγεται*, &c., "on which occasion it is said that Phocion," &c. Some prefer rendering *ὅτε* here, as it begins a clause, by *τότε*. For this, however, there is no necessity.—*οὐ πύσσει τις*, &c., "will no one make this fellow cease from his disgraceful conduct?"

13-18. *γενόμενος*, "being come." (Compare Sturz, *Lex. Xen.*, s. v. 13.)—*κύνειον*. The drinking of hemlock was an ordinary mode of despatching criminals at Athens. It was in this same way that Socrates was put to death.—*ὥς οὐ προσήκοντως*, &c., "as perishing undeservedly with Phocion," i. e., insisting that he did not deserve to die with Phocion.—*εἰ' οὐκ ἀγοπῆς*, &c., "art thou not content then, said he, in that thou diest along with Phocion?"—*εἰ τι λέγει*, "whether he has anything to say," i. e., whether he has any message to transmit.—*πάνν μὲν οὖν, ἔφη*, &c., "I enjoin upon him by all means, said he, not to harbour any resentment against the Athenians." More literally, "not to remember evil against," &c.

20-24. *καὶ ὁ δημόσιος οὐκ ἔφη*, &c., "and the executioner said that he would not pound a second draught, unless he should receive twelve drachmas, as much as he buys the (requisite) weight (of hemlock) for." With *ὁ δημόσιος* supply *δοῦλος*. Literally, "the public slave," slaves being employed for this purpose. The ellipsis is supplied in Artemidorus (5, 25), *σφαγίστας*

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146 ἐπὶ δούλου δημοσίου. (Consult Schoettgen, *ad Bos, Ellipse.*, z. v δούλοι.)—οὐκ ἐξή. Analogous to the Latin *negavit*.—ἐτρέψ. Supply πῶμα.—δοῦν τὴν ὀλκὴν ὠνεῖται. We have in δοῦν the genitive of the price. The term ὀλκή, strictly speaking, denotes the weight of a drachm, which was the usual portion of hemlock for those who were condemned. Observe the force of the article with ὀλκὴν.—χρόνον δὲ γενομένου, &c. "*some time having thereupon elapsed, and a delay having taken place.*" The more usual forms are ἔγγενομένου and διαγενομένου, which last Coray adopts here.—ἡ μὴδὲ ἀποθανεῖν, &c., "*verily, it is not permitted even to die at Athens gratis.*"—τὸ κερμύτιον, "*the requisite sum,*" i. e., twelve drachmas, which would amount in our currency to a little over two dollars and ten cents. More literally, "*the requisite change.*"

25-30. ἐνάτῃ ἐπὶ δέκα, "*the nineteenth.*"—καὶ τῷ Δεῖ τὴν πομπὴν, &c., "*and the knights passed by, celebrating their (annual) procession in honour of Jove.*" The festival here alluded to was called Diasia.—ὅν οἱ μὲν ἀφείλοντο, &c., "*some of them took off their crowns,*" i. e., as mourners, whom it did not become to wear festal garlands.—καὶ διεφθαρμένους τὴν ψυχὴν, "*and corrupted in spirit.*"—ἀνοσιώτατον γεγονέναι, &c., "*that a most unholy deed had taken place, namely, the state's having not even restrained itself during that day, nor kept itself unpolluted by a public execution while celebrating a festival.*" With ἐπισχεῖν and καθαρῆσαι, respectively, supply ἐαυτήν.

33-37. οὐ μὲν ἀλλ' ὥσπερ, &c., "*it appeared good, however, to his foes, as if they had (still) contended (against him) in too insufficient a manner, to exclude even the corpse of Phocion from their confines, and that no one of the Athenians kindle a fire,*" &c., i. e., as if, in the contest of passion and vindictive cruelty, they had not even yet sufficiently gratified their feelings against him.—οὐ μὲν ἀλλὰ. The particles οὐ μὲν, in this combination, deny something either before expressed, or to be assumed extraneously, while ἀλλὰ opposes something different. The full expression would be οὐ μὲν πλείω νυνὶ περὶ τούτων, ἀλλὰ, &c.—τὸ σῶμα ἐξορίσαι. The bodies of traitors were not allowed the rites of interment within their native country. The same indignity was here offered to the corpse of Phocion, as if he had been a traitor to his native land.—ἐκποιγεῖν τὰ τοιαῦτα μισθοῦ, "*to perform such offices for hire.*" Observe in μισθοῦ the genitive of the price.

147 LINE 2-8. ἐκ τῆς Μεγαρικῆς, "*from the country of Megaris.*" The Megaric territory lay just beyond Eleusis, to the northwest.—ἡ δὲ Μεγαρικὴ γυνή, "*and the Megaric female.*" Observe the use of the article here as referring to a well-known circumstance.—ἐχῶσε μὲν αὐτόθι, &c., "*heaped up there a cenotaph (for him), and poured libations upon it.*"—παρὰ τὴν ἐστίαν, "*by the side of her hearth,*" i. e., near the hearth, as near a consecrated place, under the protection of which the remains of Phocion were placed.—παρακατατίθεμαι, "*do I confide as a deposit.*"—σωφρονήσῃσι, "*shall have returned to reason.*" Literally, "*shall have become of sound minds (again).*"

10-13. οἷον ἐπιστάτην καὶ φύλακα, &c., "*what a watchful guardian of temperance and justice.*" Literally, "*what an overseer and guard of temperance,*" &c.—τῶν δὲ κατηγορῶν, "*while, of his accusers.*" The genitive of the whole, before mentioning the individuals that compose it.—αὐτοὶ, "*the Athenians themselves.*" Supply οἱ Ἀθηναῖοι.

18-26. ὅτι πάντων φιλοπονύτατος, &c., "*that although he is the most laborious of all speakers and although he has almost expended upon this*"

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object the vigour of his bodily powers," i. e., in endeavouring to attain to eminence as a public speaker.—*μικροῦ δύν.* This, when freely translated, has a kind of adverbial force, "almost." The whole clause, however, when more literally rendered, is, "and although wanting little of having expended," &c.—*πρὸς τὸν δῆμον*, "with the people."—*κραιπαλῶντες*, "intemperate."—*ἀκούονται καὶ κατέχουσι τὸ βῆμα*, "are listened to, and hold possession of the tribune," i. e., of the place whence the orators harangued the people.—*φῶναι τὸν Σάτυρον*. Depending in construction on *λέγεται* at the beginning of the extract.—*ἐν μοι τῶν Εὐριπίδου*, &c., "if thou wilt repeat to me, offhand, some one of the passages of Euripides or Sophocles," i. e., some passage from Euripides or Sophocles.—*εἰπόντος δὲ τοῦ Δημοσθένους*, &c., "and that, Demosthenes having repeated one." Supply *ῥησίν τινα*.—*μεταλαμβάντα*, "having taken it up after him." The construction, it will be perceived, still depends on *λέγεται*, at the beginning of the extract—*οὕτω πλάσαι καὶ διεξελθεῖν*, &c., "so moulded the same passage, and went over it with an air and delivery so appropriate, that it appeared to Demosthenes altogether different," i. e., quite another passage. The terms *ἦθος* and *διάθεσις* are both taken here in their rhetorical sense, the former referring to the look and air, the latter to the gesture and general delivery.

28-34. *πεισθέντα δὲ δοῦν*, &c., "that Demosthenes thereupon, convinced how much of ornament and grace is added to a discourse by proper action, thought that mere exercise in composition is little or nothing to one neglecting the enunciation and delivery of what is said."—*ἐκ τῆς ὑπόκρισεως*. The term *ὑπόκρισις* here refers to action in its oratorical sense, comprehending the look, the gestures, the tone of voice, &c. (Consult *Ernesti, Lex. Techn.*, s. v.).—*τῆς προφορᾶς*. Compare the remark of *Ernesti (Lex. Techn.*, s. v.), "*προφορά est pronuntiatio, eadem quæ ὑπόκρισις, sed ad solam elocutionem pertinens*."—*ἐκ τούτου*, "upon this." Literally, "after this." Supply *χρόνον*.—*πάντως*, "as a fixed rule."—*πλάττειν τὴν ὑπόκρισιν*, "he moulded his delivery."—*πολλάκις δὲ καὶ μῆνας*, &c., "and frequently also joined together two and three months in succession," i. e., stayed there for two or three months together.

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LINE 1-3. *ὑτέρου μέρους*, "as to one side."—*ὑπὲρ τοῦ μὴδὲ βουλομένῳ*, &c., "in order that it might not be possible for him, through shame, to go out at all, even if wishing so to do." The article is joined with *ἐνδέχεσθαι* in construction, forming a kind of verbal noun which is governed by *ὑπὲρ*.—*ἔρμησε μὲν οὖν*, &c., "he turned his attention to public affairs, while the Phocian war was prevailing." This is otherwise called the "sacred war," and was waged between the Phocians on one side, and the Boeotians, Locrians, and Thessalians on the other. The quarrel originated in a charge brought against the Phocians of having ploughed a small portion of the sacred territory, belonging to the temple at Delphi. It was aggravated, however, by the Phocians seizing, in self-defence, the treasures of the Delphic shrine. The war broke out, according to Pausanias (10, 2), in the fourth year of the one hundred and fifth Olympiad, and lasted ten years. Demosthenes, at the period alluded to in the text, was twenty-nine years of age.

4-12. *λαβὼν δὲ τῆς πολιτείας*, &c., "and having taken, as a glorious basis for his political career, the espousing the cause of justice against Philip, in behalf of the Greeks," i. e., the maintaining the rights and freedom of Greece against the encroachments of Philip.—*περίβλεπτος ἦρθη*, "was raised to a conspicuous eminence."—*θεραπεύεσθαι δὲ*, "and was courted,"

148 i. e., was honoured with marks of esteem.—*πλείστων δ' αὐτοῦ λόγων, &c.*, "and was rated by Philip above all the popular leaders." More literally, "and there was the highest estimate of him, with Philip, of (any of) the popular leaders."—*ὅτι πρὸς ἐνδοξον αὐτοῖς, &c.*, "that they have to contend with a distinguished man." Literally, "that they have a contest with," &c.

13-18. *ἡ δὲ τοῦ Δημοσθένους, &c.*, "the political course pursued by Demosthenes was manifest, even while peace still existed, as allowing no one of the things done by the Macedonian (monarch) to pass uncensured," i. e., the principle that actuated the political course of Demosthenes was evidently this, to allow no one of the acts of Philip, &c. The plainest Greek would have been, *φανερὸν ἦν ὅτι ἡ πολιτεία τοῦ Δημοσθένους ἦν, οὐδὲν τῶν ἀνεπιτίμητον, &c.* Observe in the text the construction of the participle *ἔντος*, as agreeing with *Δημοσθένους*, in place of being put in the feminine and agreeing with *πολιτεία*, although, in rendering, it must be regarded as the latter.—*ἐφ' ἐκάστῳ, "at every opportunity."* Supply *καί*.—*ἐπὶ τῶν ἀνθρώπων, "against the man,"* i. e., Philip. Demosthenes, in his orations, often applies the term *ἄνθρωπος* contemptuously to Philip, a usage which Plutarch here imitates.—*διὸ καὶ παρὰ Φιλίππῳ, &c.*, "on which account also Philip regarded him as a person of the greatest importance." More literally, "there was the highest estimate of him with Philip."—*δέκατος, "along with nine others."* Literally, "as a tenth." In this construction the pronoun *αὐτός* is generally expressed with the numeral

20-25. *οὐ μὲν ἐν γε ταῖς ἄλλαις τιμαῖς, &c.*, "and yet, notwithstanding in the other honours and marks of friendship (bestowed by him) he did not show himself equally well-disposed to Demosthenes, but testified more regard for Æschines and Philocrates." Literally, "but drew more closely unto himself (i. e., by favours, &c.) Æschines and Philocrates." Observe the peculiar phraseology, *τοὺς περὶ Ἀισχίνην καὶ Φιλοκράτην*, as referring merely to the two individuals themselves, and consult Hermann, *ad Viger.* p. 700, 6. It must be borne in mind, however, that this same construction often applies to the individuals, who are named, together with their followers or companions; and in later writers to the followers or companions alone. In the present instance, however, Æschines and Philocrates alone are meant.—*ἠναγκάζετο βασκαίνων, &c.*, "Demosthenes was compelled to deride (all this), with a disparaging intent, and to observe, that the first was an encomium applicable to a sophist, the second to a woman, and the third to a sponge; but no one (of them) an encomium that suited a king." Literally, "an encomium of a sophist," &c. Observe the force of *ἐπισκώπτειν*, which is here equivalent to *ἐπισκώπτειν, καὶ λέγειν*.

30-37. *πρῶτον μὲν εἰς Εὐβοίαν, &c.*, "he, in the first place, incited the Athenians to send an armament to Eubœa, which had been brought by us tyrants into subjection to Philip." *ἐξώμαρτε* is equivalent here to *ἐκίνησε στόλον ἐκπέμπειν*.—*τῶν τυράννων*. Alluding to Clitarchus and others, who had obtained the tyranny in their respective cities by the aid of Philip, and were supported in their usurped power by his troops.—*συνέειργον, "he united."*—*ὥστε συναρξάν γενέσθαι, "so that a confederate force was raised."* More literally, "so that there resulted a confederate force."

149 LINE 2-15. *ἀνεν τῶν πολιτικῶν δυνάμεων, "without counting the troops of the several cities."* i. e., the municipal forces in each city, composed of citizens, and intended for the immediate protection of the place itself.—*χρήματα δὲ καὶ μισθοὺς, &c.*, "and money, and pay for the mercenary forces, were cheerfully contributed." The accusative with the

minutive here depends, like *σύνταξιν γενέσθαι*, on *ὥστε* at the beginning of the clause.—*ἐπηρμένης πρὸς τὸ μέλλον*, “being elated with respect to the future,” i. e., being filled with flattering hopes of the future.—*συνισταμένων κατ’ ἐθνη*, &c., “uniting by nations and cities.”—*ὁ μέγιστος τῶν ἀγώνων*, “the most difficult of his labours.”—*ἐναγωνίον*, “accustomed to war,” i. e., inured to battle.—*καὶ μάλιστα τότε τῶν*, &c., “and enjoying, at that time, the highest reputation in arms of any of the Greeks.” This high military reputation had been gained by their victories over the Spartans at Leuctra and Mantinea.—*ἦν δ’ οὐ βράδιον ἐπὶ προσφάτοις*, &c., “now, it was no easy matter to make the Thebans change sides, conciliated as they had been, by Philip, with recent favours bestowed during the Phocian war; and especially since the hostile differences, on the part of these (two) states with one another, were continually excited afresh, in consequence of the collisions resulting from immediate neighbourhood.”—*περιθασσευμένων*. This implies not only the idea of being conciliated, but also of being in some degree cajoled. Philip had bestowed very important advantages on the Thebans during the Phocian war.—*ταῖς πόλεσιν*. Attica and Boeotia.

16-21. *ὁ μὲν ἄλλ’*, “however.” Consult note on page 146, line 33.—*Ἐλάτειον*. The city of Elateæ commanded the entrance into Phocis and Boeotia. Hence the alarm to which its seizure by Philip gave rise.—*μηδ’ ἔχοντες ὁ τι χρὴ λέγειν*, “nor knowing what to say.” Literally, “nor having what it behooved him to say.”—*ἐν μέσῳ*, “amid the assembled throng.” Equivalent, in effect, to *ἐν τῇ ἐκκλησίᾳ*.—*παρελθὼν*, “having come forward.”—*τῶν Θηβαίων ἔκσεσθαι*, “to attach themselves to the Thebans,” i. e., to form a union with the Thebans against Philip.—*καὶ τὰλλα παραθάρβινος καὶ μετευρίσας*, “and having, in other respects, encouraged the people, as he was accustomed, and raised their hopes.” Literally, “and having in other respects encouraged, and raised, as he was wont, the people with hopes.”

23-30. *τὸ μὲν οὖν συμφέρον*, &c., “their true interest, thereupon, did not escape the consideration of the Thebans; on the contrary, each one had before his eyes the evils of war, their Phocian wounds yet remaining fresh: still, however, the power of the orator.” &c. By *τὸ συμφέρον* (literally, “what was advantageous”) is here meant the advantage of avoiding a war at the present time, and of remaining on friendly terms with Philip.—*τῶν Φωκιῶν τραυμάτων*, referring to the evils they had suffered in the Phocian war, before their union with Philip.—*ἐπεσκόπησε τοῖς ἄλλοις ἕκασιν*, “cast all other considerations into the shade.” Literally, “brought darkness upon everything else.”—*λογισμὸν*, “calculation,” i. e., a cautious calculation of advantages and disadvantages.—*χάριν*, “attachment,” i. e., a friendly disposition towards Philip, for benefits conferred by him.—*ἐνθουσιῶ. τας ὑπὸ τοῦ λόγου*, &c., “being inspired, by his eloquence, with an enthusiastic regard for what was honourable alone.”

31-36. *τὸ ἔργον*, “this achievement.”—*ὀρθῶν*, “erect again,” i. e., re-animating.—*καὶ συνεβασσῆναι πρὸς τὸ μέλλον*, “and arose as one man in expectation of the result.”—*Βουτάρχας*. The Boeotian states were united in a confederacy, which was represented by a congress of deputies. There were also other national councils, which deliberated on peace or war. The chief magistrates of the league, called *Boastarchs*, presided in these councils, and commanded the national forces. They were, in later times at least, elected annually, and rigidly restricted to their term of office.—*διοικεῖσθαι*

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149 *τε τὰς ἐκκλησίας, &c.* The order is, *διωκεῖσθαι τε τότε ἐν ἐκείνῳ ὁδῶν ἤγνον τὰς ἐκκλησίας τὰς Θηβαίων, ἢ τὰς Ἀθηναίων.*
150 *LINE 2-8. ἀγοπωμένον, "he being beloved."*—*παρ' ἄξιαν, "und deservedly."*—*ἀλλὰ καὶ πᾶν προσηκόντως, "but even by the best of rights."* Literally, "but even altogether rightly."—*ἀνὴρ ἦν ἰσθαῖος, "he conducted himself like a man of true spirit."*—*ἐν δὲ τῇ μάχῃ, referring to the battle of Oenonea.*—*οὐδ' ὁμολογούμενον οἷς εἶπεν, "nor according with what he had declared (in his harangues)."* Attic attraction, for *ὁμολογούμενον τοῖς ἃ εἶπεν.*—*ἔχετο ληπὼν τὴν τάξιν, "he quickly abandoned his rank."*—*τὰ δὲ πλά, his shield and spear, particularly the former.*—*οὐδὲ αἰσχυνθεῖς, "having not even respected," i. e., having not even been ashamed to belie.*

10-17. *ἔξυδρίας, "having broken forth into insolent joy," i. e., forgetting all decency in the excess of his joy.*—*καὶ κωμύσας ἐπὶ τοὺς νεκροὺς, "and having marched with a train of revellers over the bodies of the dead."*—*τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος.* The beginning of the decree, proposed by Demosthenes, and which declared war against Philip, formed accidentally an Iambic tetrameter catalectic.—*πρὸς πόδα διαίρων, καὶ ὅπως κρούων, "dividing it off into feet, and keeping time with his step," i. e., scanning and beating time.* The time, when divided off, is as follows:

Δημόσθ | ἐνῆς || Δημόσθ | ἐνός || Παῖδ | ρίετς || τῷδ εἰς | εν.

If scanned with an anacrusis, it becomes a trochaic line, which, as being a dancing measure, was more probably the one here employed by Philip. Thus,

Δῆ | μῶσθῃ | νῆς Δῆ || μῶσθῃ | νοὺς Παῖ || ἀνί | εὐς τῷδ || εἶπεν. |

—*Παιανιεὺς, "of the borough of Paiania."*—*τοῦ περιστάντος αὐτὸν, "that had encompassed him," i. e., in which he had been involved.*—*ἐν μέρει μικρῷ, &c., "in a small portion of a single day," i. e., during a few brief hours.*—*τὸν ὑπὲρ τῆς ἡγεμονίας, &c., "to incur the risk of empire and life."*

19-28. *τῆς ἀτυχίας, "this misfortune."* Alluding to the defeat at Oenonea.—*ἀλλὰ καὶ τιμῶν διετέλει, "but also continued honouring him," i. e., kept bestowing fresh honours upon him.*—*τὸν ὀστέων, referring to the bones of those who had fallen in the battle.*—*τὸν ἐπαινον, "the funeral eulogy."* A funeral oration was always accustomed to be pronounced over those who had fallen in battle.—*ἀλλὰ τῷ τιμᾶν μάλιστα, &c., "but, by their honouring most highly and bestowing the greatest distinctions on him who had advised the war, showing clearly that they did not repent of the counsels he had given them," i. e., of having followed his counsels.* The verb *μεταμέλεισθαι* is more usually followed by the preposition *ἐπὶ.*—*τοῖς βεβουλευμένοις.* Literally, "of the things which had been counselled them."

30-37. *Ἀντίπατρος καὶ Κρατερὸς.* Antipater and Craterus were two generals of Alexander. After the death of that monarch, they had allotted to them the government of the European provinces of the Macedonian empire. The occurrences alluded to in the text took place during the Lamian war, as it was called, after the defeat of the Athenians at Cranen in Thessaly.—*οἱ μὲν περὶ τὸν Δημοσθένη, "Demosthenes and his friends."* Consult note on page 148, line 20-25.—*φθάσαντες, "having anticipated their arrival."*—*Δημάδων γράψαντος, "Demades having proposed the decree to this effect."* Supply *τὸ ψήφισμα.*—*ἄλλων δ' ἄλλαχού διασπαρμένων, "some thereupon having been scattered in one direction, others in another."*—*τοῖς συλλαμβάνοντας, "persons to arrest them."*—*φυγαδόθηρας, "the fugitive-hunter."*—*Θούριον, "a Thurian," i. e., a native of Thurium, in Magna*

Græcia, a city founded on the site of Sybaris.—*τραγωδίας ἐκρίνασθαι ποτε*, "once acted tragedies," i. e., was at one time of his life a tragic actor.

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LINE 1-10. *τῇ τέχνῃ*, "in his art," i. e., in the histrionic art. 151
—*ἰκέτην καθέζεσθαι*. Suppliants generally seated themselves either near, or on the very steps of, the altar. From what follows, however, Demosthenes would appear to have seated himself in the vestibule or outer part of the sacred structure.—*ὑπηρετικοῖς*, "in some light vessels." Supply *πλοίοις*.—*ἐπειθεν ἀναστάντα βαδίζειν*, &c., "tried to persuade him to arise and go with him," &c. Observe the force of the imperfect.—*ὡς δυσχερὲς πείσόμενον οὐδὲν*, "assuring him that he shall suffer no harm." Equivalent to *λέγων*, *αὐτὸν οὐδὲν δυσχερὲς πείσεσθαι*.—*ἐτύγχανεν ἐωρακὺς, κατὰ τοὺς ὕπνους*, "happened to have seen in his sleep." The plural *τοὺς ὕπνους* well expresses the broken slumbers of a fugitive and suppliant.—*τραγωδίαν ὑποκρινόμενος*, "in the representation of a tragedy." The expression *τραγωδίαν ὑποκρινόμενος* properly means, "acting in a tragedy." Here, however, the reference is to a tragic contest, where each party not only represents a play, but also acts in the same.—*εὐήμερῶν δὲ καὶ κατέχων*, &c., "but that, although gaining plaudits, and having the audience on his side, he was eventually overcome through the want of (sufficient) decoration and choral expenditure," i. e., from not having gone to sufficient expense in theatrical wardrobe and decorations, and in the array and training of the chorus. The chorus formed a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a spectacle peculiarly gratifying to the eye, ear, and intellect of an Attic audience. Hence the important bearing which the chorus always had on the success of a piece.

13-24. *ὥσπερ ἐτύγχανε καθήμενος*, "just as he happened to be sitting," i. e., without rising from his seat.—*οὔτε ὑποκρινόμενος*, &c., "neither didst thou ever persuade me by thy acting, nor wilt thou persuade me now by thy promises," i. e., neither didst thou, while an actor, ever persuade me to take thee for what thou didst wish to appear in the play, &c. In other words, "thou didst always act thy part poorly on the stage, and thou art still a poor actor on the present occasion."—*νὺν λέγεις τὰ ἐκ τοῦ*, &c., "now thou art uttering the truth from the Macedonian tripod, whereas a moment ago thou wast playing a part," i. e., now thy threatening language and manner are in true accordance with the commands of Antipater, who has disclosed to thee his real intentions, just as Apollo reveals the truth to the Pythoness when seated on the tripod at Delphi.—*ἐπίσχες*, anomalous form of the 2d aor. imperat. act. of *ἐπέχω*, in place of *ἐπίσχεθι*.—*ἐντὸς τοῦ ναοῦ*, "into the inner part of the temple." Literally, "within the naos." The *ναός* was the sanctuary or inner part of the temple, where the statue and altar stood. It was the same with the *cella* of the Romans.—*βιβλίον*, "a tablet."—*καὶ δακνὼν*. There was poison concealed in the pen.—*κατέσχευ*, "he held u there," i. e., applied to his lips.—*κατεγέλων ὡς ἀποδειλιδνός αὐτοῦ*, "laughed at him, thinking that he was a coward."

25-35. *ἀνακυκλῶν*, "repeating."—*διαλλαγὴς*, "a full reconciliation." Observe the force of the plural.—*ἤδη δὲ συνησθήμενος*, &c., "Demosthenes, however, feeling certain, by this time, that the poison had taken hold of him, and was gaining the mastery." Certain verbs, of which *συναισθύνεμαι* is one, take with them in Greek a participle, where we employ the simple conjunction *that* with its clause.—*οὐκ ἂν φθάσεις ἤδη τὸν*, &c., "play noise,

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151 without delay, the part of Creon in the tragedy, and cast forth the body of mine without the rites of burial." More literally, "then couldst not now be too quick in playing," &c. (Consult Buttmann's *Larger Gr. Gr.*, p. 441, Robinson's trans.)—Κρεοντα. The allusion is to the Antigone of Sophocles, where Creon, monarch of Thebes, forbids the body of Polynices to be interred—ἐν τῷ ζῶν. In order not to pollute the sanctuary by his corpse.—'Αντιπύτρῳ, "by Antipater." Put for ὅτι τοῦ 'Αντιπύτρου.—οὐδ' ὁ σὸς ναός, "not even this sanctuary of thine."—ὑπολάβειν αὐτόν, "to support him."—ἅμα τῷ προσελθεῖν, &c., "just as he came forth and passed by the altar." The altar in the ναός was at the base of the statue, and facing the entrance. Literally, "together with his having come forth," &c.

POETICAL EXTRACTS.*

155 LINE 1-7. ὡς ἔρα. "thus then." ὡς for οὕτως. Observe the accent.—φωνήσας. Hector had been conversing with Helen in the house of his brother Paris.—αἶψα δ' ἔπειθ', "and quickly thereafter."—δόμους εὐναμετώνας, "to his well-situated mansion," i. e., having a pleasing situation, and therefore agreeable to dwell in. (Consult *Heins*, ad II., 2, 626.) εὐναμετώνας is the uncontracted poetic form for εὐναμετώνας.—οὐδ' εὗρ', "but he found not."—ἐν μεγάρουσιν, "in its halls."—ἔφροσθηκει, "was standing upon." Pluperfect in the sense of an imperfect.—γοῶσα. Poetic for γούσα. from γοῶν.—ἔστη ἐπ' οἶκόν ἰών, "having gone unto the threshold, stood there." The preposition ἐπὶ is likewise, in the case of verbs of rest, construed with the accusative, and we might therefore connect here in construction, ἔστη ἐπ' οἶκόν, "stood upon the threshold." The arrangement we have adopted, however, appears more correct.—μετὰ, "among." This preposition takes a dative with the poets only, especially the epic writers.

8-12. εἰ δ' ἄγε. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε), ἄγε. Supply, in the present case, βούλεσθε, and translate, "come, ye hand-maidens, tell me truly, if you will." The words εἰ δέ are meant to soften down the abruptness of ἄγε.—ἥε πῃ ἐς γαλῶν, "did she go either anywhere to the mansions of her sisters-in-law." Supply οἶκους. Observe that πῃ is here an enclitic, whereas in the previous line it has the accent, and is interrogative.—ἐς Ἀθηνᾶις, "to Minerva's temple." Supply ἱερὸν, where some prefer οἶκον.—δεινὴν θεὸν ἰλάσκονται, "are striving to propitiate the dread goddess." Minerva was friendly to the Greeks.

13-21. τὸν δ' αὖτ', "unto him thereafter in turn." τὸν is governed by πρὸς.—ἔπει μάλ' ἀνωγας, &c., "since thou chargest us by all means to speak the truth, we will do so." Supply ποιήσομεν οὐτως, or something equivalent. This is a very natural and common ellipsis in the epic poets, where a gesture of obeisance takes the place of words.—ἀλλ' ἐπὶ πύργῳ, &c., "but she went to a lofty tower of Ilium." The allusion is to one of the towers in the city-wall, whence a view could be obtained of the field of battle.—ἔκουσεν for ἤκουσεν, the augment being frequently omitted by

* For remarks on the scanning, consult the "Metrical Key," at the end of the *Notes* 326

the epic writers.—*τεῖρεσθαι*, “were hard pressed.”—*μέγα εἶνα*, 155
 “was prevailing.” Literally, “was great.”—*ὑφίκανει*. The
 present instead of the past, to give more animation to the narrative, and
 bring the occurrence described more fully before the eyes of the reader.
 —*μαυνομένη εἰκυῖα*, “like one distracted.” The verb *μαίνεσθαι* is often
 applied to any strong and overmastering emotion, as in the present instance
 to deep anxiety and solicitude.

22-26. *ἡ δὲ γυνὴ ταμίη*, “the female housekeeper said.” Literally,
 “said then.” *ἡ* is for *ἐφῃ*, from *ἡμί*. The particle *δὲ*, except in being
 more appropriate to poetry, differs in no respect from *ἀρα*, either in its
 origin, power, or use. Its primary indication, which it has in the present
 instance, is that of something accomplished, and complete in every respect.
 —*ὁ δ' ἀπέσσυτο δῖατος Ἑκτωρ*, “he, thereupon, Hector, rushed forth from
 the mansion.” In Homer, *ὁ, ἡ, τό* is almost everywhere a demonstrative
 pronoun, those cases excepted where *τόν, τήν, ἑκ.*, stand for *ὁ, ὁν, ἑκ.*
 Especially must we be on our guard not to take this form as an article,
 where it is separated from the substantive by the verb and the whole clause.
 In the present passage, *ὁ*, as a demonstrative pronoun, becomes softened
 down into our personal pronoun *he*, to which the name *Ἑκτωρ* is afterward
 subjoined, by apposition, in the poetical manner. (*Buttmann's Larger Gr*
Gr, p. 348, *Robinson's transl.*)—*ἀπέσσυτο*. The syncopated 3d aor. mid.
 for *ἀπεσσύετο*, from *ἀποσέβω*, with the poetic doubling of the *σ*.—*τὴν αὐτὴν*
ὁδὸν αὐτῆς, “by the same way back again.”—*κατ'*, “along.”—*εὐρε*, “then.”
 As beginning a clause. Literally, “when.”—*τῇ γὰρ*, “for there.” *τῇ* is
 for *ταύτῃ*, with *χώρῃ* understood. In other words *τῇ* is here the demon-
 strative pronoun, in accordance with what has just been remarked.—*διεξίμε-*
ναι, poetic form for *διεξιέναι*.—*πεδίονδε*, “to the plain.” The enclitic *δε*
 is appended to nouns in the accusative, in answer to the question whither?
 and has then the force of a preposition.—*ἐνθ'*, “thereupon.”

LINE 28-30 *Ἠριών*. The nominative is here employed, by 156
 a careless species of construction, where we would expect to meet
 with the genitive or else the simple relative *ὃς*. This occurs also in the
 case of the participle. Thus we have, *Π.* 2, 350, *ὕπερμενέα Κρονίωνα . . .*
ἀστρύπτων ἐπιδέξῃ, ἐναίσια σήματα φαίνων.—*ὑπὸ Πλάκῳ ὕλησση*, “at
 the foot of the woody Placus.” Placus was a mountain of Mysia in Asia
 Minor, from which the city of Thebe, as lying at its foot, was called *Hypo-*
placian, to distinguish it from other places of the same name.—*Κιλικέσδ'*
ἀνδρεςσιν. The whole of the country surrounding Hypoplacian Thebe was
 occupied about the time of the Trojan war by Cilicians.—*τοῦ περ δὲ*
θυγατρὸς, ἑκ., “the daughter, then, of this monarch was had as wife,” &c.
 The expression *ἐχέθ'* *Ἑκτορι* is equivalent to *ὕλοχος ἦν Ἑκτορος*. The
 form *ἐχέθ'* is for *εἰχέρο*, the augment being dropped.—The particle *περ* is
 explanatory here, like *nempe* in Latin, though not translated, and *τοῦ* it will
 be perceived, is again demonstrative, and equivalent to *τούτου*.

31-36. *ἡ οἱ ἔπειτ' ἦντησ'*, “she thereupon met him.” The relative *ἡ*,
 as beginning a clause, is equivalent here to *αὐτή*.—*κίεν* for *ἔκιν*, from
κίω, the augment being dropped.—*νήπιον αὐτῶς*, “(yet) so young.” (*Con-*
sult Heyne, ad loc.)—*τόν δ' Ἑκτωρ καλέσσκε*, &c., “him Hector used to
 call Scamandrius.” *τόν* is here equivalent to *τούτον*, softened down in
 our idiom to a personal pronoun. The particle *δὲ* is explanatory in this
 clause, and answers to the Latin *scilicet*, though not translated.—*καλέσσκε*
 3d sing. imperf. indic. act., a poetic form for *ἐκύλει*. When the poetic ter-
 minations *-σκον, -σκες, -σκε, &c.*, are employed, the augment is usually

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dropped. As regards the short *e* before *Σκ*, consult "Metrical Key."—*Ἀστυάνακτ'*, "*Astyanax*," i. e., king of the city. The Trojans honoured Hector in the name which they bestowed on his son, the idea of protection and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.—*—ολος γὰρ ἔρυστο*, &c., "*for Hector alone defended Ilium*." *ἔρυστο* is from *ρύω*, which has the long penult, not from *έρυω*, the penult of which is short.—*ἦτοι ὁ μὲν μείδησεν*, &c., "*the father, as may well be imagined, smiled as he looked in silence upon his boy*." Observe the beautiful use of *ἦτοι* here, as marking strong affirmation.—*ὁ μὲν*. Literally, "he indeed."—*μείδησεν* for *ἐμείδησεν*, the augment being dropped.

33-43. *ἐν τ' ὕρα ὁ φῶ χειρὶ*, "*and thereupon clung to his hand*." Equivalent to *ἐνέφην τ' ὕρα αὐτῷ*. The idea intended to be conveyed is beautiful and striking. The literal meaning of *ἐμφύω* is "to cause to grow into," and hence the true force of the passage is, that she clung as closely to him as if growing into him, and forming part of his very nature—*φῶ* for *ἐφην*. We have regarded *ἐν* here as a preposition, separated from its verb by tmesis. In strict Homeric parsing, however, the preposition, when thus employed, serves really as an adverb. (*Matthia, Gr. Gr.* § 594, 2.)—*ἔπος τ' ἔφατ'*, *ἐκ τ' ἐνόμαζεν*, "*and spoke and addressed him*." As regards this old Homeric formula, which is equivalent merely to the simple *φάτο*, consult the remarks of Heyne, *ad Il.*, 1, 361.—*ἐνόμαζεν* for *ἐνόμαζεν*.—*δαίμονι*, "*strange man!*" The term *δαίμωνιος* is employed by Homer, in the vocative, sometimes as an appellation of reverence and respect; more frequently, however, as indicating surprise, astonishment, &c., and hence carrying with it more or less of chiding and reproach. The idea that lies at the basis of the term, in either acceptation, is that of something strange and unusual.—*τὸ σὸν μένος*, "*this thy impetuous valour*." Observe the demonstrative force of *τὸ*, equivalent here to *τοῦτο*.—*σεῦ*, poetic for *σοῦ*.—*κατακτανέουσιν* for *κατακτανοῦσιν*, fut. of *κατακτείνω*.—*κε εἴη*, equivalent to *ὅν εἴη*, the particle *κε* being poetic for *ὅν*.—*σεῦ ὑφαμαρτούσῃ*, "*deprived of thee*." Literally, "having missed thee."—*χθόνα δόμεναι*, "*to go beneath the earth*." Literally, "to enter the earth." *δόμεναι* for *δύναι*.

44-52. *ἐπεὶ ἂν σύγε*, &c., "*whenever thou mayest have met with thy fate*." More literally, "mayest have followed after (and overtaken)." The expression is meant to indicate rashness, and the hastening of one's end. *ἐπίστροφς* is the 2d aor. subj. act. of *ἐφίπλω*.—*σύγε*. There is a tenderness of reproach in this simple expression which is lost in a translation. It is somewhat like our own form of words, "thou, even thou."—*ἦτοι γὰρ*, "*for, as thou well knowest*."—*Ἀχιλλεύς*. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them.—*ἐκ δὲ πόλιν πέρσεν*, &c., "*and completely did he sack the well-situated city of the Cithicians*." Here, again, *ἐκ* is in strictness an adverb, increasing the force of *πέρσεν*. So, immediately after, *κατὰ θ' ἔκτανεν*.—*ὅδ' ἔμιν ἐξενάρηξε*, "*but he stripped him not*," i. e., of his armour. *μιν* is poetic for *αὐτόν*.—*σεβύσσατο γὰρ τόγε θυμῷ*, "*for he had a religious fear of this in mind*." *σεβύσσατο* is for *εσεβύσσατο*, the augment being dropped, and the *σ* doubled for the sake of the metre.—*κατέκη*, poetic 1st aor. for *κατέκασκε*, from *κατακαίω*.—*οὐν ἐνταυ*. According to the ancient custom of interring or burning with the dead whatever had pleased them most in life.—*ἥδ' ἐπὶ σῆμ' ἔχευ*, "*and upon him he heaped a tomb*," i. e., a mound of earth. Separate tombs were only allowed to princes and heroes.—*νόμος*

ἄρστυάδες, "the nymphs of the mountains." What was done by, Page
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the hand of man is here poetically called the work of the mountain-nymphs.—αἰγίοχοιο, poetic for αἰγίοχου.

53-59. οἱ δέ μοι, &c., "the seven brothers, too, whom I had in the halls (of my father), all of these," &c. οἱ μὲν is equivalent to οὗτοι μὲν.—κίον for ἐκίον.—βουσὶν ἐκ' εἰλιπόδεσσι, &c., "by their bent-footed oxen and white-fleeced sheep," i. e., while tending their flocks and herds. εἰλιπόδεσσι, poetic for εἰλῖπας: ἀργεννῆς for ἀργενναῖς: δέσσω for οἰσσω.—μητέρα δ', "while, as for my mother." Accusative absolute.—ἡ βασίλευεν, "who was queen." βασίλευεν for ἐβασίλευεν.—τὴν ἐκεῖ ἄρ, &c., "when, then, he had led her hither." The term δεῦρο implies here, not to the city, but to the Grecian camp in its vicinity, and is hence equivalent to εἰς Τροίην τὴν χώραν.—ἄλλοισι for ἄλλοις.—κτεάτεσσιν for κτεάσιν.—ἀφ' ὅγε τὴν ἀπέλυσε, "back this warrior allowed her to depart." Literally, "released her."—πατρός δ' ἐν μεγάροις, &c., "but Diana, delighting in the bow, smote her in the halls of her father," i. e., pierced her with an arrow. The allusion is to some sudden death, occasioned by severe illness. All sudden deaths were ascribed to Apollo and Diana. It will be observed that by πατρός, here, is not meant Eetion, but the father of Andromache's mother, and her own maternal grandfather.—βύλ' for ἐβαλε.

61-63. Ἐκταρ, ἀτὰρ σύ, &c., "but thou, my Hector, art to me a father and revered mother," &c., i. e., in the place of.—ἐσσι for εἰς.—σύ δέ μοι θαλερός παρακοίτης, "thou, too, art my blooming husband."—ἄλλ' ἔγε νῦν "oh come, therefore, now."

64-71. μὴ θείης, "do not make." Literally, "do not place," 157
i. e., before the eyes of the world. θείης is the 2d aor. subj. act. for θέης, and this for θῆς—παρ' ἐπινδόν, "by the wild fig-tree." From the language of Strabo and Eustathius, the reference here would appear to be, not so much to a single fig-tree, as to a hillock covered with them (Consult Heyne, *ad loc.*)—ἀμβάρος, "accessible." Literally, "of ascent."—ἐπίδρομον. This part of the Trojan wall was fabled to have been built by Telamon, and was therefore weaker than the rest, which had been constructed by Apollo and Neptune.—ἐπλετο, "is." 3d sing. imperf. ind. of πέλονται, contracted from ἐπέλετο, and used here, and most commonly elsewhere, in the sense of a present.—τῇγ', "in this quarter."—ἐπειρήσανθ' Supply ἀναβαίνειν.—ἄμφ' Αἰάαντε δύνω, &c., "the two Ajaxes, and the illustrious Idomeneus, and also the two Atrides, and the valiant son of Tydeus." Observe the use of ἀμφί with the names that follow, as designating more particularly the leaders themselves, with only a covert reference, if any, to their followers. Consult, also, note on page 148, line 20-25.—Ἰδομενῆα, poetic for Ἰδομενέα.—ἢ προῦ τίς, &c., "either, if I mistake not, some one well-acquainted with augury has advised them." The particle ποῦ is equivalent here to the Latin *si fallor*.—ἐνισπε, 3d sing. 2d aor. indic. act. from ἐνέπω. (Consult Buttmann, *larger Gr. Gr.*, p. 379, Robinson's *transl.*) With the augment it would be ἤνισπε.—οφιν for σφίσιον.—ἐποτρύνει καὶ ἀνάγει, "impels and directs them."

72-78. τὴν δ' αὖτε, "her thereupon in turn."—ἢ καὶ ἐμοὶ, "certainly even unto me."—αἶ for εἰ, so that αἶ καὶ is for εἰ καὶ, that is, εἰν.—κακὸς ὥς, "coward like." Observe that ὥς, coming after the adjective, is more emphatic, and therefore receives the accent. We must not confound this with ὥς for οὕτως—νόσφιν ἀλυσκάζω πολέμοιο, "I seek to flee apart from the war." Literally, "I avoid apart from the war," i. e., from the battle. πολέμοιο for πολέμου.—ἐνῶγεν. Supply ἀλυσκάζειν. Observe the war

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157 of the augment in ἔνωγεν.—μάθον for ἐμάθον.—ἐμμεναι, poetic form for εἶναι—πρώτοις for πρώτοις.—Τρώεσσι for Τρώσι.—ἀρνύμενος, "striving to defend," i. e., to shield from aught that may degrade it. Compare the explanation of the scholiast, σῶσαι σπονδάων.—ἑδ' ἐπὶ αὐτοῦ, "and also my own." αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we would have *meam ipsius gloriam*.

79-81. εὖ γὰρ ἐγὼ, &c. The connexion in the train of ideas is as follows: It is not, therefore, rashness that leads me to the battle-field, but this desire of upholding my father's glory and my own, as long as the fates allow Ilium to stand, for I well know that our city must eventually fall before the Greeks. While it stands, however, it shall stand with honour, if I can effect this.—ἐσσεται for ἔσται.—δὲ ἂν ποτ' ὀλώλῃ, &c., "when, come it when it may, sacred Ilium shall perish." Observe the indefinite meaning implied by ποτε, literally, "at some time or other."—ὀλώλῃ, perf. subj. mid. with the reduplication, from ὀλλυμι.—ἐμμελίω for ἐμμελίον. Nom. ἐμμελῆς: gen. in old Doric, ἐμμελίω, in Ionic, ἐμμελίῳ: contracted form ἐμμελίῳ.—Πριάμοιο for Πριάμου.

82-87. ἀλλ' οὐ μοι Τρώων, &c., "but the sufferings of the Trojans, hereafter, are not so great a source of anguish unto me, nor those of Hecuba herself," &c. We have given ἄλγος a plural translation, as suiting better the English idiom. Compare the explanation of Heyne: "*mala quae Trojani experturi sunt*."—κὲν πέσοιεν, "will in all likelihood fall." Observe the use of κεν (i. e., ἂν) with the optative, as expressing what is both possible and probable. Compare also the explanation of Heyne: "*forte occubituri sunt*."—πολλές for πολλοί.—κονίραι for κονίαις—δυσμενέεσσιν for δυσμένεσιν.—ὅσων σεῖ, "as are thine." Supply as follows: ὅσων σεῖο (for σοῦ) ἄλγος μέλει μοι.—κὲν ἄγεται, "shall perchance lead thee away." Observe the force of the middle, "lead thee away for himself," i. e., as his captive.—ἐλείθερον ἡμᾶρ ἀπούρας, "having taken away the day of freedom." Literally, "thy free day." An old form of expression, where ἡμᾶρ refers more particularly to the condition or state in which one passes the day. Compare δούλιον ἡμᾶρ, at verse 95.—ἀπούρας, 1st aor. part. act., formed by a peculiar anomaly of the vowels, and closely related in signification to the poetic forms ἀπηύρων and ἀπηυρόμεν, from ἀπευράω. No separate present occurs for it. The radical verb is αὔρω. (*Breitmann's Lexil.*, 23, s. v. ἀπαυρᾶν.—*Id.* larger Gr. Gr., p. 269, Robinson's transl.)

88-92. καὶ κεν, "and perhaps."—ἐν Ἀργεῖ, "in Argos." The reference here is not to Argos, the capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*) in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messëis and Hyperëa, mentioned in the succeeding line. (Consult Heyne, *ad loc.*)—πρὸς ἄλλης, "at the orders of another." Literally, "from another."—Μεσσηϊδὸς ἢ Ὑπερείης, "from (the fountain of) Messëis or Hyperëa."—πόλλ' ἑκαχόμενῃ, "much against thy will."—ἐπικείσεται, "shall hang over thee."—καὶ ποτὲ τις εἰπῶν, "and (then) haply some one shall say." εἰπῶν is for εἰπῶ.—κατὰ δίκην χεύουσιν. In ordinary parsing this would be regarded as a tmesis for δάκρυ καταχέουσιν. In Homeric Greek, however, κατὰ thus situated has an adverbial force, and imparts energy to the simple verb.—ὃς ἀριστεύεσκε μάχεσθαι, "who was the bravest in battle."—ἀριστεύεσκε for ἥριστευε. Consult note on verse 34.

94-98. ὧς, "thus." Equivalent to οὕτως.—ἔρπει, 3d sing. fut. with the poetic resolution, for ἔρπει.—νέον ἄλγος, "a renewal of sorrow." Literally

"new sorrow."—*χῆτει τοιοῦτ' ἀνδρὸς, &c.*, "from the want of such a husband as might ward off from thee the day of slavery," i. e., through regret at the loss of a husband who could have saved thee from servitude. We must be careful not to render *τοιοῦτ' ἀνδρὸς*, "of such a husband as I am." The term *τοιοῦτε* is equivalent here, in fact, to the prosaic *οὗτε ὄντος*, so that the whole line, when converted into prose, would be as follows: *στερηθεῖσα ἀνδρὸς οἷον τε ὄντος ἀμύνειν, &c.*, "having been deprived of a husband able to ward off," &c.—*δούλιον ἡμαρ*. Consult note on verse 87.—*ἀλλά με τεθνήωτα, &c.*, "but may the heaped-up earth cover me lying dead." The optative here, without *κε* or *κεν*, has the force of a wish.—*τεθνήωτα* for *τεθνηκότα*. Observe the continued force of the perfect.—*τι, "aught."*—*σὺ θ' ἔλκηθμοιο, "and of thy being dragged away into captivity."*—*αὐ παιδὸς ὀρέξατο, "stretched out his arms to receive his boy."* Observe the force of the middle. Verbs indicating desire, &c., take the genitive of the object, from which that proceeds which gives rise to this feeling. *ὀρέξατο* wants the augment.

LINE 100–106. *ἐκλίνθη, "shrank"* Passive in a middle sense. *πατρός φίλου, "of his father."* *φίλος*, in the epic language, has often the force of a possessive pronoun, "mine," "thine," "his" or "hers," &c., according to the person.—*δεινὸν νεύοντα, "nodding fearfully."*—*νοήσας*. Supply *αὐτὸν*, i. e., *τὸν λόφον*.—*ἐκ δ' ἐγέλασσε, &c.*, "openly then smiled both his father," &c. *ἐγέλασσε* (for *ἐγέλασε*) appears to have here the force of *ἐμειδίασε*. The plain translation, "out then laughed," is too strong for the general tone of feeling that pervades the whole passage.—*κράτος*, gen. sing. of *κρῆς*.—*καὶ τὴν μὲν, "and this."*—*ὃν φίλον υἱόν, "his men loved son."* Whenever a possessive pronoun is expressed with *φίλος*, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—*πῆλ' ἔτε χερσίν, "and had dandled him in his hands."* *πῆλ'ε* for *ἐπῆλ'ε*, 1st aor. indic. act. of *πάλλω*.

108–113. *δότε δὴ, &c.*, "grant now, that this my son too may become distinguished among the Trojans, even as I am, and may be as powerful in might, and rule vigorously over Ilium."—*καὶ ποτὶ τις εἴπῃσι, &c.*, "and may some one haply say of him, when returning from war, 'why, this one indeed is far braver than his sire!'"—*εἴπῃσι* for *εἴπῃ*.—*ἀνιόντα*, agreeing with *αὐτὸν* understood, which last is governed by *εἴπῃσι*. The plain prose idiom would be *περὶ αὐτοῦ*; but the Attic idiom is here the same as the Homeric, the Attic writers saying *λέγειν τινά* for *λέγειν περὶ τινος*.—*χαρεῖν*, 2d aor. opt. pass. of *χαίρω*.

115–121. *κηῳδει κόλπῳ, "in her fragrant bosom."* The reference here is to the use of perfumes. Compare the remark of Heyne, "*quia vestes odoribus perfusæ erant.*"—*δακρύνειν γελῶσασα, "having smiled tearfully,"* i. e., having smiled through her tears. The neuter of the adjective taken adverbially.—*μιν κατέρεψεν, "caressed her."* *μιν* for *αὐτήν*.—*δαμονίη, "foolish one."* Indicative of mingled tenderness and chiding. The literal reference is to strangeness of conduct. Consult note on verse 89.—*μὴ ἀκαχίζω, "be not afflicted."* *ἀκαχίζω* for *ἀκαχίζου*.—*ὑπὲρ αἰσαν, "contrary to fate,"* i. e., prematurely.—*Αἶδι*. Equivalent to *ἐς Αἶδα*.—*προ-ῶψι, "shall hurt."* The preposition *πρό*, in composition here, does not signify "prematurely," but "onward," to some destined mark.—*κεφυγμένον ἔμμεναι, "has escaped."* Passive for the middle.—*ἐπὶν τὸ πρῶτα γένηται, "after he has once been born."* More literally, "after he has first been born."

122–125. *τὰ δ' αὐτῆς ἔργα κόμει, "attend to thy own employments."*

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158 These words, and those which immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache, that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—*αὐτῆς*, put in apposition with the genitive implied in *σά*.—*ἔργον ἐποιχεσθαι*, "to ply their work" Literally, "to go unto," "to approach."—*ἄνδρεςσι* for *ἀνδράσι*.—*τοὶ Ἰλίῳ ἐγγεγάσιν*, "who are born in Troy." *τοὶ* is for *οἱ*.—*ἐγγεγάσι* is poetic for *ἐγγαγόνεσι*, and formed as if coming from an obsolete verb *ἐγγάω*.

127-133. *οἰκόνδε βεβήκει*, "had meanwhile departed for her home." Observe the rapidity of action indicated by the pluperfect.—*ἐντροπαλιζομένη*, "looking back from time to time." A beautiful touch of nature.—*τῶν δὲ γόν πύσσειν ἐνώρσειν*, "and excited lamentation among them all." *τῶν πύσσειν* is for *ταῖς πύσαις*.—*αἱ μὲν ἐτι ζῶν*, &c., "these, indeed, lamented Hector, though still alive, in his own mansion"—*γόν*. According to some, a syncopated form for *ἐγόν*, *ἐγών*, but more probably, according to others, a second aorist act irregularly formed from *γούω*. In either case, the augment is wanted.—*ὦ* for *ἐφ*, from *ος* for *έος*.—*ἐνὶ* for *ἐν*.—*οὐ γὰρ μιν ἐτ' ἔφαιτο*, &c., "for they thought that he will no longer return," &c. Literally, "they said unto themselves," i. e., unto their own bosoms. Observe the force of the middle.

159 LINE 1-4. *ἐκίδνατο*, "was diffusing her radiance." Literally, "was diffusing herself." Middle voice.—*ποιήσατο*, "concoined." Literally, "made for himself," i. e., in his own good pleasure. *ποιήσατο* for *ἐποίησατο*.—*Οὐλύμποιο* for *Ὀλύμπου*. Olympus, in Thessaly, with its cloudy summits, was the fabled abode of the Grecian gods.—*σφ' ἀγόρευε*, "harangued them." Literally, "spoke unto them." *σφ'* is for *σφι*, and that for *σφίσιν*, equivalent, in the epic language, to *αὐτοῖς*—*ὑπὸ ἄκουον*, "attentively listened." *ὑπὸ* denotes here inferiority of power, and consequent subjection and obedience.

5-9. *κέκλυτέ*, 2d plur. 2d aor. imper. from *κλύω*, with the poetic reduplication, for *κλύτε*.—*μιν* for *μον*.—*τά με θυμός*, &c., "what things my mind within my bosom commands," i. e., bids me utter. *τά* is for *ἃ*, and *ἐνὶ στήθεσσι* for *ἐν στήθεσι*.—*τόγε διακέρσαι ἐμὸν ἔπος*, "to violate this my mandate." Literally, "to cut through," or "in pieces." *τόγε* is for *τοῦτο γε*, and *διακέρσαι* the old Æolic form of the 1st aorist, from *διακείρω*, Æolic future *διακέρσω*, 1st aor. Æol. *διέκερσα*. So we have *κέλλω*, fut. *κέλω*: *δρω*, fut. *δρωω*, &c.—*ἔπος*. The mandate of Jove is implied in the words *ὃν δ' ἂν ἐγὼν*, &c., verso 10, and is an order to the gods not to aid either the Trojans or Greeks.—*ἀνεῖρ*, "approve."—*ὅρα τελεστήσω*, "that I may accomplish," 1st aor. subj. act.—*τάδε ἔργα*, "these things (which I save in view)." Literally, "these operations."

10-12. *ὃν δ' ἂν ἐγὼν ἀπένευθε*, &c., "whosoever of the gods, then, I shall perceive having gone apart voluntarily, to lend aid," &c., i. e., having left Olympus, of his own mere motion, to lend aid, &c.—*ἂν νοῶω*. The particle *ἂν* is used with the future in the epic language, but it is very doubtful whether the genuine Attics ever employed it thus. (*Matthias. Gr. Gr.* § 699, d.)—*ἀρηγμέν* for *ἀρήγειν*. The more enlarged ancient form is *ἀρηγμέναι*.—*πληγείς οὐ κατὰ κόσμον*, "smitten disgracefully." More literally, "stricken not according to what is becoming." The reference is

so the thunderbolt.—Οὐλύμπόνδε, "to Olympus," equivalent to πρὸς Ὀλύμπου. Consult note on verse 25, page 155. Page 159

13-18. μὴν for αὐτὸν.—τῆλε μῦλ', "very far off."—βύθιαστον βέρεθρον, "a very deep abyss." βέρεθρον is an epic form for βυράθρον, from which last comes the Latin *barathrum*.—πόλαι. The gates here spoken of were fabled to separate Hades from Tartarus, and to confine the wicked in the latter as their place of punishment.—'Αἶδew for ἔδου.—γνώσετ' ἐπειθ', &c., "then will he know by how much I am the most powerful of all the gods." ἐπειθ' is for ἐπειτα.—εἰ δ', ὤγε, "but come, if ye will." Supply βούλεσθε after εἰ δ', and consult note on verse 8, page 155.—πειρήσασθε, Θεοί, &c., "make trial for yourselves, ye gods, that ye all may know." Observe the force of the middle, in πειρήσασθε.—εἰδότε, an epic form for εἰδότε, the long vowel being shortened for the convenience of the verse.

19-21. χρυσέην for χρυσέην, and that for χρυσήν.—ἐξ οὐρανόνδε, "from heaven." The preposition ἐξ is here employed pleonastically, according to earlier usage. In like manner we have ἐξ ἐμένδε, ἐκ πρώταθεν, &c.—πάντες δ' ἐξέκτεσθε, "do ye all, thereupon, attach yourselves unto it."—πεδιόνδε, "to the plain," i. e., to earth, considered as a level surface.

23-29. ἀλλ' ὅτε δὴ καὶ ἐγὼ, "but when now I even."—αὐτῇ κεν γαῖῃ, &c., "I will draw it together with the earth itself, and the sea itself." The preposition σὺν is here supposed to be understood, an omission of very common occurrence with the pronoun αὐτός in the dative.—ἐρῶσαίμ'. Supply αὐτῇ, as referring to σαρῆν.—περὶ βίον Οὐλύμποιο. Olympus is here considered to be entirely detached from earth, and forming part of the heavens. The chain is to be bound to its peak or loftiest summit, and, from this chain, earth, sea, and the gods are to hang.—τὰ δέ κ' αὐτε, &c., "and all these things, on their part, shall be suspended in the air." τὰ for ταῦτα.—ἀκήν ἐγένοντο σιωπῇ, "were profoundly silent." The term ἀκήν appears to be, here, an old adverbial form, arising from the accus. fem. of the adjective ἄκαος; namely, ἄκααν, changed in Ionic to ἀκήν and ἀκήν. The adjective ἄκαος is thought to be derived from a privative and χαῖνω, to gape, so that its meaning will be, "with unopened lips." Hence, perhaps, the literal sense of ἀκήν ἐγένοντο σιωπῇ is, "were in a state of silence with unopened lips," i. e., kept their lips firmly compressed in silence. (Consult Buttmann's *Lexil.*, p. 73, s. v. ἀκείων, ἀκήν).—μῦθον ἀγασσόμενοι, "having wondered at the speech," i. e., struck with surprise and fear at what was said. Compare the explanation of Heyne: "*percuasi his dictis ac percussi*."—μᾶλα κρατερῶς, "in a very threatening manner."

LINE 1-9. τὸν, "him." Literally, "this one," referring to 160 Hector.—δο' οὐ σὺμπαντες οἱ ἄλλοι, "as many as not all the others together have done." ὅσα is here employed, as if τόσα preceded, in place of πόλλα.—εἰ δ', ὤγετε, "come then, if ye will."—ἅμφι πόλιν σὺν τεύχεσι πεيرهθώμεν, "let us, armed as we are, make trial round about the city," i. e., try the city all around. The expression σὺν τεύχεσι (literally, "with our arms") is equivalent here to ὡς ἔχομεν ὁπλισθέντες.—πειρηθώμεν, passive for the middle.—ὅρα κ' ἐνὶ γνῶμεν, &c., "that we may, besides this, learn the intentions of the Trojans, what one they have," i. e., may learn what intention the Trojans have.—μεμῶσι, from μᾶω.—καὶ Ἐκτορος σκέετ' ὄντος, "even though Hector is no more."

10-14. ἀλλὰ τίη μοι ταῦτα, &c., "but why does my mind hold converse with me about these things?" i. e., why do I think of these things when my friend Patroclus lies unburied? Achilles now recollects that his friend lay,

160 as yet without funeral rites, whom he had declared (*Il.* 18, 336 seq.) that he would not inter, until he should have brought the arms and person of Hector before the corpse of that friend.—*ἄλλαι-αἱ*, “*unseen*,” i. e., unhonoured as yet with the lamentations, that are raised, in due form, for the departed.—*ὅσ’ ἂν ἔγωγε, &c.*, “*as long as I, for my part, may be among the living.*” *μετέω* is for *μετώ*, from *μίτευμαι*.—*καὶ μὴ φίλα γούνατ’ ὀρώσῃ*, “*and as long as my knees may continue to move themselves for me,*” i. e., as long as my frame may continue vigorous. Observe the continued action denoted by the perfect. *ὀρώσῃ*, perf. subj. mid. with the reduplication, from *ὀρω*.—*εἰ δὲ θανόντων κερ’, &c.*, “*for even if the rest of men forget the dead in Hades, yet will I remember my friend even there.*” With *καταλήθονται* supply *οἱ ἄλλοι*.

16-19 *νῦν δ’ ἄγ’*. Observe the use of *ἄγε* in the singular, with the plural following.—*παῖσινα*, “*a song of victory*”—*νηυσὶν γλαφυραῖς* for *ναυσὶν γλαφυραῖς*. The expression *ἐπὶ νηυσὶν* is used here for *ἐπὶ νῆας*.—*τόνδε δ’ ἄγωμεν*, “*and let us bear this one away.*” Alluding to the corpse of Hector.—*ὃ Τρῶες κατὰ ὕστυ, &c.*, “*to whom the Trojans, throughout the city, rendered homage as to a god,*” i. e., treated or honoured him as a god. The verb literally means, “*to address vows or prayers to one*” It is here taken in a general sense, however, to indicate implicit confidence and unbounded respect.—*εὐχετόωντο* for *εὐχετῶντο*, from *εὐχετοῖσθαι* for *εὐχετώμαι*.

20-27. *ἦ βα*, “*he said then.*” *ἦ* for *ἐφη*, from *ἡμί*.—*μήδετο*, “*devised.*” Observe the double accusative (*ἔργα* and *Ἑκτορα*) governed by this verb.—*ἐξήπτεν*, “*he fastened to them.*”—*ἔασεν* for *ελασεν*.—*ἀνά τε κλυτὰ τεύχε’ ἀείρας*, “*and having lifted up into it the renowned arms (of Hector),*” i. e., as battle spoils.—*μίστιξεν δ’ ἐλάνν*, “*he thereupon lashed (the steeds) to advance.*”—*τῷ δ’*, “*and they two,*” referring to the steeds. Supply *ἵππους*. The steeds of Achilles, of immortal origin, were two in number, *Xanthos* and *Balius*, the offspring of the harpy *Podarge* and the wind *Zephyrus*. A third steed, *Pedaeus*, was of mortal birth. (*Il.* 16, 145, seq.)—*τοῦ δ’ ἦν ἔλκομένοιο κονίαλος*, “*from him, getting dragged along, the dust arose,*” i. e., from the corpse of Hector. Literally, “*there was dust.*”—*ἄμφι δὲ χαίται κυάνεαι πίπταντο*, “*and his dark locks streamed all around.*” More literally, “*were spread forth all around.*” *πίπταντο*, from *πίπτημι*, is equivalent to *ἐπεπύπνυντο*. This is Heyne’s reading, and far superior to *πύπταντο*, which many give. The latter form is regarded as equivalent to *προσπελίζοντο*, and the translation will then be, “*and his dark locks all around were brought near to it,*” i. e., to the dust, with an ellipsis of *κονισάλλω* or *κονίαις*. This, however, is far inferior, and has a pleonastic effect, considering that *κάρη δ’ ὤπεν*, &c., follows.

29-30. *ἀεικίσσασθαι*. Supply *αὐτόν*, as referring to Hector.—*κεκόνιστο*, “*was defiled with dust,*” pluperfect of *κονίω*.—*ἦ δέ νυ μήτηρ, &c.* *Hecuba*, *Priam*, and many others, had witnessed the combat between *Achilles* and *Hector* from the ramparts of *Troy*.

161 LINE 33-35. *ἔλεινν*, “*pitiously*”—*εἶχοντο*, “*were occupied*”—*τῷ δὲ μάλιστα ὕψ’ ἔην, &c.*, “*and it was most like to this, as if all lofty Ilium were being consumed from its summit by smouldering fire.*” A most beautiful and appropriate simile, and one deriving its chief force from the peculiar meaning of the verb. The lamentations, that re-echoed throughout *Ilium*, are compared to the cry of distress occasioned by some secret conflagration, the smouldering fires of which are spreading far and wide, but are as yet more or less concealed from view, and give few outward tokens of the

extent of their ravages. So the dread of evil, now that Hector is slain, comes upon the Trojans as something indistinct and undefined, but on that very account the more calculated to alarm.

37-40. ἔχον, "restrained," for εἶχον.—ἀσχαλῶντα, "filled with indignant grief," for ἀσχαλύντα, from ἀσχαλούω for ἀσχαλύω.—ἐλλιπένευσεν for ἐλιπένευσεν, on account of the metre.—κατὰ κόπρον, "amid the mire."—ὀνομιζών, "addressing."

41-47. σχέσθε, "desist." More literally, "hold yourselves back," i. e., cease trying to detain me.—ὁλον, "alone," i. e., unattended.—κηδόμενοι περ, "anxious though ye be."—πόληος for πόλεως.—λίσσωμι, "let me supplicate." Observe the use of the 1st person sing. of the subjunctive, in a case of entreaty and supplication, and consult *Matthiæ, Gr. Gr.*, § 516.—ἦν πως ἡλικίην αἰδέσσεσθαι, "if perchance he will reverence my years." αἰδέσσεσθαι for αἰδέσθαι, 1st aor. subj. mid. of αἰδέομαι.—καὶ δὲ νῦν τῷδε πατὴρ, &c., "for his father Peleus is even such as myself." Literally, "is even such as this man." Accompanied by a gesture, as indicating himself.—περὶ πάντων, "above all."

49-52. τῶν πάντων, "for all of these."—οὐ ἄχος ὄξυν, "my keen sorrow for whom."—Ἑκτορος ὡς ὄφελεν, &c., "my Hector: oh would that he had died in my arms!" Ἑκτορος is put in apposition with ἐνός, and, in construing, comes in with most force at the end of the clause.—ὡς ὄφελεν θανέειν. Literally, "how he ought to have died!" ὄφελεν is for ὥφελεν, from ὀφείλω.—θανέειν for θανεῖν.—ἐμῶν for ἐμαῖς.—τῷ κε κορεσσόμεθα, &c., "in that event we would have sated ourselves, both weeping and mourning (over him)," i. e., we would have had our fill of tears and sorrow over the body of our son.

54-61. ἐπὶ δὲ στενάχοντο πολῖται, "and the people also groaned."—Τρωῆσιν δ' Ἑκάβη, &c., "then, among the Trojan females, Hecuba began her loud lament." Τρωῆσιν for Τρῳαῖς. As regards the peculiar force of ἄδινός in this and similar passages, consult the remarks of Buttman, *Lexil.*, p. 38, § 8, s. v. ἄδινός.—γόοιο for γόου.—ἐγὼ δεῖλὴ τί νῦν βέβομαι; "why do I, a wretched woman, now live?" βέβομαι, poetic for βίβομαι.—ἀποτεθνήκωτος for ἀποτεθνηκότος.—ὁ μοι πέλεσκεο, "that wast unto me." ὁ is for ὅς.—πέλεσκεο, poetic for ἐπέλου.—δειδέχάτο σε, "received thee," i. e., on thy return from the fight. (Consult *Heyne, ad loc.*) δειδέχάτο is an Ionic and poetic form for δεδεγμένοι ἦσαν, 3d plur. pluperf. indic. of δέχομαι.—ἡ γὰρ κέ σφι, &c., "for assuredly thou wouldst have been a very great glory to them, hadst thou continued alive." κε ἔησθα is for ἂν ἦς. The form ἔησθα is poetic for ἦσθα, and this, with what the grammarians call the Æolic paragon, but what is, in reality, an old tense-suffix, stands for the common imperf. indic. ἦς.—νῦν αὖ, "now, on the contrary."—μῆχανε. Supply σε: "overtake and hold thee for their own."

62-66. οὐπω τι πέπυστο, "had not as yet learned aught," i. e., of what had befallen him. πέπυστο for ἐπέπυστο, pluperf. indic. of πυνθάνομαι.—οἶ, "unto her."—ὅττι βὰ οἱ πόσις, &c., "that her husband, namely, was remaining without the gates," i. e., a corpse in the hands of the foe. βὰ is here equivalent, as an explanatory particle, to the Latin *scilicet* or *nempe*.—πυλῶν for πυλῶν.—μυχῷ, "in an inner apartment."—διπλάκα πορφυρέην, "a purple double robe." The reference is to a robe of large dimensions, to be worn doubled, and intended to cover the whole person down to the feet. (Consult *Heyne, ad ll.*, 3, 126.)—ἐν δὲ θρόνα ποικίλ' ἔπασσεν, "and was sprinkling over it flowers of various hues," i. e., was embroider-

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161 doring into it, &c. Nothing can be more beautifully expressive than the verb *πάσσω*, here, of graceful skill on the part of Andromache. It is as if she were strewing bright-hued flowers, with a gentle waving of the hand, over the web in the loom.—*θρόνα*. Consult, as regards the peculiar force of this term, the commentators on Theocritus, *Id.*, 2, 59.

162 LINE 70-74. *νηπίη*, "foolish one."—*δ' μιν* for *ὅτι αὐτὸν*.—*τῆς δ' ἐλελίχθη γυία*, "and her limbs trembled." Literally, "were shaken," or "made to tremble."—*ἐκπεσε* for *ἐξέπεσε*.—*ἡ δ' αὖτις θυμῷ*, &c., "she then again spoke among her fair-haired female domestics." *θυμῷσιν* for *θυμῶϊς*.

75-84. *ἴδωμ'*, "let me see with my own eyes." Observe the force of the middle, and consult, as regards the use of the subjunctive here, the note on verse 43.—*τέτυκται*, "have been done"—*ὅπως ἐκλυον*, "I heard just now the voice." Observe the force of the aorist. *ὅπως* is from *ὄψ*.—*ἐν δ' ἐπὶ αὐτῇ*, &c., "and within my own self, in my bosom, my heart palpitates up to my mouth." *στήθεσι* is intended as a nearer definition of *ἐπὶ αὐτῇ*. Observe the force which the simple and natural language of the text carries with it.—*πῆγνυται*, "are growing torpid."—*αἱ γὰρ ἀκ' οὐατος*, &c., "far away from my ear be the tidings of it." Compare the version of Heyne, "*procul ab aure sit mea dictum*." *αἱ* is for *εἰ*, as equivalent to *εἴθε*, and expressive of a wish.—*οὐατος*, from the earlier nominative *οὐός*. In later Greek, *οὐς*, *ὠτός*.—*ἀποτμήξας*, "having cut him off," i. e., having intercepted his retreat to.—*πεδίωνδε*, "to the plain," i. e., down from the higher ground, where the city was situate, to the plain beneath where the contending armies were wont to engage.—*καὶ ὅ μιν*, &c., "and lest he may have caused him now to cease from the fatal valour that used to possess him," i. e., may have conquered and slain him. *ἐχεσκε* is for *εἶχε*.—*μῖνεν* for *ἐμμενεν*.—*ἀλλὰ πολὺ προθέεσκε*, &c., "but used to rush far in advance (of the rest), yielding in that valour of his to no one." *προθέεσκε* is for *προεθεῖ*, from *προθέω*.—*τὸ δὲ μῖνος* for *τοῦτο* (or *ἐκείνο*) *ἐόν μῖνος*.

85-90. *διέεσσυτο*, "she rushed through." Consult note on *ἀπέσσυτο*, verse 22, page 155.—*μαινύδι ἴση*, "like a phrenzied woman."—*καλλομένη καρδίῃ*, "with a palpitating heart." Literally, "agitated in heart."—*ἔξεν* from *ἴκω*.—*ἔστη πακτῆνας ἐπὶ τείχει*, "she stood upon the rampart, looking forth for an instant with anxious eye." Observe the quickness of action indicated by the aorist.—*ἔλκον ἀκηδέσως*, "were dragging unfeelingly." Hesychius explains *ἀκηδέσως* by *ἀνηλεῶς*, *ὠφροντιστως*, in accordance with the version we have here given. It may also be translated, "deprived of funeral obsequies," which would be less forcible in the present case, however, though nearer the literal meaning of the term.

91-94. *τὴν δὲ κατ' ὀφθαλμῶν*, &c., "thereupon dark night covered her on her eyes." More literally, "down upon her eyes."—*ἀπὸ δὲ ψυχῇ ἐκπύσσειν*, "and breathed forth her life," i. e., fainted. The reference is not to death itself, but to a struggling as it were with death, and the panting and exhaustion attendant on such a conflict. It is analogous to the Latin *animam agere*.—*τῇλε δ' ἀπὸ κρατὸς*, &c., "far from her head thereupon did she cause to fall the bright ornaments attached to it." As she fell these were thrown to a distance. Consult the remarks of Heyne on the objections raised by the scholiasts to this passage.—*χέει* is for *ἔχει*, and this for *ἔχει*, from *χέω*.—*ἑμπύκα*, *κεκρύφαλον* τ', &c., "the fillet for the brow, and network for the hair, and also the twisted cord for the temples, and the veil." The post beam specifies what, in the previous line was expressed

generally by the term *δέσματα*. The *ἀμπύς* was a fillet, or bandeau, passing around the upper part of the forehead, and thus confining the hair on the top of the head. Over this was placed the *κεκούφαλον*, a kind of network, covering the entire hair of the head, like a species of cap. To keep on this *κεκούφαλον* they tied around the border of it the *πλεκτὴν ἀναδέσμη*, which passed from the top of the head, along the temples, and was fastened behind. It appears to have been a species of cord, and is called *σειρά* by some of the scholiasts. The *κρήδεμνον* came last. This was a kind of covering, which, when folded, veiled merely the brow, but, when unfolded, the entire head; for it was the custom with women not to appear in public except veiled. (Consult *Terpstra, Antiq. Hom.*, p. 171, and *Heyne, ad Il.*, 22, 469, *seqq.*)

95-99. χρυσήν Ἀφροδίτην, "golden Venus." We have here the ordinary epithet bestowed upon Venus, and which appears synonymous with "beautiful" or "resplendent."—μιν ἡγάγεθ', "led her away as his bride." Literally, "led for himself."—ἐπεὶ πόρε, "after he had bestowed." πόρε for ἔπορε, from πόρω.—ἔσταν for ἔστησαν.—αὶ ἐ μετὰ σφίσιν, &c., "who held her among them so completely overcome as to appear to have perished," i. e., as to appear a lifeless object. Equivalent to αὐτὰς ἀποζήμενν ὥστε ἀπολέσθαι δοκεῖν.

100-102. ἡ δ' ἐπεὶ οὖν ἀμπνυτο, &c., "but when, then, she respired once more, and her mind was collected in her bosom." ἀμπνυτο is the syncope 2d aor. mid. for ἀνέπνυτο, from ἀναπνέω.—ἀμβλήδην γόωσα, "mourning with deep-drawn sobs," i. e., deeply sobbing. As regards the different explanations given to ἀμβλήδην here, consult the remarks of Heyne, *ad loc.*—Ἐκτορ, ἐγὼ δύστηνος, &c., "oh Hector, oh unhappy me! to one (and the same) destiny were we both then born." γεινόμεθ' for ἐγενόμεθα.

LINE 105-111. δ' μ' ἔτρεφε, &c., "who, ill-fated, reared me, ill-fated, being as yet a little child; oh would that he had never begotten me!" Literally, "how he ought never to have begotten me!" δ is for δε, and ὤφελλε for ὤφελε. Perhaps there is more of melancholy flow, if we retain the Greek order in δύσμορος αἰνόμορον, "who reared me, being as yet a little child, an ill-fated one, an ill-fated one!"—τυτθόν. Observe that τυτθός appears here as an adjective of two terminations. Hence τυτθόν for τυτθόν, as in *Il.*, 2, 742, we have κλυτὸς Ἱπποδάμεια.—'Αἶδαο for 'Αἰδέω, and this for ἔδον.—γαίης for γαίας.—ἔρχεαι. Oldest form ἔρχεσαι, poetic and Ionic ἔρχεαι, Attic ἔρχει, common dialect ἔρχν.—παῖς δ' ἐτι νήπιος αὐτός, "while our boy, too, is yet so mere an infant."—ἔσσεαι for ἔσει. Compare note on ἔρχεαι just preceding.—θάνας for θάνας.

113-116. αἰεὶ τοι τοῦτω γε, &c., "still, indeed, toil and sorrows will be ever his for the time to come." Literally, "will be to this one for his part."—ἄλλοι γάρ οἱ, &c., "for others will deprive him of the land-marks of his fields," i. e., will deprive him of his fields by removing the land-marks. ἀποურიόσονται is for ἀφορίζουσιν, the Attic ὅρος being ὄρος in the poetic and Ionic language; and hence ἀφορίζω becomes in these ἀπουρίζω.—ἡμῶν δ' ὀφθαλμῶν, &c., "the day that makes him an orphan, causes a boy to be deserted by all his companions in years." This is intended for a general assertion. The application to Astyanax comes in afterward. Compare the remark of Heyne: "ad generales sententias delabitur Andromache."—πάντα δ' ὑπεμμήμυκε, &c., "then is he altogether cast down, and his cheeks are wet with tears" ὑπεμμήμυκε is the perf. act. of ὑπμήμω, with the reduplication, for ὑπμήμυκε, and with the first μ doubled for the sake of the metre. This is the reading of Toup and Heyne. The common text has

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ὑπεμνήμυκε, from the same verb, but with *ν* inserted after *μ* (in place of doubling the latter), according to the analogy of *νύνημι* and *παλαμναίος*. This has among its advocates Buttman and Passow. The former reading, however, is by far the more simple and natural of the two.

117-123. *δενόμενος*, "being in want," for *δεόμενος*.—*ἔννευσι*, "shall go up." The verb *εἶμι*, "to go," and its compounds, are commonly used in the present with the signification of the future.—*ἐς πατρός ἐταίρους*. The preposition *ἐς* is here employed for *πρός*.—*ἄλλον μὲν χλαίνης ἔρπον*, "pulling one by the cloak." The genitive of part.—*τῶν δ' ἐλεπούντων*, &c., "thereupon one of those that have compassionated him offers him, for a brief moment, a small-sized cup." We have taken *τυτθόν* here as an adverb, since the idea of smallness is implied in *κοτύλη* itself. Observe the use of the aorist *ἐπέσχεν*, as applying to what is accustomed to happen, and hence having, in our idiom, the force of a present. The same remark will apply to the aorists coming after.—*ἐδίηνε*, "he moistens." Aorist as a present.—*ἀμφιθαλῆς*, "some one having both parents alive." Compare the explanation of Apollonius, *Lex. Hom.*, s. v. *ὁ ἐπ' ἀμφοτέροις τοῖς γονεῦσι θαλλών*, ἢ ἐφ' ᾧ ἀμφοτέροι οἱ γονεῖς θάλλουσι.—*ἐστυφέλιξεν*, "pushes away." Aorist again for the present.—*ἔρρ' οὕτως*. "there, take that, and away with thee." The reference is to the blows that have just been inflicted on the boy. Hence the clause is equivalent to *τοῦτο* (i. e., *τὰς πληγὰς*) *λαβὼν ἔρρε*. The literal meaning is, "get thee gone, thus," or "away with thee to destruction, thus." Observe the graphic force of *οὕτως*, as indicating gesture.

124-132. *ἔννευσι*, "will return." Observe the change of meaning which *ἀνά* now has in composition. It is here equivalent to the Latin inseparable preposition, or, more correctly speaking, prefix, *re*. Consult note on verse 117.—*ἐς μητέρα*. Equivalent to *πρός μητέρα*.—*Ἀστυνάξ*. "my Astyanax." There is something extremely beautiful in this sudden change from general remark to the particular case of her own son. It is the same as if she had said, "and this boy is my Astyanax!"—*ἔδεσκε*, "was wont to eat," 3d sing. imperf. indic. act. for *ἔδε*, from *ἐδω*.—*πίονα δημόν*, "the rich fat." Observe the accentuation of *δημός* here, as differing from that of *δῆμος*, "a people," &c.—*αὐτῷ*, "and who." Literally, "but he."—*ἐπαχεύων*, "from his childish sports." Literally, "sporting like a child."—*ἐδδεσκ'*, "used to sleep," 3d sing. imperf. indic. act. for *ἐδδε*, from *ἐδω*.—*ἀγκαλίδεσσι* for *ἀγκύλισι*.—*θαλέων*, "with delicacies." Compare the explanation of Heyne, "*satiatus optimis cibis*."—*νῦν δ' ἂν πολλὰ πύθῃσι*, &c., "now, however, in all likelihood, will he suffer many things, deprived of his father, he, Astyanax, whom the Trojans call so by surname." It is more forcible, and, at the same time, more Homeric, to regard *Ἀστυνάξ*, here, not as the nominative to the verb, but as in apposition with a nominative understood, or rather implied in the verb.—*πύθῃσι* for *πύθῃ*.—*ἀπὸ ἁμαρτῶν*. More literally, "having erred from," i. e., having missed.—*οἷος γὰρ*. Consult note on verse 85, page 156.—*ἔρυσεν*. The reference now, to the end of the extract, is to Hector.

134-139. *αἰόλαι ἐβλαῖ ἔδονται*. "the crawling worms shall feed upon." As regards the irregular future *ἔδομαι*, consult Buttman, *larger Gr. Gr.*, p. 158, Robinson's transl.—*κε κορέσωνται*, "shall have sated themselves."—*ἄρα*, "meanwhile."—*κένονται* for *κείνται*, from the poetic and Ionic *κέναι* for *κείμαι*.—*ἄλλ' ἤτοι τῷδε πάντα*, &c., "all these, however, will I consume," &c.—*κηλέη*. To be pronounced as a dissyllable.—*ἔβλ' ἐσθ' οὐ γ'*,

163 &c.. "being of no use to thee indeed."—ἀλλὰ πρὸς Τρώων, &c., "but yet that they may be an honour unto thee in the presence of," &c. Literally, "but to be a source of honour for thee from the Trojan men and women." The meaning of the whole passage is this: thy rich garments will prove of no use to thee in being burned on a funeral pile, since thy body is in the hands of the foe: still, however, I will burn them in thy honour in the presence of all. Rich and splendid vestments were accustomed to be burned with the corpses of the noble and wealthy, in order to impart becoming honour to their funeral rites.

164 LINE 1-13. ἰθὺς οἶκον, "straight into the tent." ἰθὺς is here taken adverbially, as it often is in Homer, and followed by the genitive of the direction. Literally, "straight onward in respect of the tent." The tent of Achilles was a hut of fir. Hence the term οἶκος applied to it.—τῇ, "where," for ᾗ.—ἔσεκε for ἔξε.—ἐν δὲ μὲν αὐτὸν εὗρ', "himself he found within." Observe the adverbial force of ἐν.—καθεῖατο for καθέιντο, and this for the more common καθήντο, or, with the augment, ἐκαθήντο.—ποίκνυσεν, "were ministering."—νέον ἀπέληγεν, "he had just ceased." More literally, "he had lately ceased."—τοὺς ἑλαθ', "escaped the observation of these."—πολέας for πολλούς.—ὕλας, from an obsolete nominative, or, more correctly speaking, theme, υἷς.—ὥς δ' ὅταν ἄνδρ', &c., "but as when severe calamity may have seized upon a man," &c., i. e., the calamity or evil resulting from some heavy misdeed.—ἀλλων ἐξίκετο δῆμον, "hath come to the state of others," i. e., to another state, to a land of strangers.—ἀνδρὸς ἐς ἡφνειοῦ, "to the mansion of some wealthy man." Supply δῶμα.—ὡς Ἀχιλλεύς θάμβησεν, "so did Achilles wonder." ὡς for οὕτως.—θεοειδέα, to be read as three syllables.

16-31. μῆσαι πατρός σεῖο. "oh think of thine own father." The address of Priam to Achilles stands unrivalled for true pathos and touching simplicity.—ὀλοῶ ἐπὶ γήραος οὐδῶ. "on the sad threshold of old age." More literally, "the destructive threshold," as referring to the wasting away of the physical powers. The epithet ὀλοός is here, by a species of poetical usage, applied to οὐδός in place of γήραος.—καὶ που, "and perchance."—περιναίεται, "his neighbours," from περιναίετης.—οὐδὲ τις ἐστίν, "nor is there any one near." ἐστίν in the sense of παρέστιν.—ἀλλ' ἦτοι, "but yet."—σθέν, from σέσθεν, for σοῦ, the syllable σθεν being an old genitive-suffix.—ζώντοσ for ζώντοσ.—ὑπὸ Τροίηθε, a pleonasm of the preposition, as in ἐξ οὐρανόνθεν, verse 19, page 159.—τῶν δ' οὐνινύ for τούτων δ' οὐνινά.—τῶν μὲν πολλῶν, "of the most of these."—ὑπὸ, "beneath them." Taken adverbially.—ὃς δὲ μοι οἶος ἔην, "but him who was alone to me." The term οἶος, according to the sense, stands in close connexion with what follows, and the whole passage is the same in effect as if Priam had said, "but him who was alone able to defend my city and its people." Οἶος cannot, of course, mean that Hector was the last remaining son of Priam, since there were many sons still surviving.—τόν, "this one," for τοῦτον.—κτείνας for κτείνας.—ἑμνύμενον περὶ πάτρας, "fighting for his country." More literally, "while warding off the foe round about his native land," i. e., native city.—Ἐκτορα, "my Hector." Observe with what force and feeling the name comes in at the close of the sentence.—τοῦ νῦν εἰνεχ', "for his sake now."—λυσόμενος, "to redeem him." Observe the force of the middle: to redeem him for myself, and in so doing gratify a father's feelings.—ἀλλ' αἰδέοιο θεοῦς, &c., "oh, then, have respect, Achilles, for the gods, and compassion for me," i. e., have respect for the gods, the protectors of suppliants, and grant my prayer for their sakes and for mine.—αὐτόν.

¹⁶⁴ 164 Equivalent here to *ἐπεὶ*, the reference being indicated by some gesture on the part of the speaker.

165 LINE 32-34. *ἐγὼ δ' ἐλεεινότερός περ, &c.*, "I, however, am even worthier of compassion, for I have endured such things as no other mortal, dwelling upon the earth, has as yet (endured), to move towards my lips the hands of a man who is the slayer of my son." *ἐτλην* governs *ταῖς* understood, while with *βροτὸς* we must supply *ἐτλη*. The succeeding line, *ἀνδρὸς παιδοφόνου, &c.*, has given rise to much diversity of opinion. We have adopted, as the most natural, the explanation of Heyne, which is based on verse 8, where Priam is said to have kissed the hands of Achilles. In the present passage, therefore, *χεῖρ'* will be for *χεῖρτε*, the accusative dual.—*ποτὶ στόμα* for *πρὸς στόμα*.

35-42. *τῷ δ' ὦρα πατρὸς, &c.*, "and thereupon he excited secretly within him a desire of mourning for his father." Literally, "unto him." Observe the double genitive *γούνο πατρὸς*, the latter of which is the genitive of the cause, being equivalent in effect to *ἐνεκα πατρὸς*.—*ἀψάμενος χειρὸς, &c.*, "having touched him by the hand, he put away the old man gently from him." Observe the force of the middle in *ἀψάμενος* and *ἀπώσατο*.—*τῷ δὲ μνησαμένῳ*, the nominative (dual) absolute, followed by distributive clauses.—*αἰνῶ, &c.*, "loudly."—*ἐλυσθεῖς*. Passive for the middle.—*ἄλλοτε δ' αὖτε*, "and at other times, in turn." The more usual way is to have another *ἄλλοτε* preceding *πατέρα*, just as we have a double *ἄλλοτε* in verse 57.—*ἔρρηκε*, "arose." Pluperfect in the sense of an imperfect.—*γέσσε τετάρπτο*, "had satiated himself with grief." 2d aor. indic. mid., with the reduplication, for *ἐτάρπετο*, from *τέρπω*.—*ἀπὸ θρόνου ὦρο*, "he arose from his seat." *ὦρο* is the syncopated 2d aor. mid. for *ὤροτο*, from *ὀρώωμι*.—*χειρὸς*, "having taken him by the hand."

45-53. *ἦ ὦν*, "assuredly now."—*ἄνσχεο*, "thou hast endured," for *ἄνσχου*.—*ἀνδρὸς ἐς ὀφθαλμούς, &c., &c.*, "into the presence of a man (such as I am) who have slain," &c. Observe the change from the third person to the first, which we have endeavoured to express in English by a paraphrastic version. In the Greek there is supposed to be a gesture at *ἀνδρὸς*, which takes away from the apparent harshness of the transition.—*σιδήρεον νότοί μοι ἦτορ*, "thou hast, then, an iron heart," i. e., a heart uninfluenced by fear, since otherwise thou wouldst not have ventured to come to me.—*ἔξω* for *ἔξου*.—*ἄλγεα δ' ἐμπης, &c.*, "for, afflicted though we be, we will nevertheless allow the sorrows in our bosom to repose there, since there is no avail in chilling grief."—*ζῶειν ἀχνυμένοις*, "that they should live exposed to sorrow." Compare the explanation of Heyne, "non iam semper contristatos, sed obnoxios sollicitudinibus."—*αὐτοὶ δὲ τ' ἀκηδέες εἰσιν*, "while they themselves are free from care."

54-60. *πίθοι*, "vessels."—*κατακείσθαι* for *κατακείνται*.—*οὐδὲς* from *οὐδας*.—*δώων, οἷα δίδωσι, &c.*, "of gifts, such as he bestows, the one of evil, and the other of good." Before *κακῶν* supply *ἑτερος μὲν*. Both *κακῶν* and *εὐων* refer to *δώων*, for both are neuter, the latter coming from *έός, ἄ, ὄν*, another form for *έός*, and having in its neuter plural *τῷ εὐά*, whence the genitive *εὐων* in the present case; for in the ancient language the neuter plural in *α* appears to have had the genitive in *ων*. (Bullmann, *larger Gr. Gr.*, p. 71, *Robinson's transl.*) Jacobs, less correctly, makes *εὐων* feminine here, and supplies *δόσεων*.—*ἄμμιζας*, "having mixed them up," i. e., the evil with the good: for *ἀναμίζας*.—*ὄσῃ* for *ὄψ*. The earlier forms were *δόσῃ* and *δοσῃ*.—*κύπεται*, "meets with." We have here an old dative form. The ordinary verb is *κύπτω*. (Bullmann, *Ausf. Gr. Gr.*, vol.

ii., p. 177.)—*τῶν λυγρῶν*, "of the mournful ones alone." Supply *μόνον*, i. e., without any admixture of good ones. Observe the genitive of part in *λυγρῶν*.—*λωβητὸν ἔθηκεν*, "this one he renders exposed to misfortune." Supply *τοῦτον*, and observe the employment of the aorist to indicate what is accustomed to take place, whence it obtains in our idiom the force of a present.—*κακὴ βούβρωστις*, "evil and excessive hunger." We have given *βούβρωστις* its proper meaning here, in place of rendering it, as many do, "excessive" or "consuming care." (Consult *Heyne*, *ad oc.*)—*οὔτε θεοῖσι τετμένους*. In accordance with the early belief that wealth and power were favours bestowed by the gods on those whom they delighted to honour.

62-67. *ἐν' ἀνθρώποις* for *ἐν ἀνθρώποις*.—*ἐτίκαστο*, "he was adorned," pluperf. of *καίνομαι*.—*θεῶν*. Thetis.—*ἀλλ' ἐπὶ καὶ τῷ*, "and yet even upon him."—*ὅττι οἱ οὐκ αὖτις παύειν, &c.*, "in that there was not at all unto him in his halls a race of sons about to succeed him." More literally, "of sons that were princes," or, as Damm translates it, "*filiorum soboles principum*."—*πανάριον*, "destined prematurely to perish."

LINE 68-73. *κομίζω*, "do I cherish," i. e., remain by and nourish. 166
—*ἀκούμεν*. Not the imperfect, for *ἠκούμεν*, but the present, this latter tense of *ἀκούω* being often employed when speaking of past time.—*ὅσον Λέσβος ἔνω, &c.*, "as much land, lying above it, as Lesbos, seat of Macar, bounds; and as much, lying below them, as do Phrygia and the vast Hellespont; of those that dwell therein they say that thou, old man, wert (most) adorned with wealth and sons." With *ὅσον* we must supply *γῆς*, but when we reach *τῶν* the reference changes from the land to those dwelling in it. The poet intends to give the whole extent of Priam's kingdom from south to north, and to describe the monarch himself as the most distinguished among his subjects in wealth and progeny. Macar, son of Ilus, colonized Lesbos, and this island is named as the southern boundary of the Trojan dominion in its flourishing times. The reference, therefore, in *ἔνω* is to all the territory lying north of this limit, including, of course, the island itself, and *ἐντὸς ἔργει* is equivalent merely to *περιόριζει*. On the other hand, Phrygia and the Hellespont are the northern boundaries of the kingdom of Priam, at the period to which Achilles alludes, and *καθ' ὅπερθε* marks all the country lying to the south. We must be careful, however, not to fall into a very common mistake with regard to what is here denominated Phrygia, a mistake from which even Jacobs himself has not been saved. The poet does not mean what was called Phrygia at a later day, occupying nearly the centre of Asia Minor, and lying at a considerable distance to the southeast of the Troad, but he refers, on the contrary, to an earlier Phrygia on the shores of the Hellespont, and around Mount Ida. The Phrygians, as we gather from ancient writers (*Conon*, *ap. Phot.*, *cod* 166), crossed over from Europe into Asia, under their leader Midas, nearly a hundred years before the Trojan war, and first settled in the spot we have just referred to. From this they gradually extended themselves to the shores of the Ascanian lake and the valley of the Sangarius. At a later period they occupied the country called after them, farther to the south. *Cramer's Asia Minor*, vol. ii., p. 6.—*Heyne*, *ad loc.*—*Strab.*, 12, p. 842, *Cas.*)

74-78. *ἐπεὶ*, "ever since."—*ὑποχέο*, "endure it," for *ὑποχού*, 2d aor. 1m perat. mid. of *ἀνέχω*.—*ἀναχήμενος υἱὸς ἔσος*, "by having afflicted thyself on account of thy son." *ἀναχήμενος*, without the augment, for *ἀναχήμενος*, perf. part. pass., in a middle sense, from *ἀναχίζω*. With regard to *ἔσος*, it

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166 used to be the custom in Homeric parsing to write the word in such a case as the present, where it has a pronominal force, with the rough breathing (*ἔης*), and to regard it as the genitive of an old form *Εἶς* for *εἰς*, "*his*," which, like other forms of the third person, stood also for the second. This served to distinguish it, as was thought, from *εἶς*, the genitive of *εὖς*, "*good*." This whole doctrine is erroneous. The word must never be written with the rough breathing, but always *εἶς*, and it is in every instance the genitive of *εὖς*. When it has, as in the present passage, a pronominal force, this arises from a usage similar to that by which *φίλος* so often supplies the place of a possessive pronoun. (*Baltmann, larger Gr. Gr.*, p. 97, *Robinson's transl.*—*Id. Lexil.*, p. 246. s. v. *εἶς*.)—*οὐδέ μιν ἀνστήσεις, πρὶν, &c.*, "*nor wilt thou raise him up before thou suffer even another misfortune.*" The meaning is this: thou canst not, by thus sorrowing, raise Hector from the dead. On the contrary, by continuing to indulge in grief, thou wilt only bring upon thyself some new evil. For the effect of this long-protracted sorrow will be to make thee quarrelsome and ungentle of temper, careless of all around, and enfeebled both in body and mind.—*πάνθησα* for *πάνης*.

80-84. *μή με πῶ ἐς θρόνον ἴξε*, "*do not yet place me upon a seat.*" For *μή* πῶ με ἴξε. Observe the difference of meaning between the active *ἴξω*, "*I seat another*," and the middle *ἴξομαι*, "*I seat myself.*"—*ὅθρα κεν Ἑκτωρ κεῖται*, "*while my Hector lies, as is said.*" Observe the force of *κεν* with the indicative. Priam had received the information from Mercury, and hence the use of the indicative as denoting his trust in the intelligence. On the other hand, *κεν* is added, in order to show that his information is derived from others, not from his own personal knowledge. Hence *κεν αἶπται* is inferior, as a reading, to *κεν κεῖται*, since it implies too much uncertainty.—*τά τοι φέρομεν* for *ἃ σοὶ φέρομεν*—*οὐ δὲ τῶνδ' ἀπονείμω*. "*and mayest thou derive pleasure from these.*" More literally, "*and mayest thou benefit thyself from these.*" 2d aor. opt. mid. of *ἀπονέμω*.—*ἐπεὶ με πρότερον ἔσας*, "*since thou hast first suffered me to be safe from harm.*" *πρότερον*, if freely rendered, will have the meaning of "*previously*," i. e., may this happen unto thee, since thou hast previously been kind unto me. With *ἔσας* (for *έλασας*) supply *σῶν εἶναι*, and compare a similar usage of *έσω* in verse 95. Many editions (and among them Heyne's) have an entire line after *ἔσας* (from which word they remove the comma), namely, *αὐτὸν τε ζῶειν καὶ ὄρν' φάος ἡελίοιο*. It is, however, of very doubtful authenticity, and we have therefore rejected it with Jacobs.

86-96. *μηκέτι νῦν μ' ἐρέθιζε, γέρον*, "*irritate me no longer, old man,*" i. e., by thus continually repeating thy request. Many circumstances tend to irritate the impetuous Achilles: the impatience, namely, of Priam; his apparent distrust of the good intentions of the Grecian warrior; his refusing to sit at the hospitable board, &c.—*μήτηρ*. Thetis had been sent to order Achilles to restore the corpse of Hector (*Il.*, 24, 120, seqq.).—*ἀλίοιο γέροντος*, "*of the aged sea-god.*" Nereus.—*καὶ δέ σε γιγνώσκω, &c.* Observe the construction, "*and I know thee, too, that some one of the gods led thee,*" i. e., and I know, too. that some one, &c. Compare the somewhat analogous Latin phrase, "*novi te, qualis vir sis.*"—*ἐλθέμεν* for *έλθειν*—*μᾶλ' ἥβων*, "*being very youthful,*" i. e., though in the bloom and vigour of youth.—*μετοχλίσσει*. "*have pushed back.*"—*τῷ*, "*therefore,*" i. e., seeing that thou hast come hither through the interposition of the gods.—*ἐν ἄλγεσι*. "*already plunged in sorrow,*" i. e., already excited by grief for the loss of Patroclus, and therefore the more easy to be

provoked. Supply *ὅττα* after *ἀλγεσι*.—*μή σε, γέρον, οὐδ' αὐτὸν, &c.*, "lest I allow not even thee thyself, old man, to be safe within my tents, even though thou art a suppliant, and lest," &c. With *εἰσὼς* supply *οἶον εἶναι*, and compare the note on verse 84.—*καὶ κέτην πᾶσι ἔόντα*, i. e., notwithstanding thy sacred character of suppliant.

98-103. *οἰκοῖα, λέων ὥς, &c.*, "sprang, like a lion, forth from the tent." The particle *ὥς*, coming after its noun, has the accent, as the tone rests upon it.—*ἄλτρο*, 3d sing. of the syncopated 1st aor. mid. *ἤλαμην*, from *ἄλλομαι*.—*ἔποντο* for *εἰποντο*.—*οὗς βα*, "whom." Literally, "whom, namely," as in Latin, *quos scilicet*.—*τί* for *ἐτι*.—*μετὰ Πάτροκλόν γε θά-
δοντα*, "at least after Patroclus was dead." Observe the limiting force of *γε*.—*οἱ τότε*, "they then."—*ζυγῶν* for *ζυγῶν*, with the old case-suffix, called by grammarians *φι παραγωγικῶν*—*λύον* for *ἔλυον*.—*ἔπουν* *ἡμίονους* *τε*. The horses drew the chariot in which Priam and the herald had come; the mules were harnessed to the mule-car, or wagon, in which were conveyed the presents intended by Priam as a ransom for the corpse of his son.—*ἐς δ' ὕγαγον κήρυκα, &c.*, "and into the tent they led the herald, the caller of the aged monarch." *καλήτωρ* is a mere epithet coupled with *κήρυξ*, and denoting one accustomed to call or summon. *τοῖο* is for *τοῦ*.

LINE 104-111. *καὶ δ' ἐπὶ δίφρῳ εἶσαν, &c.*, "and down on a seat they placed him." *καὶ* is for *καί*, a shortened form of *κατά*, the *τ* being changed into *δ* before the following *δ*.—*εἶσαν*, 1st aor. of a defective verb. It is commonly, though not very correctly, assigned to *ἐξω*. All the defective parts were supplied rather from *ἰδρύω*.—*ἦρεον* for *ἦρουν*, from *αἰρέω*.—*Ἐκτορέως κεφαλῆς*, "of Hector's head," i. e., of Hector. A mere periphrasis for *Ἐκτορος*.—*καὶ δ' ἔλιπον*, "they left down, however, in it."—*χιτῶνα*. The corpse was to be arrayed in the tunic, and one of the cloaks was to be placed beneath the body, while the other was to be thrown over it like a pall.—*πύκασας*, "having covered (with these)."—*δῶν* for *δῶ*.—*νόσφιν ἀειρύσας*, "having lifted it up and borne it apart." Literally, "having lifted it apart."—*χόλον οὐκ ἐρύσαιτο*, "might not restrain his anger," i. e., the anger he would naturally feel, on beholding the mangled corpse of his son, and on thinking of the indignities it had experienced from Achilles.—*Ἀχιλλῆϊ δ' ὀρινθεῖν φίλον ἦτορ*, "and might stir up the soul of Achilles." Literally, "his heart unto Achilles." *ὀρινθεῖν* is the passive for the middle.

115-121. *αὐτὸς τόνυ' Ἀχιλλεύς, &c.*, "Achilles himself, having raised, placed him on a bier, and his companions, together with (the warrior), lifted (the corpse) upon the well-polished wagon." In this wagon, as above mentioned, the presents had been brought.—*φίλον δ' ὀνομήνεν ἑταῖρον*, "and he called by name upon his beloved friend."—*μή μοι σκυδμαινέμεν*, "be not angry with me." *σκυδμαινέμεν* for *σχυδμαινέμεν*. The infinitive is here used for the imperative. (*Matthiæ, Gr. Gr.*, § 546.)—*αἶ κε πύθῃαι, &c.*, "if thou perchance mayest hear, though being in Hades." The prose form would be *εἰν (εἰ ἂν) πύθῃ εν, &c.*—*σοὶ δ' αὖ ἐγὼ καὶ τῶνδ', &c.*, "and unto thee, on thy part, will I give a share even of these, as much as is fitting." Achilles promises to his departed friend a share of the gifts of Priam, intending to consecrate these to him on his tomb. *ἀποδύσσομαι* for *ἀποδύσσομαι*, the *σ* being doubled for the sake of the metre.

123-133. *ἐνθεν ἀνέστη, &c.*, "from which he had arisen."—*τοίχου τοῦ ἐτέρου*, "against the opposite wall." Literally, "of the opposite wall," the genitive *τοίχου* being in fact governed by *κλισμῶ*. Observe that *ἐτέρου* is here equivalent to *ἐναντίου*.—*τοὶ λέλυται* for *σοὶ λέλυται*.—*λεχέεσσι* for

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167 λέξει.—*ἄμα δ' ἡοὶ φαινομένην, &c., "and, at the first appearance of the dawn, thou shalt thyself behold him, bearing him away."* More literally, "together with the appearing dawn." *φαινομένην* for *φαινόμενην*.—*ὄψαι* for *ὄψει*. Compare note on verse 108, p. 163.—*καὶ γὰρ ἡ ἠόκομος Νιόβη, &c., "for even the fair-haired Niobe, too, was mindful of food, though twelve children perished unto her in her halls."* The number of her offspring is, of course, differently given by different fabulists. (Consult *Heyne, ad loc.*)—*ἀπ' ὑργυρέοιο βιοῖο, "from his silver bow."* The preposition refers to something proceeding from the bow, namely, the death-bringing arrows.—*οὐνεκ' ὕρα Λητοῖ, &c., "because she sought to equal herself with the fair-cheeked Latona."* Literally, "because, namely;" *ὕρα* being explanatory here, and analogous to the Latin *scilicet*. Observe the force of the imperfect. *ισάσκητο*, according to Passow, is the imperfect mid. for *ισάζετο*, from *ισάζω*.

134-139. *φῇ δοῦν τεκείν, &c., "she said that (Latona) had borne but two, whereas she herself had become the mother of many."* *φῇ* for *ἐφῇ*. Observe the change of construction, a dependant clause being changed into an independent one. The plain construction would have been, *αὐτὴν δὲ πολλοὺς, scil. τεκείν*.—*τῷ δ' ὕρα, καὶ δοῦν περ ὅντ', &c., "and yet those, though two in number, quite destroyed the whole of these."* Observe the adverbial force of *ἀπό*.—*κέατο* for *ἐκείντο*.—*ἐν φόνῳ, "in the place where they had been slain."* Compare the explanation of Eustathius, *ἐν τῷ τόπῳ, οὗ ἐφονεύθησαν*. Others render it, "in their gore."—*οὐδέ τις ἦεν κατῴψαι, "nor was there any one to bury them."* *ἦεν* for *ἦν*, and *κατῴψαι* for *καταθῆναι*.—*λαοὺς δὲ λίθους, &c., "for the son of Saturn had made the people stones."* This is to be taken either literally, or else the meaning is, that Jove had made the people unpitiful and hard-hearted, who therefore refused to the offspring of Niobe the rites of interment. The former explanation is the simpler, and, of course, the more Homeric, one. The whole legend differs from that of a later day, and is involved in obscurity.—*ἡ δ' ὕρα, "and yet she."*—*ἐπεὶ κάμει δακρυχέουσα, "after she had become weary with weeping."*

168 LINE 140-143. *σου ἐν πέτρῃσιν, "somewhere among the rocks."* *πέτρῃσιν* for *πέτρας*.—*ὄρεσιν* for *ὄρεσι*.—*ἐν Σιπύλῳ, "on Sipylus."* A mountain of Lydia.—*ὅθι φασὶ θεῶν, &c., "where they say are the couches of the goddess-nymphs,"* i. e., where they say dwell the goddess-nymphs.—*αὐτ' ἄμφ' Ἀχελῷον ἐρῶσαντο, "who dance around the river Achelous."* Observe the use of the aorist here, with reference to what is customary or habitual. A difficulty exists respecting the term *Ἀχελῷος* (*scil. ὄδωρ*) in this passage. The Grecian Achelous cannot, of course, be meant, but some stream of Lydia proceeding from Mount Sipylus. Unfortunately, however, there is very great doubt whether any Lydian Achelous ever existed. It is mentioned, to be sure, in Villosion's scholia, and also in Pausanias (8, 38, 7); but these authorities are of but little weight amid the silence of other writers. The best way is to consider the line an interpolation. According to one of the scholiasts, the four verses, from *ὅν δέ που, &c.*, to *ἐνθα λίθος περ ἔοῦσα, &c.*, both inclusive, were rejected by the grammarian Aristophanes. (Consult *Heyne, ad loc.*)—*θεῶν ἐκ κήδεσσι πείσσει, "she digests the woes sent upon her from the gods,"* i. e., learns to endure them.

145-159. *ἐπειτά κεν αὐτε, &c., "after this thou mayest again weep for thy son."* *κλαίονθα* for *κλαίεις*.—*πολυδάκρυτος δέ τοι ἔσται* for *πολυδάκρυτος γάρ σοι ἔσται*.—*ἔδερν*, from *ἔδρω*.—*ἔμψενον εὐ κατὰ κόσμον.*

"attended to it well and in due order."—ἐρύσαντο τε πάντα, "and drew them all off." i. e., from the spits.—αἶτον, "bread."—τραπέζῃ, "over the table."—κρέα νείμεν, "portioned out the flesh."—οἱ δ' ἐπ' ὀνειάδ' ἐτοίμα, &c., "they thereupon stretched forth their hands to the prepared viands lying before them."—ἐξ ἔρον ἔντρο, "had taken away the desire." Literally, "had sent away." ἔντρο is the 2d aor. mid. of ἵημι.—ἦτοι, "as may well be imagined."—θαύμας' Ἀχιλλῆα, ὅσος ἔην, &c., "admired Achilles, so great and such as he was," i. e., ὅντα τοσοῦτον, ὅσος, καὶ τοιούτον, ὅλος ἦν.—θεοῖσι γὰρ ἄντα ἔωκει, "for, as he sat facing him, he resembled the gods." ἄντα is equivalent here to ἄντα ἑαυτοῦ. Compare the explanation of Heyne, "in conspectu, ex adverso sibi."—ὄφιν ἁγαθὴν, "his fine mien." ὄφιν is equivalent here to εἶδος.—ἐπεὶ τάρπησαν, "when they were satisfied."

161-167. λέξον νῦν με τάχιστα, "let me now lie down very quickly." Compare the remark of Eustathius, τὸ δὲ λέξον ἀντὶ τοῦ κοίμησον.—ταρπόμεθα, "we may refresh ourselves." Literally, "delight ourselves." Aristarchus is said to have condemned this reading, as inconsistent with Priam's character as a mourner, and to have substituted παυώμεθα. The objection is too refined. The physical exhaustion of the aged king, who had passed so many nights without sleep, and the simplicity of the Homeric style, furnish a sufficient answer to the objection of the critic.—οὐ γὰρ πῦ, i. e., οὐκ ἔγωγε γὰρ.—μύσαν ὄσσε, "have my eyes closed."—ἐξ οὐ, "since." The full form is, ἐκ τοῦ χρόνου, ἐξ οὐ.—αὐλῆς ἐν χόρτοις, "within the enclosure of my court," i. e., in my courtyard. The αὐλή here denotes an open space or court around a building, Homer always using the term with reference to a place open to the air above, ἐπὶ τῶν ὑπαίθρων τόπων. Hence the employment of the term κόπρον, "qua aulam pecudes e stabulis eductæ perambulant." (Heyne, ad loc.)—λανκανίης καθέηκα, "have sent down my throat."

170-172. δέμν' ὑπ' αἰθούσῃ θέμεναι, "to place couches under the portico." The couches of guests and strangers were accustomed to be placed in the portico connected with the main building. By δέμνιον is here properly meant the frame-work of the couch (what we would call the bedstead), with merely a species of mattress upon it, but as yet no couch-coverings, or vestes stragula.—ῥήγεα καλὰ πορφύρεα, "beautiful purple coverlets." The ῥήγος appears to have resembled, in some respects, a modern blanket or rug. It was of a coarser texture than the ῥάπη, and formed, if we may so speak, the second substratum of the couch, the sleeper lying upon it. The ῥάπητες were finer than the ῥήγεα, and also softer, and were spread over these. They were probably of sufficient length to allow of being rolled or folded up at one end, and thus answered the purpose of a modern pillow, for we read of their being used as a support for the head. (Heyne, ad loc.—Terpstra, Antiq. Hom., p. 178.)—χλαίνας ἰ' ἐνθέμεναι, &c., "and to lay, on the top of these, woollen cloaks, with long nap, in which to wrap themselves." The χλαίνας were meant to supply the place of outer covering. The sleepers wrapped themselves in these.—ὄβλας. The epithet ὄβλος carries with it the associate ideas of a long nap and softness. (Consult Heyne, ad II., 16, 224.)—ἔσασθαι, from ἐννομι.

174-175. ἐγκοντόνσαι, "making haste."—ἐπικετρομένω, "in sportive tone." Hesychius explains ἐπικετρομένω here by ἐπισκώπτων, but Eustathius somewhat better by μετρίως χλευάζων. Achilles assumes, on this occasion, a sportive tone and manner, in order to dispel any anxiety or alarm

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168 which his words might otherwise have occasioned in the breast of Priam. (Compare Heyne, *ad loc.*)

169 LINE 176-184. ἐκτός μὲν δὴ λέξο, &c., "be now without, as seemed old man." λέξο for λέλεξο, perf. imperat. pass. the reduplication being dropped.—ἐπέλθῃσιν for ἐπέλθῃ.—οἷτε μὲ ἐμὲ βουλεύς, &c. "(of those) who, sitting by my side, always deliberate upon plans, as is proper." Supply τῶν (i. e., τούτων) before οἷτε.—ὃ θέμις ἐστίν. The full form would be, τῇ δὲ ὃ ἢ θέμις ἐστίν.—τῶν ἐλ τίς, "if any one of these."—ἀνάβλησις λύσιος νεκροῖο, "a delay in the surrender of the corpse." More literally, "a putting off of the deliverance of the corpse."—ποσσῆμας μέμονας, &c., "for how many days dost thou purpose to celebrate the obsequies of the noble Hector?" ποσσῆμας is equivalent to πόσας ἡμέρας.—μέμονας, 2d sing. perf. mid. from a form μένω not extant in the present, but which is related to μέμαα, just as γέγονα is to γέμαα. (Bullman, *largo Gr. Gr.*, p. 292, Robinson's trans.)—κτερεῖσθαι for κτερεῖσθαι.—αὐτός η μὲν, &c., "both I myself may remain quiet, and may restrain the forces."

186-193. εἰ μὲν δὴ μ' ἐθέλεις, &c., "since, then, thou wishest me to perform funeral rites for the noble Hector." τῶρον is here equivalent as the scholiast well remarks, to ἡδύα.—ὥδέ κέ μοι βέβω, &c., "by acting as follows thou wouldst do," &c., i. e., by sanctioning the following arrangement, as to the number of days we shall require.—ὥς κατὰ ὅσον τέλλεμεθα, "how we are shut up within the city." More literally, "pressed together" or "pent up."—τέλλεμεθα, 1st plur. perf. pass. of εἶλω or εἶλλω more commonly εἶλψ or εἶλω.—τηλόθι δ' ἔλη ἄξιμεν, &c., "and that the wood (for the funeral pile) is afar, in order to bring it from the mountain." More freely, "is far to fetch from the mountain." With ἄξιμεν (for ἔξεν, we may supply ὥστε.—κε γούοιμεν, "we will mourn him (if naught prevent)." Observe the peculiar use of the optative with κε as a softening down of the future, and indicating possibility under existing circumstances.—ἐαίμεν. Syncopated form of the optative, for δαίνομεν.—πολεμήσμεν. Iorio-poetic form for πολεμήσομεν. Observe the change from the optative with κε to the simple future. This tense indicates that the thing to which it refers will take place as a matter of course, and strikingly indicates the yet unsubdued spirit of the aged king.

197-200. ἐπὶ καρπῷ, "near the wrist." The reference is to a full grasping of the hand. Eustathius calls the attention of the reader to the circumstance of the ancients' touching, when they gave a pledge of this nature, not the palm of the hand, but the wrist: ὅρα δὲ καὶ ὡς οὐ θέναται οἱ δεξιούμενοι, ἀλλὰ καρποῦ, ἥπτοντο.—πυκινὰ φρεσὶ μήδε' ἔχοντες, "how many cares in mind."—One of the scholiasts asks how Achilles could deliver up the corpse of Hector without the consent of Agamemnon, and how he could promise a general cessation of arms on the Grecian side for the space of so many days. The answer is an easy one. He could not promise a cessation of hostilities in his own right, but he trusted to his influence among the other leaders in bringing this about, and he well knew how great that influence was. Besides, if they refused to ratify his agreement with Priam, he could again retire from the war. As to the delivery of the corpse of Hector, this lay entirely within the power of Achilles, since, by the rules of early Grecian warfare, the victor was allowed either to slay and despoil his foe, or preserve his life and sell him as a captive, or receive a ransom for his corpse.

ANACREON.*

ODE I.

Lines 1-4. θέλω λέγειν Ἀτρείδας, "I wish to tell of the sons of 170
Atreus," i. e., to tell on my lyre of Agamemnon and Menelaus,
and the events of the Trojan war — Κάδμον, "of Cadmus," i. e., of Cad-
mus, founder of Thebes, and the wars that prevailed among his descendants.
The early Theban history was equally rich in mythological incidents with
the narrative of Trojan times. — ἡ λύρις δὲ χορδαῖς, &c., "but my lyre
sounds love alone with its chords." We have given ἡ λύρις the Ionic
form, in place of the common reading ἡ λύρις, which savours of the Doric.
Mehlborn has ὁ λύρις.

5-11. ἤμενεν νεῦρα πρῶτην, "I changed of late the strings," i. e., I had
recourse to strings that sent forth a louder and stronger sound, and one bet-
ter adapted to epic themes. — ἤδον, "began to sing of." — ἔρωτας ἀνταφώ-
νει, "responded only love." Literally, "spoke of loves in reply." — χαί-
ρατε λοιπὸν ἡμῖν, &c., "farewell, henceforth, ye heroes, for us," i. e., as
far as I and my lyre are concerned. With these words the poet renounces
epic themes.

ODE II.

1-3. τὸ ῥόδον τὸ τῶν Ἑρώτων, &c., "let us mingle with wine the
rose, the rose of the Loves." Literally, "the rose which is that of the
Loves," τὸ ῥόδον τὸ ἐν τῶν Ἑρώτων. — ἀναμίξωμεν. We have given this
reading, for the sake of the metre, in place of the common lection μίξωμεν.
— Διόνυσον. The name Διόνυσος in Greek, like Bacchus in Latin, is often
used by the poets for wine.

4-11. κροτάφοισιν ἀμύσσαντες, "having fitted to our temples." The al-
lusion is to chaplets of roses. The ancients imagined, that, partly by the
flowers of which it was composed, and partly by the constriction of the
chaplet itself, ebriety might be prevented. — ἄβρᾳ γελῶντες, "laughing
gayly." — ῥόδον ἐλαρός μέλημα, "oh rose, favourite of spring." More liter-
ally, "object of care," i. e., fostered and called into full life and beauty by
the sunny skies and genial breezes of spring. — καὶ θεοῖσι. The deities
particularly meant are Bacchus, Venus, Cupid, and the Muses. — Κυθή-
ρας. The form Κυθήρη for Κυθήρεια is unusual, and occurs only in some
of the odes of Anacreon, and in the 30th Idyl ascribed to Theocritus. —
ῥόδα στέφεται καλοῖς λούλαις, "is crowned with roses on his beautiful curl-
ing locks." Many of the commentators, with singular want of good taste,
condemn the dative here, and substitute the accusative, καλούς λούλους.
But the dative alone is correct, the reference being to the chaplet as repo-
sing on the locks. — Χαίρεσσι for Χάρισι, governed by σύν in composition.
The Graces are here very properly chosen as companions for the god of
love, since every quality that can adorn a female is ascribed by the poets
to these divinities.

13-16. παρὰ σοῖς, Διόνυσε, σηκοῖς, "near thy shrine, oh Bacchus."
The σηκός was the same with the Latin cella, forming the innermost part
of the temple, and containing the statue of the divinity. — βαθυκάλπου,

* For the scanning, &c., consult "Metrical Key" at the end of the notes.

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170 "*deep-bosomed*." The term βαθύκολτος refers to the peculiar appearance presented by the Ionic female dress, the girdle being worn low, the waist being consequently long, and the bosom of the garment gathered into large and full folds. This species of dress was generally reserved for festal celebrations, and hence the poet alludes to it on the present occasion in connexion with the dance in the temple. Compare the remarks of Böckh on the term βαθύκομος (*ad Pind., Ol.*, 3, 36), and Passow, *s. v.* βαθύκομος.—πεπνυσμένος, "*profusely decked*." Consult, as regards the force of πυκάζω, the remarks of Valchonsaer and Schweighauser, *ad Herod.*, 7, 197.

ODE III.

171 LINES 1-5. *πέλεια*. The ode is addressed to a dove or carrier-pigeon, this species of bird being employed in ancient, as in modern times, for the rapid transmission of intelligence. When an individual went upon a journey of any length, he took carrier-pigeons with him, one or more, and when he wished to send back any intelligence with more than ordinary expedition, he let a pigeon or dove fly off, with a letter tied to its neck; for the bird, it was well known, would make no delay, being anxious to return to its home and young ones. It will be observed that the poet here, as if he were unknown to her, questions his own dove concerning itself.—πόθεν, πόθεν ποτάσαι; "*whence, whence art thou winging thy way?*" ποτάσαι is from ποτάομαι. The common text has πέτασαι, where the penult must be lengthened by the arsis, unless we double the σ with Jacobs, and read πέτασαι. Brunck and others prefer πέτασαι from πέταομαι, but this verb is to be regarded rather as a late prose form, whereas ποτάομαι is employed by both the epic and Attic poets.—πόθεν μῦρον ροσούτων, &c., "*whence, moving swiftly upon the air, dost thou both breathe and distil fragrance from such an abundance of odours?*" Literally, "*dost thou breathe and drop from so many odours?*" Observe the genitive of part in μύρων ροσούτων. The ancients, observes Madame Dacier, perfumed their doves, as the moderns do their lapdogs.

8-14. τίς εἰς; τί σοι μέλει δέ; "*who art thou, and what is thy errand?*" Literally, "*and what is a care to thee?*" As regards the various conjectural emendations of this line, consult Mehlhorn, *ad loc.*—'Ανακτεῖν μ' ἔπειρε. The reply of the dove here begins, and occupies the rest of the ode.—τίς ἔστι τῶν πάντων, &c., "*who now rules, and is monarch; over all,*" i. e., who now rules like a monarch over the affections of all. The term ῥήτωρ is used here in its earlier sense, as equivalent to βασιλεύς.—λαλοῖς μικρὸν ὕμνον, "*having received a small hymn (in return).*" The poet's effusions are of so much intrinsic excellence, that even Venus herself purchases a little hymn with one of her favourite doves!—διακονῶ ροσῶντα, "*perform such important services as these.*" There is something very pleasing here in the use of ροσῶντα. The dove prides herself on the important errands which she has to execute as the messenger of the ardent Anacreon.

16-29. ἐπιστολὰς κομίζω. Alluding to the letter tied about her neck, many of which she carries from time to time. Compare note on verse 1.—ἐλευθέρην ποιήσειν. Just as masters freed slaves, for faithful and important services—κῆν ἀφ' με, "*even though he may dismiss me.*" κῆν is for καὶ ἀν.—ὄρη τε καὶ κατ' ἀγρούς, "*over both mountains and fields.*" Equivalent to κατ' ὄρη τε καὶ κατ' ἀγρούς.—φαγοῦσαν θύριόν τι, "*eating some wild food.*" i. e., βοτάνης, &c.—ταῦν, "*at present,*" i. e., κατὰ τὸ νῦν ὄντα—
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εφαρκάσσα χειρῶν, "having plucked it from the hands," equivalent to ἀρκύσσα αὐτὸν ἀπὸ τῶν χειρῶν.—ὅν προτίνεις, "which he pledges." Literally, "of which he quaffs before me." The ancient mode of drinking healths, or pledging, was by first drinking a part of the contents of the cup, and then passing the same cup, with what remained in it, to another to quaff from. Anacreon and his dove are here pleasantly represented in the light of boon companions.

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30-34. πιῶσα δ' ἂν χορεύω, "and having quaffed it, I may perhaps dance," i. e., I sometimes dance. Pauw first conjectured ἂν χορεύω, which has been generally received since his time. Most editors, however, who adopt this reading, together with Pauw himself, regard χορεύω as the indicative, and translate ἂν χορεύω, "I am accustomed to dance." The particle ἂν, however, is most commonly joined with the imperfect indicative, sometimes with the aorist, to express a habit or custom; but the use of ἂν with the present indicative is extremely uncertain. (Hermann, *Opusc.*, vol. iv., p. 38.—*Matthia*, Gr. Gr., § 599, c.) It is better, therefore, to regard χορεύω, σνσκιῶζω, and καθεύδω, as so many subjunctives.—σνσκιῶζω. We have here given the conjectural emendation of Salmasius, in place of the earlier reading σνγκαλύψω.—κοιμωμένη δ' ἐπ' αὐτῇ, &c., "and then betaking myself to repose, may sleep on the lyre itself." Observe the force of the middle in κοιμωμένη.

LINE 35-37. ἔχεις ἅπαντ', "thou hast all (that I can tell thee)." 172
—λαλιωτέραν μ' ἐθῆκας, &c., "thou hast made me, oh man, more talkative even than the crow." The crow is called by Homer (*Od.*, 5, 66) τανύγλωσσος, "long-tongued," and by Ovid (*Am.*, 3, 5, 22) "garrula."—λαλιωτέραν from λαλός.

ODE IV.

1-5. χελιδόν. We have given here the older form of the vocative, called Æolic, according to the grammarians, and following the Æolic accentuation in the nominative χελιδών. (Compare Mehlhorn, *ad Anacr.*, *Od.*, 12, 2.—Hermann, *ad Soph.*, *Antig.*, 39.—*Matthia*, Gr. Gr., § 74, c.)—ἐτησίη μολοῦσα, "coming every year."—εἰς ἄφαντος, "disappearing, thou goest." εἰς from εἶμι, "to go."—ἢ Νεῖλον, ἢ 'πὶ Μέμφιν, for ἢ ἐπὶ Νεῖλον, ἢ ἐπὶ Μέμφιν. The reference is to the more sunny land of Egypt.

6-19. Ἔρως δὲ, "love, on the contrary."—πόθος δ' ὁ μὲν πτεροῦται, &c., "and one passion is just fledging, and another is as yet an egg, while a third is already half hatched." πόθος is here equivalent to ἔρως.—βοῇ δὲ γίγν' αἰεὶ, &c., "and there is continually a chirping of the gaping young ones." κεχηγόντων refers to the opening the mouth for food.—Ἐρωτιδεῖς, "lovelings." Ἐρωτιδεύς now takes the place of πόθος. As regards the form Ἐρωτιδεύς itself, compare the remark of Valckenaer (*ad Theocr.*, *Adon.*, c. 121), "In pullis animantium designandis deus erat forma velut patronymica."—κύνουσιν, "bring forth."—τί μῆχος οὖν γένηται; "what remedy, then, shall there be?" i. e., what escape from this evil. μῆχος is an Homeric term, and answers here to the Latin *remedium*. (Consult Blomfield, *ad Æsch.*, *Agam.*, 2, and Bähr, *ad Herod.*, 2, 181.)—οὐ γὰρ σθένος ἰσχυροῦς, &c., "for I have no strength of my own to drive away so many loves." ἐκσοδῆσαι is the reading of Brunck. It was previously mentioned by Pauw, who preferred, however, εὐ φορῆσαι. Fischer retains the common lection ἐκβοῆσαι, which he explains by "*clamando exigere ex orbe*" Mehlhorn, in commenting on this interpretation, very correctly calls it *tetra* image.

ODE V.

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172 1-6. *ἔαρος φανέντος*, "the spring having appeared," i. e., now that the spring has come.—*ρόδα βρύουσιν*, "scatter roses all around."

The verb *βρύω* always carries with it the idea of profusion and abundance, and properly applies to plants and flowers of all kinds poured forth richly from a fertile soil. Its literal meaning is "to abound," "to be profusely decked with," in which sense it commonly takes the genitive, and sometimes (as in *Anacr.*; 58, 2) the dative. Its use, on the present occasion, with the accusative, is a poetic construction. (Consult Fischer, *Ind. ad Bochin.*, *Dial. s. v.*)—*ὑπαλύνεται γαλήνη*, "is softening down into a calm." Observe the idea of continuance indicated by the dative.—*ὀδεύει*, "proceeds on its journey (to other climes)," i. e., is leaving us and departing for the north. This passage has been very generally misunderstood, and most commentators refer *ὀδεύει*, not to the departure, but to the return, of the crane. The true state of the case, however, is as follows: the cranes, originally northern birds, spend the winter in southern lands, appearing there about the end of autumn, but they prefer the summer of the north, since a moderate degree of temperature appears to agree with them best. The period of their departure for the north is the commencement of spring. (Compare the remarks of Madame Ducier, *ad loc.*, and *Dictionnaire des Sciences Naturelles*, vol. xix., p. 518, *seqq.*)

7-10. *ὑπελὺς δ' ἔλαμψε τίτάν*, "then, too, the sun's wont to shine brightly." Observe the force of the aorist, in denoting what is customary, or wont to happen.—*δονοῦνται*, "are dissipated." The dark clouds of winter, obscuring the beams of the sun, are now dispelled by the radiance of spring, before which they flee, as if unable to endure its brightness and beauty.—*τὰ βροτῶν δ' ἔλαμψεν ἔργα*, "the labours of men also are conspicuous to the view," i. e., the incipient labours of agriculture. Observe again the peculiar force of the aorist in referring to what is wont to happen. The term *ἔργα* is here applied peculiarly to agricultural labours, just as *laboris* is often used in Latin. Compare the remark of Schweighauser, *Lxx. Herod.*, s. v. "*τὰ ἔργα sunt opera rustica, agri culti arva.*" Consult also Grævius, *ad Hes. Op. et D.* v. 409.—*καρποῖσι γαῖα προκύπτει*, "the earth is protuberant with fruits." This line is manifestly spurious, and appears to have arisen from some various reading of the succeeding verse. Madame Ducier, in commenting on the line that follows after, observes with great naïveté, "*Avant ce vers il y en a un que je n'ai pas expliqué, parce qu'il n'est point Grec, et qu'il est même ridicule, comme mon père l'a remarqué.*" To this, "le citoyen Gail" rather ungallantly replies: "*Ce vers, quoi qu'en disent les dux Ducier, n'est nullement ridicule: προκύπτειν signifie prominere, porter la tête en avant.*" Gail appears to confound here, the father of the learned lady with her husband. Faber, Brunck, Möbius, Degen, &c., all regard the line as either spurious or else needing emendation.

173. LINE 11-14. *καρπὸς ἐλαῖας προκύπτει*, "the fruit of the olive swells forth."—*Βρομίου στέφεται τὸ νῆμα*, "the liquor of Bacchus is crowned," i. e., then for the first time, since the departure of summer, in the wine-cup encircled with garlands, for then first appear the early flowers. The ancients were accustomed to crown their goblets with wreaths of flowers, on festive occasions. In the season of spring, moreover, the wine of the previous autumn had become mellow, the period of winter having intervened. Compare Virgil's "*mollissima vina*" (*Georg.* 1, 341), and consult Heyne, *ad l.c.*—*κατὰ φύλλον, κατὰ κλῶνα*, "along the leaf, along the bough, the fruit flourishes, having pulled them down." We have here a most con-

troverted passage, on which almost every editor has exercised his ingenuity in the shape of an emendation. We have given the Greek of the ordinary text, and have assigned it what appears to be the plainest and most natural interpretation. The aorist *ἤνυσσε* refers to what is customary, or wont to happen, and hence has in our idiom a meaning like that of the present.

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ODE VI.

3-5. ἀλλ' ἐτρώθη τὸν δάκτυλον, "but was stung in his finger." Literally, "was wounded." ἐτρώθη from τιτρώσκω.—παταχθεὶς τὰς χεῖρας, ὠλόλυξεν, "having struck his hands together (with the pain), he screamed aloud." παταχθεὶς is the passive for the middle. We have followed here the reading of Mehlhorn. The common text has a full stop after ἐτρώθη in the third line, and gives the fourth and fifth as follows:

τὸν δάκτυλον δὲ δαχθεὶς
τὰς χεῖρας, ὠλόλυξε,

"and having been bitten as to the finger of his hand, he screamed aloud." Brunck, justly regarding τὰς χεῖρας as an awkward pleonasm after δάκτυλον, corrects the text, as we have given it, except that he reads πατάξας where we have preferred παταχθεὶς. This latter form seems a simpler and more natural change from the δὲ δαχθεὶς of the common text.

6-16. δραμῶν δὲ καὶ πετασθεὶς, "then, running and flying." Baxter makes a singular comparison here: "*hoc est, auferis viam, quo velocius properaret, currendo volavit, et volando cucurrit.*"—πετασθεὶς, passive for the middle.—δῶλα, "I am undone."—κάποθνήσκω for καὶ ἀποθνήσκω.—φ' ὃ εἶπεν. The common text gives the Doric δ for ἡ—εἰ τὸ κέντρον πονεῖ, &c., "if the sting of the bee pains (so much)." πονεῖ is here used, in an unusual signification, for the transitive λυπεῖ.—πονέουσιν, "do they suffer." Literally, "labour," i. e., with anguish. In close construction, supply τοσούτοι before πονοῦσιν.

ODE VII.

1-4. μακαρίζμεν σε, τέττιξ, "we deem thee happy, oh cicada." According to Dodwell (*Class. Tour*, vol. ii., p. 45) the tettix, or cicada, is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly. It is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings, is much louder and shriller than that of the grasshopper, as Dodwell terms it. The ancient writers, especially the poets, praise the sweetness of its song, and Plutarch says that they were sacred to the muses. According to Ælian (*H. A.* i, 20.—11, 26), only the male tettix sings, and that in the hottest weather. Dodwell says, that nothing is so piercing as their note, nothing, at the same time, so tiresome and inharmonious. And yet, notwithstanding this, the song of the cicada may easily have charmed the Greeks, from the association of ideas, since it never occurs but in the most lovely summer-weather. The tettix is extremely common in the south of Italy. It is found also in the United States, being called, in some parts, "the harvest-fly," and in others, very erroneously, "the locust."—ὄρι δένδρεων ἐν ἄκρων, &c., "because, having sipped a little dew, thou singest (enthroned) on lofty trees, like a king." The tettix has a sucker instead of a mouth, by which it lives entirely on liquids, as dew and the juices of plants.

7-11. χύποσα for καὶ ὀπόσα. Some editors, and among them Jacobs, give the less correct form χ' ὀπόσα. (Consult Buttman, larger *Gr. Gr.*,

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173 p. 6. n. 7, *Robinson's transl.*, and *Ellendt, Lex. Soph.*, v. p. 898.)—ἔραι, "the seasons." Brunck prefers ἔλαι, "woods," on very slight authority, and is followed by Degen and Mosheim. The more correct accentuation is undoubtedly ἔλαι. With regard to the superiority of ἔραι, as a reading here, consult *Mchlhorn, Prolegom.*, § 4.—ἀ-ὃ μηδενός τι βλάπτων, "by no act (of thine) injuring anything." ἀπό μηδενός, as Jacobs well explains it, is equivalent here to μηδενὶ ἔργῳ, the preposition ἀπό with its genitive being often employed instead of the dative of the instrument. (Consult *Matthias, Gr. Gr.*, § 573.—*Bernhardt, Wiss. Synt.*, p. 224.) The common way of explaining this clause is, "injuring nothing belonging to any one." Literally, "injuring something from no one."—θέρεος γλυκὺς προφήτης, "sweet harbinger of summer." Madame Dacier thinks that Anacreon has here put the summer for the spring. Not so. The tettix begins to sing late in the spring, and may therefore well be regarded as the precursor of summer.

174 LINE 15. τὸ δὲ γῆρας οὐ σε ρείπει, "old age, too, wastes thee not away." Anacreon here has reference to the fable of Tithonus, the favourite of Aurora, who having wished for immortality, without having asked, at the same time, for perpetual youth, became so decrepit that Aurora, out of compassion, changed him into a tettix, because this insect, as the ancients believed, laid aside its skin every summer, and renewed its youth. Lucretius (4, 56) alludes to this circumstance in a beautiful simile. The truth is, that the tettix, or cicada, like all the other species of the gryllus, though existing but for a single season, since it dies at the close of the summer, casts its skin in the same manner as the caterpillar, and deposits in the fields a membrane so accurately true to its entire shape, that it is often mistaken, at first sight, for the tettix itself. (Consult *Good, ad Lucret.*, l. c.)

16-18. σοφὲ, "skilful insect," i. e., insect skilled in song. The epithet σοφός is often applied to the votaries of the Muse.—γγενής, "offspring of earth." Observe, in this and ἀπαθής, the intermingling of nominative forms with vocatives. There is nothing very unusual in this, since the nominative often supplies the place of the vocative. With regard to the term γγενής, itself, it may be remarked, that the Athenians, in order to show their indigenous origin (for they boasted that they were αὐτόχθονες, that is, sprung from the soil of Attica), used to wear golden cicadas, in the shape of clasps, for keeping up the hair of the head behind, on its being gathered into a knot. (*Thucyd.*, 1, 6.)—ἀπαθής, "exempt from every malady." Literally, "impassible," or "free from suffering." The reason of this is assigned by the poet immediately after in the word ἀναιμόσαρκε, "of bloodless flesh." The absence of red blood, according to the bard, occasions the absence of every malady. Insects are not furnished with red blood, but their vessels contain a transparent lymph. This last, in the eyes of the poet, resembles the ichor (λχῶρ) of the gods, and therefore assimilates the tettix, in its freedom from suffering, to these celestial personages.

ONE VIII.

2-4. χορευτήν. We have retained this form with Mchlhorn, in place of the Doric χορευτάν, unnecessarily preferred by Brunck, Baxter, and some more recent editors.—τρίχας γέρον μὲν ἔστιν, &c., "he is old indeed as to his locks, but in spirit he is young." τρίχας and φρένας are accusatives of nearer definition, where some supply κατὰ.

BION.

I.

LINE 1-2 *Αἰάω τὸν Ἀδωνιν*, &c., "I mourn Adonis, the Page 174
Loves join in the lament." Adonis, the favourite of Venus, was slain by a wild boar in hunting. His death was commemorated in an annual festival called Ἀδωνια. The cry of mourning employed on this occasion, namely, αἰ τὸν Ἀδωνιν, here assumes a poetic garb, αἰάω τὸν Ἀδωνιν.—ὤρεσι, Doric for ὄρεσι. Bion wrote in what is called the new Doric, which approximates closely to the softness of the Ionic.—*μηρὸν ὀδόντι λευκῷ λευκὸν*, &c., "wounded in his white thigh by a tusk, a white tusk." *μηρὸν* is here the accusative of nearer definition. One of the editors of Bion, in order to avoid what he considers an unbecoming play upon words, suggests *λυγρῷ* for *λευκῷ*. If any change, however, be needed, it is that of *ὀδόντι*, at the end of the second line, into Ἀδωνις, so as to have the proper name twice in the same verse. This is the conjectural emendation of Ruaird, which is commended, though not adopted, by Valckenaar.

3-9. *καὶ Κύπριν ἀνίψ*, &c., "and, feebly breathing, fills Venus with anguish," i. e., by his feeble breathings, as life is passing away.—*εἰδεται*, "trickles." Poetic form for *λείβεται*.—*χιονέας κατὰ σαρκός*, "dew along his snowy flesh"—*ναρκῇ*, "grows heavy." 3d sing. pres. indic. act. of *ναρκάω*. In Doric *ναρκάει* is contracted into *ναρκῇ*, instead of *ναρκᾷ*. This Doric contraction remains in several verbs, even in Attic, as *ζῇ*, *διψῇ*, &c.—*καὶ τὸ ῥόδον φεύγει*, &c., "and the rosy hue of his lip flees away." τῷ, Doric for τοῦ.—*ἀμφὶ δὲ τήνῳ*, &c., "while around that lip dies also the kiss, which Venus will never relinquish." *τήνῳ*, Doric for *ἐκείνῳ*, and *θνύσκει τὸ φίλημα* for *θνήσκει τὸ φίλημα*. The broad α was the favourite letter of the Dorians.—*τὸ μήποτε* for *ὃ μήποτε*.—*καὶ οὐ ζῶντος*, "even when dead." *ζῶντος* for *ζώντος*.—*ὃ μιν θνύσκοντ' ἐφίλασεν*, "who kissed him as he died." *ὃ* is here for *ὅς*, and not, as some main tain, for *ὅτι*. The forms *θνύσκοντ' ἐφίλασεν* are Doric for *θνήσκοντ' ἐφίλησεν*.

10-16. *αἰ αἰ τὰν Κυθήρειαν*, "alas! alas! for the goddess of Cythæra." The accusative of exclamation is in fact dependant on some verb understood, the emotion with which the words are uttered naturally giving rise to elliptical modes of speech. In the present instance we may supply *αἰάω*.—*ὡς ἴδεν*, *ὡς ἐνόησεν*, &c., "when she saw, when she considered, the incurable wound of Adonis."—*μαραινομένῳ περὶ μηρῷ*, "around his wasting thigh."—*πάχεας ἀμπετάσασα κινύρετο*, "having stretched out her arms, she exclaimed in a mournful tone." *πάχεας* is Doric for *πήχεας*, and *ἀμπετάσασα* poetic for *ἀναπετάσασα*. In *κινύρετο* the augment is dropped.—*μεινον*, "stay but for one moment." Observe the force of the aorist, as indicating momentaneous action—*κίχλω*, poetic for *κίχλω*, pres. subj.—*ὡς σε περιπτύξω*, &c., "that I may but for one moment fold thee in my embrace, and blend my lips with thine." The aorist again has its peculiar force. *περιπτύξω*, 1st aor. subj. act. of *περιπτύσσω*.—*μακρόν*, "afar."—*έρχεται* for *έρχει*, in the common dialect *έρχῃ*. Consult note on line 108, page 163.

LINE 17-19. *βασιλῆα*. Referring to Pluto. The accusative, 175
here, depends on *εἰς* that precedes. This preposition is frequently

175 found with persons in the place of *πρὸς*.—*δ δὲ τέλασσε, &c.*, "but I, the wretched one, live, and am a goddess," i. e., live, and shall ever live. *δ* is Doric for *ῥ*. The full clause is *ἐγὼ δὲ δ τέλασσε—ζῶ*, poetic for *ζῶ—ἐμμή*, Æolic and Doric for *εἰμή*.—*Περσεφόνη*, Doric for *Περσεφόνη*.—*τὸν ἐμὸν πόσιν*, "this my spouse." Observe the demonstrative force of *τὸν*, equivalent here to *τοῦτον τὸν*.—*ἔσσι γὰρ αὐτὰ, &c.*, "for thou, thou art far more powerful than I; and everything fair descends unto thee." Doric for *εἰς γὰρ αὐτῇ*. There is something beautifully emphatic in the use of *αὐτὰ* here (literally, "thou thyself"), and which we have translated by the double pronoun. It portrays briefly but forcibly the anguish of Venus at her own comparatively powerless state, and at the superiority enjoyed, in this respect, by the queen of Hades.—*καλλὸν*, poetic for *πολὺ*.—*ἐς σὲ for πρὸς σὲ*. Consult note on *βασιλῆα*, at the beginning of this paragraph.

21-23. *τριπόδατε*, Doric for *τριπόδητε*.—*πόθος δέ μοι, &c.*, "and my love has fled, on a sudden, like a dream." Observe the quickness of action indicated by the aorist. By *πόθος* is here meant, in fact, not love itself, but the object of one's love. This explanation will save the necessity of Valckenaer's proposed correction of the text, namely, *πόσις for πόθος*.—*κεστός δλωλε*, "the cestus has perished," i. e., has lost all its potency. The cestus was the mysterious cincture of Venus, and all-powerful in kindling the softer emotions. (Compare *Hom., Il.*, 14, 214, seqq.) Her grief for the loss of Adonis will deaden, for the future, all desire, on the part of the goddess, of arraying herself in the habiliments of loveliness—*τί γὰρ, τολμηρὲ, κυνᾶγεις; &c.*, "for why, oh rash one, didst thou engage in the hunt?" The abruptness with which the sentence begins is strikingly indicative of emotion on the part of the goddess. We have retained the common reading *κυνᾶγεις*, being the Doric for *κυνήγεις*, and this last the 2d sing. imperf. indic. for *ἐκυνήγεις*. Valckenaer proposes the following lection for this and the succeeding line: *τί γὰρ, τολμηρὲ κυναγέ, Καλὸς εἶν τοσοῦτο μέμνηας θηροῖ παλαίειν*; Brunck reads *ἐμεινας*, in the sense of *sustinnisti*, but makes mention also of *ἐμίνυο* (from *Theocr.*, 24, 31) as a lection that might be introduced here, and this last is given by Jacobs, whose example we have followed.—*καλὸς εἶν τοσοῦτον ἐμίνυο, &c.* ("why), being so beautiful, didst thou madly desire to contend with savage beasts?" Supply *τί*, from the previous line, before *καλὸς εἶν*. We must join here, in construction, *τοσοῦτον* with *καλὸς*, not with *ἐμίνυο*. So in Sophocles, *Trach.*, 1107, *μὴ τοσοῦτον ὡς δάκνη θυμὸ δύσσοργος*, i. e., *τοσοῦτον δύσσοργος*. The form *τοσοῦτον* in our text is equivalent to *ἐξ τοσοῦτο*.—*ἐμίνυο*, poetic for *ἐμίνω*, 2d sing. 1st aor. indic. mid. of *μνῆναι*.

26-28. *ἡ Παφία*, "the goddess of Paphos," i. e., Venus. *δ* is Doric for *ῥ*.—*τὰ δὲ πάντα, &c.*, "and all these become flowers upon the earth," i. e., the tears of Venus and the blood of Adonis are converted into flowers. The expression *τὰ δὲ πάντα* is equivalent to *τὰ δὲ δάκρυα καὶ τὸ αἷμα*.—*ποτὶ*, Doric for *πρὸς*.—*τὴν ἀνεμώναν*, Doric for *τὴν ἀνεμῶνην*. The anemone, or wind-rose, has its name from the Greek word *ἀνεμος* ("wind"), either because, according to Pliny (21, 23), it never opens except when the wind blows; or because, as Hesychius states, its leaves are most easily scattered by the wind (*ταχέως ὑπὸ ἀνέμων φθειρόμενον*). With this last agrees the account of Ovid (*Met.*, 10, 738, seqq.).

"Namque male hærentem, et nimia levitate caducum
Exerfiant idem, qui præstant nomina venti."

The general opinion of the learned inclines to regard the anemone of the

classic writers as the *anemone coronaria* of the botanists. Some, however, are in favour of the *Adonis aestivalis*, and among the number is Sprengel. (*Hist. Rei Herb.*, 1, 34.) The question is a difficult one to decide. According to Dioscorides, there were two kinds of anemone, the wild and the cultivated. (2, 207.) The cultivated kind was very variable in the colour of its flowers, these being either blue, violet, purple, or white; whereas the wild kind had merely a flower of purple hue. This may serve to explain the discrepancy in the poetic legends respecting Adonis, some writers, like Bion, making the anemone to have sprung from the tears of Venus; and others, like Ovid, from the blood of her favourite. The reference may be, in the one case, to the white flower of the wind-rose, in the other to that of purple hue. (Consult Sibthorp, *Flora Græca*, 1, 375. —Fée, ad Plin., l. c.)

30-34. *μητέρ' ἐνὶ ὀρυμφοῖσι, &c.*, "no longer, oh goddess of Cyprus, mourn for thy loved one in the woods; there is (here) a goodly couch (prepared for him); there is (here) a bed of leaves ready for Adonis." At the celebration of the Adonia, an image of the favourite of Venus was represented as reclining, in death, on a bed of state. (*Theocrit.*, 15, 125, seqq.) It is to this custom that the line contains an allusion. Luzac, without any necessity, conjectures *ἐσθ' ἀπαλὰ στειβάς*.—*ἀγαθὰ*, Doric for *ἀγαθῇ*.—*καλὸς νέκυσ οἷα καθύδων*, "though dead, he is beautiful as one that sleeps."—*κέκλιται*, "lies." Literally, "reclines." Passive for middle.—*κειράμενοι χαίρας ἐπ' Ἀδόνιδι*, "having shorn their locks on account of Adonis." Cutting off the hair of the head was one of the usual acts of mourning among the Greeks. The hair thus cut off was sometimes laid upon the corpse (*Il.*, 23, 135), and from this may have arisen the meaning of *ἐπὶ* in such cases as the present, where the idea of placing the shorn locks upon the dead body appears to lie at the basis of the expression. Thus Higgin, in his beautiful trochaics, renders the line as follows: "Luteos ponunt capillos, triste donum mortuo."

35-37. *χὺ μὲν βιστῶς, &c.*, "and one trampled upon his arrows, and another upon his bow, while a third broke his well-winged quiver," i. e., and one, trampling under foot, broke his arrows, &c. Literally, "and one went upon his arrows," where observe the continued action indicated by the imperfect. *χὺ μὲν βιστῶς* is for *καὶ ὁ μὲν βιστῶς*, the Dorians using *ὡς* for *ὅς* in the termination of the accusative plural.—*ὅς δὲ* for *ὁ δὲ*. The article appears here under one of its earlier forms, which was afterward appropriated exclusively to the relative. Poetic usage, however, as in the present instance, often recalled the form *ὅς* for *ὁ*, and Plato in prose very frequently employs the phrase *ἢ δ' ὅς*, "said he," for *ὁ δ' ἔφη*.—*ἐσπερον*. An epithet applied to the quiver as the receptacle of the feathered arrows—*ἄγς*, Doric for *ἄγς*, imperf. of *ἄγω*, or, more correctly speaking, *ἄγνυμι*, "to break." As regards the whole passage, compare the language of Ovid (*Am.*, 3, 9, 7) in lamenting the death of Tibullus:

"*Ecce, puer Veneris fert cunctamque pharetram
Et fractos arcus, et sine luce facem.*"

38-40. *ἔλυσε*. A momentary act, and, therefore, requiring the aorist.—*χρυσέοις* for *χρυσίοις*, and this for *χρυσοῖς*.—*φορέσιν* for *φόρησιν*, from *φορέμῃ* for *φόρημῃ*. Some branches of the Doric dialect formed the 1st pers. sing. pres. indic. of many common verbs in *μι* instead of *ω*, and likewise the 3d sing. in *σι*. (*Buttmann, larger Gr. Gr.*, p. 220, *Robinson's trans.*) Hence *φόρημι* is for *φορέω*, and *φόρησι* for *φορεῖ*. The attachment to forms

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175 in $\mu\iota$, however, was still more marked in Æolic Greek.— $\pi\tau\epsilon\rho\gamma\epsilon\sigma\sigma\iota\nu$ for $\pi\tau\epsilon\rho\upsilon\phi\iota\nu$ (i. e., $\pi\tau\epsilon\rho\theta\gamma\epsilon\sigma\iota$, $\pi\tau\epsilon\rho\upsilon\gamma\epsilon\sigma\iota$, $\pi\tau\epsilon\rho\phi\iota$).— $\epsilon\upsilon\phi\phi\epsilon\iota$, "fans." Literally, "cools."

41-44. $\alpha\upsilon\tau\grave{\alpha}\nu$. Lennep conjectured $\alpha\iota\ \alpha\iota$ in place of $\alpha\upsilon\tau\grave{\alpha}\nu$, and Brunck admits the emendation into the text. Jacobs thinks we ought to read $\kappa\alpha\iota\tau\grave{\alpha}\nu$, i. e., $\kappa\alpha\iota\ \alpha\upsilon\tau\grave{\alpha}\nu$, the Loves mourning not only for Adonis, but also for Venus herself. This, however, is sufficiently implied in $\alpha\upsilon\tau\grave{\alpha}\nu$, without the need of any connective.— $\epsilon\sigma\theta\epsilon\sigma\epsilon\ \lambda\alpha\mu\pi\acute{\alpha}\delta\alpha\ \pi\acute{\upsilon}\sigma\alpha\nu$, &c., "Hymen has extinguished every torch upon the thresholds, and has untwined (and cast from him) the marriage crown." Literally, "has opened the marriage crown." There is a double idea conveyed, in fact, by the verb $\epsilon\chi\epsilon\pi\acute{\epsilon}\tau\epsilon\rho\alpha\sigma\epsilon$, not only of untwining, but also of casting away, and hence Valckenaer renders it, "*coronam resolutam projecit*." So Higtius, "*nuptialem nunc coronam spargit irata manu*." Nor has Voss failed to express the same meaning, "*und die vermählende krone zerstreut*." The meaning intended to be conveyed by the whole passage is striking and beautiful: the torches, by the light of which the bride was wont to be conducted from the dwelling of her parent to that of the bridegroom, and to the threshold of the nuptial chamber; the crown, the symbol of union, worn, not only by the married pair, but also by their attendant train; and the song of marriage itself ($\Upsilon\mu\acute{\nu}\nu$, $\acute{\upsilon}\ \Upsilon\mu\acute{\nu}\epsilon\alpha\iota\epsilon\!$), all these cease to exist on the death of Adonis.— $\acute{\omicron}\kappa\acute{\iota}\tau\iota\ \theta\ \Upsilon\mu\acute{\nu}\nu$, &c., "no longer is the song of 'Hymen, Hymen,' sung; 'alas! alas!' is chanted." The funeral dirge succeeds the bridal song.— $\acute{\alpha}\nu\theta\acute{\iota}\mu\epsilon\upsilon\mu\epsilon\nu\omicron\nu$ for $\acute{\alpha}\theta\acute{\omicron}\mu\epsilon\upsilon\mu\epsilon\nu\omicron\nu$.

45-47. $\kappa\lambda\alpha\iota\acute{\omicron}\nu\tau\iota$, Doric for $\kappa\lambda\alpha\iota\acute{\omicron}\nu\sigma\iota$. Observe the analogy between the Latin 3d pers. plur. in $-unt$, and the Doric termination in $-οντι$.— $\tau\acute{\omega}\ \kappa\epsilon\acute{\alpha}\rho\alpha\omicron$, Doric for $\tau\acute{\omega}\ \kappa\epsilon\acute{\alpha}\rho\alpha\upsilon$. Adonis was the fabled son of Cinyras, king of Cyprus.— $\kappa\alpha\iota\ \mu\acute{\iota}\nu\ \epsilon\pi\alpha\epsilon\iota\delta\omicron\nu\sigma\iota\nu$, "and seek by their strains to charm him back unto life." The verb $\epsilon\pi\alpha\epsilon\iota\delta\omega$ has reference properly to magic rites and incantations, and is here beautifully employed in this sense. (Compare Theocritus, 2, 91, and consult Blomfield, *Gloss. ad Æsch., Prom. Vincet.*, 180, s. v. $\epsilon\pi\alpha\omicron\iota\delta\acute{\eta}$.)— $\acute{\omicron}\ \delta\acute{\epsilon}\ \sigma\acute{\rho}\iota\sigma\iota\nu\ \acute{\omicron}\kappa\acute{\iota}\ \upsilon\pi\alpha\kappa\acute{\omicron}\nu\epsilon\iota$, "he, however, obeys them not," i. e., yields not to the sweet influences of their strains. The common reading in $\epsilon\pi\alpha\kappa\acute{\omicron}\nu\epsilon\iota$, for which we have not hesitated to substitute, with Jacobs, $\epsilon\pi\alpha\kappa\acute{\omicron}\nu\epsilon\iota$, as recommended by Valckenaer.— $\acute{\omicron}\ \mu\acute{\iota}\nu$, $\epsilon\iota\ \kappa'\ \epsilon\theta\acute{\epsilon}\lambda\omicron\iota$, &c., "no, indeed, even if he should wish so to do; for Proserpina leaves him not free," i. e., he will not, at their invocation, return to the upper world, even if the draught of Lethe should lose its influence, and he himself should feel inclined to listen to the call, for Proserpina now holds him as her own. The common text has $\acute{\omicron}\ \mu\acute{\iota}\nu\ \acute{\omicron}\kappa\ \epsilon\theta\acute{\epsilon}\lambda\epsilon\iota$, which Jacobs retains, making $\acute{\omicron}\kappa\ \epsilon\theta\acute{\epsilon}\lambda\epsilon\iota$ equivalent to $\acute{\alpha}\nu\alpha\iota\nu\epsilon\alpha\iota$. The meaning will then be, "he does not, indeed, refuse (so to do)," as in Latin, *non quod ipse nolit*. This construction of the second $\acute{\omicron}\kappa$, however, appears to us extremely harsh, if not actually inelegant. Koen suggested, $\acute{\omicron}\ \mu\acute{\iota}\nu$, $\delta\epsilon\kappa'\ \epsilon\theta\acute{\epsilon}\lambda\epsilon\iota$, of which Brunck and Valckenaer both approve, except that the latter changes $\epsilon\theta\acute{\epsilon}\lambda\epsilon\iota$ to $\epsilon\theta\acute{\epsilon}\lambda\omicron\iota$. This reading, however, appears to us deficient in spirit. We have adopted, therefore, the emendation of Higtius, $\acute{\omicron}\ \mu\acute{\iota}\nu$, $\epsilon\iota\ \kappa'\ \epsilon\theta\acute{\epsilon}\lambda\omicron\iota$, as decidedly the best that can be offered. The version of Eobanus accords with this: "*Quas, et si cupiat, Stygia non audit ab umbra:*" as does that of Voss: "*Nein doch, ob er auch wollte; Persefone loset ihn nimmer!*"— $\kappa\acute{\alpha}\rho\alpha$, Doric for $\kappa\acute{\omicron}\rho\alpha$.

II.

1-3. $\Upsilon\acute{\epsilon}\nu\tau\eta\varsigma$, Doric for $\Upsilon\acute{\epsilon}\nu\tau\eta\chi$.— $\kappa\acute{\alpha}\rho\alpha\varsigma$, Doric for $\kappa\acute{\omicron}\rho\alpha\varsigma$.— $\delta\epsilon\sigma\tau\acute{\epsilon}\rho\alpha\varsigma$
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συνι, Doric for δυνδρήντι.—τὸν ἀπότροπον εἶδεν Ἑρωτα, "saw 175
Love, that being whom all should avoid." The term ἀπότροπον
 is here equivalent to the Latin *adominandum*. So we have in Sophocles
 (*Ajax*, 602), τὸν ἀπότροπον αἰδήλον Ἀΐδαν, where one of the scholiasts
 remarks, τὸν ἀπότροπον, ἡγουν τὸν ἀποστροφῆς καὶ ἀποτροπιασμοῦ
 ἔστιον. Compare Sophocles, *Oedipus Tyr.*, 1314.—ἐσδόμενον, Doric for
 ἔκόμενον.—πύξιο for πύξον.—ποτὶ, Doric for πρὸς.—ἐνόασε, Doric for
 ἐνόησε.

LINE 4-6. ὧνεκα δὴ, "because, forsooth." ὧνεκα is Doric for 176
 οὔνεκα.—τὼς καλάμῳς ἅμα πάντας, &c., "joining, at one and
 the same time, all his rods to each other." τὼς καλάμῳς is Doric for τοὺς
 καλάμους, and ἀλλάλοισι Doric for ἀλλήλοισι. The reference is to catch-
 ing birds by means of rods smeared with birdlime. This mode of capture
 is commonly employed against small birds merely; and hence the young
 fowler on the present occasion, believing that he has met with a bird of
 more than ordinary size, prepares to use all his rods at once.—τᾷ καὶ τᾷ
 τὸν Ἑρωτα, &c., "watched Cupid, having darted in this direction and in
 that," i. e., who kept darting, &c. τᾷ καὶ τᾷ is Doric for τῇ καὶ τῇ, where
 we are to supply ὁδῷ or χώρᾳ.—μετάλμενον, syncopated 2d aor. part. middle,
 with the soft breathing (in ἄλμενον), from μεθάλλομαι. (*Buttmann, larger*
Gr. Gr., p. 286, *Robinson's transl.*)

7-11. χῶ for καὶ ὁ.—ἐνεχ' οἱ τέλος, &c., "because no end (of this)
 appeared to him." Literally, "met him." *Ενεχ'*, before an aspirated
 vowel for *ενεκα*, has here the force of *οὔνεκα*. (*Schneider, Wörterb.*, s. v.)
 In a strict, literal translation, however, *ενεκα* retains its proper meaning,
 and the clause following after supplies the place of a genitive.—ἀπάντη,
 Doric for ἀπάντα, 3d sing. imperf. indic. act. of ἀπαντῶ. (ἀπῆνται, ἀπῆν-
 τα, Doric ἀπάντη, dropping the augment.)—ποτ' ἀροτρία. The form ποτ'
 is by apostrophe for ποτὶ, and this Doric for πρὸς.—τάνδε τέχνην, "this
 art," i. e., of ensnaring birds by birdlime. Doric for τήνδε τέχνην.—καὶ
 λέγειν αὐτῷ, "and mentioned the circumstance to him." λέγειν for ἔλεγεν,
 augment dropped.—δείξεν for ἔδειξεν.—κίνησε for ἐκίνησε.—καὶ ἀμείβετο
 παῖδα, "and replied unto the boy." Literally, "and answered the boy."
 There is no need whatever of supplying πρὸς here to govern the accusative,
 as some do. The case depends at once upon the verb. ἀμείβετο for ἡμεί-
 βερο. Observe the peculiar force of the imperfect, and the slow and im-
 pressive manner which it indicates on the part of the speaker.

12-16. φείδεο τῆς θήρας, &c., "refrain from the hunt, and approach
 not this winged creature here." φείδεο is for φείδου, and τῆς Doric for
 τῆς.—ἐς τόδε, in the sense of πρὸς τόδε.—τῶρνεον ἔρχεν for τὸ ὀρνεον
 ἔρχον.—φεύγε μακράν, "flee far away." Supply ὁδόν.—ἐντὶ, Doric for
 ἐστὶ.—ἔσση for ἔση, Attic ἔσει, 2d sing. fut. of εἰμί.—εἰσόκα μὴ μιν ἔλῃς,
 "as long as thou shalt not have taken him."—ἀπάλμενος, syncopated 2d
 aor. part. mid., with the soft breathing (ἄλμενος), from ἀφάλλομαι.—αὐτὸς
 ἑφ' αὐτῷ, "himself, of himself," i. e., moved by his own impulse. αὐτῷ is
 for αὐτοῦ, and this for ἑαυτοῦ.—κεφαλὰν ἐπὶ σείο καθιζεῖ, "will alight upon
 thy head." A figurative expression, for "will occupy thy every thought."
 κεφαλὰν, Doric for κεφαλῇν, σείο for σοῦ, and καθιζεῖ Doric for καθίσσει.
 The Dorians change the future in σω, with the short penult, into ζω.

III.

1-2. εἶαρος ὦ Μύρσων, &c., "in spring, oh Myrson, or in winter, or
 autumn, or summer, what is pleasing unto thee? and what one (of these
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seasons) *dost thou wish to come more than the rest?*" *ελας, χειματος, &c.*, are the genitives of part of time. *ελας* for *ελας*. — *φθινόπωρον*. The *φθινόπωρον* of the Greek writers was, strictly speaking, the latter part of autumn, from the rising of Arcturus to that of the Pleiades. The Grecian year was commonly divided into seven parts, *εαρ, θέρος, ὁπώρα, φθινόπωρον, σκορητός, χειμών, and φθιναλιά*. The position of *φθινόπωρον*, in the text, before *θέρος*, is a mere poetic arrangement for the sake of the line. The true order comes in immediately after.

3-4. *ἢ θέρος, &c.*, "is it summer, when all the things on which we bestow labour are drawing to a close," i. e., when our rural labours are ending, and the objects of them are perfecting and ripening. *ἀνίκα* and *μογοῦμεν* are Doric forms for *ἡνίκα* and *μογοῦμεν*. The literal translation is as follows: " (am I wrong), or (dost thou wish) summer (to come)," where observe that the particle *ἢ*, though apparently interrogative in a free translation, is, in reality, always disjunctive and elliptical. — *ἢ ἀνδράσι λιμός ἐλαφρός*, "when famine possesses no terrors for men," i. e., in consequence of the abundance which then prevails. Literally, "when famine is light for men." Compare the version of Eobanus, "aut ferax, qui, cuncta donans, pollet exitumque famem?" Grotius, following Canter, read *λιμός ἐλαφρός*. But *ἢ λιμός* was said in Doric, and *ἢ λιμός* occurs in the Homeric hymn to Ceres, 312. In the later and common language, the feminine was the prevalent form. (Jacobs, *Anthol. Pal.*, p. 19, 1042.)

5-8. *δύσπεργον*, "difficult for labour," i. e., in which we find it difficult to work, and are lazily inclined. — *θαλπόμενοι θέλγονται, &c.*, "warming themselves (by the fire), are charmed with both inaction and indolence." *ἀεργεῖν* for *ἀεργία*. By *ἀεργεῖν* is here meant the state of inaction, which, recurring day after day, produces eventually the habit denominated *δωρ*. — *ἢ τοι καλὸν ἔαρ, &c.*, "or is the beautiful spring wont to delight thee more?" Observe the force of the aorist in denoting what is customary or usual. *εὐάδεν* is the 3d sing. 2d aor. indic. act. of *ἀνιδένω*, and is for *εἶαδεν*. The form *εὐάδον* is thought to have arisen from doubling the digamma after the augment (ΕΦΦΑΔΟΝ like *ἐλλαδον*), for here, where this letter made a position, it could not fall away as in other cases. The apparent significance of this *εὐ*, "well," as in English, "well pleased," may have contributed to the preservation of this form. (Buttmann, *larger Gr. Gr.*, p. 267, Robinson's transl.) — *ἀλπεῖται*, "prefers." — *λαλέειν γὰρ ἐπέτραπεν, &c.*, "since our leisure has permitted us to converse." *λαλέειν* for *λαλεῖν*. — *ἢ σχολή*, Doric for *ἢ σχολή*.

9-11. *θεήια* for *θεῖα*. — *ἰερά*. Lennep conjectures *δρια*, an extremely neat emendation. — *ἰδέα*, Doric for *ἰδέα*. — *σεῦ δὲ ἑκατι, &c.*, "for thy sake, however, will I declare, oh Cleodāmus, what one is more pleasing to me than the rest." — *ἐξερῶ*. Oldest form *ἐξερεῖω*, Ionic and poetic *ἐξερέω*, Attic *ἐξερώ*, future to *ἐξερεῖν*. — *τό μοι* for *ὁ μοι*. — *πέλεν* for *ἐπέλεν*, imperf. of *πέλω*, with the signification of the present. — *ἰδόν*, Doric for *ἰδον*.

12-18. *ἤμεν*, Doric for *ἔμεν*, and this by apocope from *ἔμεναι*, which stands for the common *εἶναι*. — *τόκα*, Doric for *τότε*. — *ἄπτη*, "searches." Doric for *ἄπτη*. — *φθινόπωρον*. Supply *ἤμεν*, i. e., *εἶναι*. — *ῥια*, "the fruits of the season." Literally, "the seasonable things." The reference here, of course, is to an immoderate indulgence in these. — *ὄβλον χειμα φέρειν, &c.*, "I dread to endure the dire winter, its falls of snow, and its frosts." *φοβοῦμαι* for *φοβοῦμαι*. — *ἐλας μοι τρικύθατον, &c.*, "for me, indeed, may the thrice-beloved spring be present throughout the whole year." Observe

the employment of the emphatic *ἐστ*, and also the use of the optative, without *κτ* or *ἐν*, as indicating a wish.—*ἀνία*, Doric for *φνία*.—*ἀμπε* for *ἡμπε*.—*ἀέει*, “are pregnant with life.”—*ελαπε*. The genitive of part of time, for which the dative has just been employed at the beginning of the line.—*χά νύξ ἀνθρώποισιν*, &c., “and the night is equal unto men, and like (to the night) is the day,” i. e., and the days and nights are equal. The labours of the day are compensated by the long repose of night. *χά νύξ ἴσα*, Doric for *καὶ ἡ νύξ ἴση*. Supply *ἐστί*.—*ἀέας*, Doric for *φῆας*. The morning is here taken for the entire day, the beginning of light for its continuance. Compare the version of Higittus: “*vere noctis æqua currunt, æqua lucis tempora.*”

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MOSCHUS.

I.

LINE 1-3. ‘*Ἄ Κύπρις τὸν Ἔρωτα*, &c., “the goddess of Cy-
prus made loud proclamation for Cupid her son.” Literally,
“was calling aloud for.” *Ἄ Κύπρις*, Doric for *ἡ Κύπρις*.—*ἐβώσκει*, from
βωστρέω. This verb is commonly regarded as Doric for *βοάω*. Passow,
however, regards it as formed from *βοάω*, just as *καλιστρέω* comes from
καλέω, *ἐλαστρέω* from *ἐλάνω*, &c.—*εἰ τις ἐνὶ τριόδοισι*, “if any one has
seen Cupid wandering at the cross-roads.” The *τριόδοι*, or places where
three roads met, were always a kind of public thoroughfare, where many
persons were found. Venus thinks it likely that her runaway may be in
one of these spots. Some understand before *εἰ τις* the words *λέγουσα*. *τάδε*.
They are certainly implied in *ἐβώσκει*, but by no means actually under-
stood.—*δραπετίδας*, Doric for *δραπετῖδες*. So also *μανυτὰς* for *μηνυτῆς*.

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4-9. *περίσαςμος*, “a very remarkable one,” i. e., has many tokens and
marks by which he may be distinguished. Doric for *περίσημος*.—*ἐν εἰκοσι
πᾶσι μάθοις νιν*, “thou mightst know him among a whole score.”—*χρῶτα*,
“as to his complexion.” Literally, “as to his skin.”—*ἀντῶ*, Doric for *ἀν-
τὸς*.—*κακαὶ φρένες*, *ἀδὸν λάλημα*, “his disposition is wicked, his way of
talking is sweet.”—*ἴσον*, “in the same way.”—*φινά*, Doric for *φινῆ*.—*ἦν
δὲ χολᾶ*, &c., “but if he be angry, his spirit is merciless.” *χολᾶ* is here
the pres. subj. contracted from *χολάη*, and *ἀνήμερος* is Doric for *ἀνήμερος*.
All the editions that we have seen place merely a comma after *ἀνήμερος*,
but have a colon after *ἀλασθένων*. We have adopted a punctuation more
in accordance, it is conceived, with the true meaning of the poet.—*ἡπερο-
κεντὰς*, *οὐδὲν ἀλασθένων*, &c., “a deceiver, uttering nothing of truth, an
artful child, he sports with savage cruelty,” i. e., his delight is in cruel and
savage sports. *ἡπεροκεντὰς*, *ἀλασθένων*, and *παίσει*, are Doric for *ἡπερο-
κεντῆς*, *ἀληθένων*, and *παίζει* respectively: *ἀγρία* is taken adverbially.—
κάρανον, Doric for *κάρηνον*.

11-19. *μικκύλα μὲν τήνῳ*, &c., “his little hands are very small, but they
shoot a great way.” *τήνῳ*, Doric for *τῷ*.—*μακρὰ*, taken adverbially.
—*εἰς*, “even to,” for *καὶ εἰς*.—*Ἄιδω* for *Ἰδω*. In reading, *Ἄιδω* is
to be pronounced ‘*Ἰδω* here, on account of the metre.—*τόγε σῶμα*, “as to
his body, indeed.”—*ἐμπεπύκασται*, “is closely covered,” i. e., is closely
concealed from view.—*καὶ πτερόεις*, *δσον δρονις*, &c., “and having wings,
like a bird, he flies at one time on one, at another on another, of men and

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177 also women, and perches on their vitals."—ἐπὶ τῷ ὄντι, "and upon his bow." ἐπὶ is here used for ἐπὶ, which last is given by two MSS.—τυτθὸν τοῖ τὸ βέλεμνον, &c., "his arrow, indeed, is small, but it is carried even to the sky." τοῖ for οἱ. Literally, "the arrow unto him," &c.—ἐνδοθὶ δ' ἐντὶ τοῖ πικροὶ κύλαμοι, &c., "and within it are those bitter shafts, with which he often wounds even me." ἐντὶ, Doric for εἰσὶ, and τοῖ, Doric for οἱ in the sense of ἐκεῖνοι.—τοῖς, poetie for οἷς.—ἐμὲ, Doric for ἐμέ, and this for καὶ ἐμὲ.

20-27. ταῦτα μὲν ὕγρια πάντα, &c., "all these things are cruel indeed, but far more so is the little torch that he has, with which he inflames the sun himself." Literally, "the little torch, being unto himself," i. e., which is unto himself. We have followed, in this passage, the readings of Luzac. The common text has πάντα μὲν ὕγρια, πάντα, and in the succeeding line, τὸν ἄλιον αὐτὸν ἀναίθει. There can be but one opinion as to the inferiority of the common lection.—τοῖσα, Doric for τοῦσα, and this for οὔσα.—τᾷ, Doric for αἰ, and this for ᾗ.—ἄλειον. Doric for ἡλιον.—ἦν τὴν γ' ἔλκε τῆνον, Doric for ἦν σὺ γ' ἔλκε ἐκεῖνον.—δάσας ἔγε, "bind and bring (him to me)." δάσας, Doric for δῆσας.—κῆν ποτ' ἴδης κλαίοντα, "and shouldst thou, perchance, see him weeping."—κῆν for καὶ ἦν.—γελᾷ for γελᾷ, pres. subj.—τὺ νῦν ἔλκε for σὺ αὐτὸν ἔλκε.—φιλάσαι, Doric for φιλήσαι.—κακὸν τὸ φίλαμα, &c., "his kiss is fraught with evil; his lips are (very) poison." ἐντὶ, Doric for ἐστί. Another ἐντὶ is for εἰσι, and has already occurred.—χαρίζομαι δσσα μοι ὅπλα, i. e., χαρίζομαι σοι δσσα ὅπλα ἐστὶ μοι.—μήτι θίγης, &c., "don't touch them at all; they are deceitful gifts, for they have all been dipped in fire." Branck suggests μὴ τὸ θίγης, which Valckenauer commends. It is certainly a spirited emendation, though not more so than the received reading.

II.

178 Lines 1-5. Ἀρχετε, Σικελικαί, &c., "begin, Sicilian Muses, begin the strain of wo," i. e., the funeral dirge. By the Sicilian Muses are here meant the Muses of pastoral or bucolic verse, which had been carried to its highest perfection by Theocritus, a native of Syracuse in the island of Sicily. Bion and Moschus had both taken him for their model in this department of composition.—ἄδοντες, Doric for ἀδόντες.—πυκνωοῖσιν ποτὶ φύλλοις, "amid the thick foliage." ποτὶ, Doric for πρὸς.—νάμασι τοῖς Σικελοῖς, &c., "tell unto the Sicilian waters of the (fount of) Arethusa." τῆς Ἀρεθούσας, Doric for τῆς Ἀρεθούσης.—τέθνηκεν, Doric for τέθνηκεν.—βυκόλος, Doric for βουκόλος.—ὅττι σὺν αὐτῷ καὶ τὸ μέλος τέθνακε, &c., "that with him both melody itself has died, and the Doric song is no more." αἰοιδά, Doric for αἰοιδῇ.

7-8. κείνος for ἐκεῖνος.—οὐκέτι μέλει, "no longer gives utterance to his strains."—ἐρημαίαισιν ὑπὸ ὄρυσιν, "beneath the (now) solitary oaks." By a beautiful figure, a feeling of loneliness, at the loss of the bard, is ascribed to the very oaks under which he was wont to sing.—ἀλλὰ παρὰ Πλουτῇ, &c., "but he sings with Pluto the song of oblivion," i. e., but he now sings in the lower world, where all is oblivion of the past. Compare the version of Eobanus:

"Sed Ditis in aula
Inmemores hymnos, et longa oblivio cantat."

11-16. τίς ποτὶ σὺ σύγγι, &c., "who shall play upon thy pipe?" The common text has μελλοδεται, the Doric present for μελλεται. The true reading, however, is μελλετα, the Doric future for μελλοεται, as adopted

by Beane, Valckenauer, Jacobs, and many others.—σύγγι. The ^{Fig} 178
syrinx was a pipe of many reeds, joined side by side, and each of
different length. The usual number of reeds, thus connected, was seven;
but we read on some occasions of less, on others of more than this. The
Pandean pipe of modern times is a species of syrinx. (Consult *Voss, ad*
Virg., Eclog., 2, 33.)—καλάμους. Referring to the reeds that composed
the syrinx.—θάσει Doric for θήσει.—εἰσάτι γὰρ πνεῖει τὰ σὰ χεῖλεα, &c.,
“for it still breathes the music of thy lips and of thy breath, and echo among
its reeds still feeds upon thy strains.” Supply ἡ σύγγιξ. The idea is a
most beautiful one: the breathings of song still linger on the syrinx of the
bard, and their echoes still murmur in its reeds.—πνεῖει for πνέει.—ἀχὺ
Doric for ἤχῳ.—δονύκεσσι for δόνασι.—Πανὶ φέρω τὸ μέλισμα, “I offer
the strain to Pan.” i. e., I offer thy syrinx unto Pan, that from it he may
produce sweet melody. Valckenauer and others read μέλιγμα, in the sense
of “pipe,” though Valckenauer himself appears to have considerable doubts
about the propriety of using μέλιγμα in this signification.—τύχ’ ἂν κάκεινος
ἔρπτοι, &c., “perhaps even he would fear to apply his lips (unto thy reeds),
lest he bear away the second prize to thee,” i. e., lest he be deemed inferior to
thee. After τὸ στόμα we must supply, in thought, the words σὰ σύγγιξ,
the idea of which naturally arises from τὸ μέλισμα that precedes. With τὰ
δεύτερα supply δθλα, and observe the genitive σεῖο (for σοῦ) following
δεύτερα, since this last here implies comparison.—φέρηται. Observe the
force of the middle, “bear off for himself,” or, “as his own.”

17-22. ὦ ποταμῶν λυγρώτατε, “oh most tuneful of rivers.” The allu-
sion is to the river Meles, in Ionia, which flowed by the city of Smyrna.
According to one account, Homer was born on its banks, from which circum-
stance he obtained the appellation of *Melesigēnes* (Μελεσιγενής). Bion hav-
ing been born in the city of Smyrna, the river Meles is here poetically styled
“most tuneful” of streams, from its flowing by the native seats of two so
eminent poets.—ἀπώλετο πρὶν τοι Ὀμηρος, “in former days thy Homer
perished.” Literally, “in former days Homer perished for thee.”—τῆνο τὸ
Καλλιόπας γλυκερὸν στόμα, “that sweet mouth of Calliope.” τῆνο, Doric
for ἐκεῖνο, and Καλλιόπας for Καλλιόπης. Homer is here, by a striking
figure, called the στόμα Καλλιόπας, since the muse, through him, poured
forth her strains unto men. So in Theocritus (*Id., 7, 37*), a poet is called
Μοισῶν στόμα, and, in one of the Epigrams of the Anthology, Pindar is
styled Μουσῶν ἱερὸν στόμα.—λέγοντι Doric for λέγουσι.—πολυκλαύστοις
δέθροις, “with thy deeply-lamenting waters.” The true reading, very
probably, is πολυκλύστοις βέθροις, “with thy swelling tide of waters.”—
πῶσαν δ’ ἐπλησας φωνῆς ἅλα, “and didst fill the whole sea with the voice
of thy lament.” φωνῆς, Doric for φωνῆς.—ἄλλον νῆα. Referring to Bion.
—τάκῃ, Doric for τήκῃ, and this for the Attic τήκει.

23-25. παγαῖς πεφιλημένοι Doric for πηγαῖς πεφλημένοι.—δς μὲν ἔπινε,
&c., “the one drank of the Pegasæan fountain, while the other had a
draught of that of Arethusa.” δς μὲν for ὁ μὲν.—Παγασίδος κρήνας, Doric
for Πηγασίδος κρήνης. By the Παγασίδος κρήνα is meant the fountain of
Hippocrênê, on Mount Helicon, fabled to have been produced from the earth
by a stamp of the foot, on the part of the winged steed Pegasus.—ἔχεν for
εἶχεν, augment dropped.—The meaning of the poet in this passage is as
follows: as Homer drank from the Pegasæan fountain the inspiration of
epic verse, so Bion quaffed that of bucolic poetry from the fount of Arethusa,
its native home. The whole, however, is figurative, and must not be
understood as if Bion had been personally present in the island of Sicily.

Page
178 —*ῥῷ μὲν*. Referring to Homer, as the singer of the *Iliad*, in which poem Helen, daughter of Tyndarus, and likewise Achilles and Menelaus were introduced. To the song that has war and slaughter for its themes is opposed the bucolic strain, breathing peace and all that is pleasing and joyous.—*ἄεισε* for *ῥσε*, from *ἄειδω* for *ῥδω*.

27-31. *κεῖνος δ' οὐ πολέμους, &c.*, "the other, however, sang not of wars, nor of tears, but of Pan; and told in clear-toned strains of the keepers of herds, and pastured (the cattle) as he sang," i. e., told of herdsmen, and the scenes of bucolic and pastoral life.—*βώρας*, Doric for *βοῦρας*.—*ἄδδω*, Doric for *ἡδεῖαν*. This Dorico-*poetic* accusative is more commonly employed as a masculine ending, as, for example, *εὔρεα πόντον, &c.*—*παῖδω*, "of the young."—*ἤρεσε* from *ἠόσκειω*. We have here retained the common reading, as in every respect superior to *ῥοεῖε*, the lection of Valckenaer, Brunnck, and others. Compare the version of Higgin: "at Cypidimen, Diona, fovit, acceptus, sinu."

33-34. *ἄστεα πάντα*. Supp'y *θημελ*.—*Ἄσκρα*. A town of Boeotia, situated on a rocky eminence belonging to Helicon, and famed, in the annals of poetry, as the residence of Hesiod.—*γούαι* for *γοῖ*.

179 LINE 35-38. *Πίνδαρον*. Pindar was a native of Thebes in Boeotia.—*ποθέοντι*, Doric for *ποθέουσι*, and this for *ποθοῦσι*.—*οὐδὲ τόσον τὸν δοῖδον, &c.*, "nor is the Teian city accustomed to mourn so deeply for its bard." The reference is to Anacreon, a native of Teios, in Ionia. Some editions read *Κήλη* for *Τήλον*, making the passage refer, not to Anacreon, but to Simonides, a native of Iulis in the island of Ceos. The lection *Τήλον*, however, is regarded by Valckenaer as the genuine one, although he retains *Κήλον* in the text. *Τήλον* is given by two Paris MSS. and the Florence edition.—*ἐμύρατο*. Observe the force of the aorist.—*Ἀρχιλόχοιο*, "than her Archilochus." Archilochus was born in the island of Paros.—*ἄντι δὲ Σαπφῶς, &c.*, "and Mitylene still mourns for thy song, instead of that of Sappho." Observe the consciousness of expression in *ἄντι δὲ Σαπφῶς* for *ἄντι δὲ τοῦ μελλίσματος Σαπφῶς*.—*ἠ Μιτυλήνα*. Doric for *ἡ Μιτυλήνη*.

40-46. *ταὶ μαλάχαι*, Doric for *αὶ μαλάχαι*. Dioscorides (2, 3) and Theophrastus (1, 5) designate mallows as aliment, and the former of these authors makes the mallow of the gardens superior to the wild kind, as an article of food.—*κῆπον*, Doric for *κήπον*.—*τό τ' εὐθαλὲς οὖλον ἀνῆθε*, "and the verdant, crisped-leaf anise."—*ἔσπερον αὖ ζῶντι, &c.*, "they afterward live again, and spring up for another year." *ζῶντι*, Doric for the common poetic form *ζώνσι*, and this last for *ζῶσι*.—*φύοντι*, Doric for *φύουσι*.—*ἔμμες*, Doric for *ἤμεις*.—*ὅππότε πρῶτα θάνωμες, ὡς ὅταν οὐκ ἔμμες*, "when once we have died." *πρῶτα*, Doric for *πρῶτα*, the adjective taken as an adverb.—*θάνωμες*, Doric for *θάνωμεν*.—*ἀνάκοι ἐν χθονὶ κοῖλα, &c.*, "sleep, we hearing, in the hollow earth, the long, long, endless sleep, from which we never shall awake." The melancholy flow of the line is heightened by the gloomy and chilling disbelief in a future state, which it seeks to inculcate.—*ἀνάκοι*, Doric for *ἀνήκοι*.—*κοῖλα*, Doric for *κοῖλα*.—*ἐβδόμες*, Doric for *εβδόμεν*.—*εὖ μύλα μακρὸν*. This combination cannot well be expressed by a literal version. We have endeavoured to convey the meaning by the repetition of the adjective.—*καὶ σὺ μὲν ἐν σιγῇ, &c.* This verse is considered supposititious by Valckenaer.—*σιγῇ*, Doric for *σιγῇ*.—*πεπνυκασμέναι ἔσσεαι*, "shall remain hidden." Observe the continued action indicated by the perfect participle.—*ἔσσεαι* for *ἔσει*, common form *ἔσῃ*.

METRICAL KEY.

I. EXTRACTS FROM HOMER.

1. The measure employed in these extracts is the *Hexameter*.

2. In Greek hexameters, and especially those of the Homeric class, when two vowels come in contact, one at the end and the other at the beginning of a word, the following is the result :

(A.) Either the previous vowel is found to be elided by the poet ; as, *ἐπειδ' ἔκave* for *ἐπειτα ἔκave* ;

(B.) Or, a long vowel, or diphthong, at the end of a word, loses a portion of its length before the vowel at the beginning of the next word ; as, *κύργῳ ἐφαστήκει* ;

(C.) Or, in order to explain away the hiatus, we must have recourse to the intervention of the digamma, or else to some emendation of the text ; though cases still remain where these expedients are nugatory, and where critical sagacity is completely baffled.*

3. In Greek, much more frequently than in Latin, hexameters, we find a short vowel lengthened by the *Arsis*, or stress of the voice on the first part of the foot.†

4. On the other hand, it is almost a constant rule, in the Greek epic poets, that if a word end in a long vowel, or a diphthong, and the next word begin with a vowel, the long vowel, or diphthong, becomes short.

5. The principle on which the preceding rule depends is as follows. The long vowels in Greek, namely, *η* and *ω*, are supposed to consist, in fact, of two short vowels, the *η* of *ee*, and the *ω* of *oo*. Hence, when the long vowel comes before another vowel, at the beginning of the next word, it loses one of its short component vowels by this collision, and the other remains, of course, short by nature.

6. In the same way, a diphthong loses one of its component vowels, and the other, if not short already, becomes so before the vowel at the beginning of the next word.

7. It must be borne in mind, however, with regard to diphthongs, that in *φ*, *ψ*, *χ*, the subscript iota so far coalesces with the vowel to which it is appended as to be considered, in Homeric scanning, as forming only one sound with it. Hence *φ*, *ψ*, *χ*, are to be here regarded as consisting, in fact, of only two short vowels, and not, as would otherwise be the case, of three.

8. But when the long vowel, or the diphthong, falls in the *arsis* of the foot, it retains its natural measure, because the stress of the voice then compensates for whatever the long vowel, or the diphthong, may have lost by collision with another vowel. An instance of this occurs in the fourth line of the first extract, page 155, where the final *φ* in *ἀμφιπόληφ*, after

* Spitzner thinks that the hiatus was not forbidden in the earlier epic verse ; a doctrine by no means improbable, considering the confluence of vowel sounds that characterized the epic-Ionic dialect. (*De Versu Græc. Her.*, p. 147.)

† The remainder of the foot is called the *Thesis*.

losing one of its two short component vowels before the initial vowel in the next word, has the remaining short one again lengthened by the stress of the voice, the syllable $\lambda\omega$ being in the arsis of the foot $\lambda\omega \epsilon\tilde{\omega}$.

9. In the remarks that follow, we will first call attention to such peculiarities, in a few lines, at the commencement of the first extract from Homer, as may serve to elucidate the rules that have just been laid down, and will then only note more important particulars.

FIRST EXTRACT.

ΠΑΟΝ 155.

LINE 4. $\kappa\alpha\iota\delta\iota\kappa\alpha\iota, \acute{\alpha}\mu\phi\iota\pi\acute{o}\lambda\omega$. The diphthong loses its final vowel before the initial vowel in $\acute{\alpha}\mu\phi\iota\pi\acute{o}\lambda\omega$, and the α that remains is shortened before the α in the next word. The ϕ in $\acute{\alpha}\mu\phi\iota\pi\acute{o}\lambda\omega$ has already been explained.

5. $\pi\tilde{\upsilon}\rho\gamma\tilde{\omega} \epsilon\phi\epsilon\sigma\tau\acute{\eta}\kappa\epsilon\iota$. The ω loses one of the two component omicrons, and the remaining omicron continues short before the succeeding epsilon. The iota subscript is not regarded as a separate vowel.

7. $\epsilon\sigma\tau\tilde{\eta} \epsilon\pi'$. The η loses one of its two component epсилons, and the remaining one continues short before the succeeding vowel in $\epsilon\pi'$.

9. $\pi\tilde{\eta} \epsilon\delta\tilde{\eta}$. The η in $\pi\tilde{\eta}$ loses one of its component epсилons, but the remaining one, being in the *arsis* of the foot, is again lengthened by the stress of the voice. On the other hand, the η in $\epsilon\delta\tilde{\eta}$, after losing one of its epсилons before the initial λ in $\lambda\alpha\delta\rho\omicron\mu\acute{\alpha}\chi\eta$, keeps the other epsilon short, since this last-mentioned vowel is in the *thesis* of the foot, and is not, therefore, acted upon by any stress of the voice.

10. $\tilde{\eta} \epsilon\iota\upsilon\alpha\tau\acute{\epsilon}\rho\omega\nu$. This hiatus can only be remedied by a change of reading, since we cannot have recourse to the digamma, $\epsilon\iota\upsilon\alpha\tau\acute{\epsilon}\rho\omega\nu$ not being a digammated word, as appears from line 15. As the $\tilde{\eta}$ is in the *thesis* of the foot, it ought, strictly speaking, to lose one of its epсилons before the succeeding vowel, and then remain short.

24. $\mu\acute{\epsilon}\gamma\alpha \upsilon\sigma\tau\upsilon$. The hiatus here is prevented by the digamma: META FAETY.

ΠΑΟΝ 156.

LINE 33. $\kappa\alpha\lambda\lambda\omega$. The first syllable of $\kappa\alpha\lambda\acute{o}\varsigma$ is long in Homer, short in Attic.

34. $\kappa\alpha\lambda\epsilon\sigma\kappa\epsilon \Sigma\alpha\mu\acute{\alpha}\nu\theta\rho\iota\omega\nu$. The ϵ here remains short, though $\sigma\kappa$ follows. This license appears to have been allowed from the difficulty otherwise of introducing the proper name into verse. A similar license is found in the case of the double consonant ζ , before which Homer keeps a vowel short in such words as $\Sigma\acute{\alpha}\kappa\upsilon\nu\theta\acute{o}\varsigma$, $\Sigma\acute{\epsilon}\lambda\epsilon\iota\alpha$. To remove these shortenings, Knight writes $\Delta\acute{\alpha}\kappa\upsilon\nu\theta\acute{o}\varsigma$, $\Delta\acute{\epsilon}\lambda\epsilon\iota\alpha$, and refers, in support of his opinion, to the coins of Zancle (Messana), of the seventh century B.C., which give the name of the place in the old form, $\Delta\Delta\text{NKAH}$. (*Prolegom. ad Hom.*, § 79.)

35. $\epsilon\rho\theta\epsilon\rho\omega$. From $\beta\acute{\upsilon}\omega$, not from $\epsilon\rho\acute{\omega}$, which has the digamma (FEP-TΩ), and would consequently lengthen $\gamma\alpha\rho$ and vitiate the line. Compare the remark of Knight (*Prolegom.*, p. 158, ed. Ruckhofs), in speaking of $\epsilon\rho\acute{\omega}$: "*Verbum mire corruptum rhapsodorum et grammaticorum licentia; et cum PYFΩ (βύω) perperuo confusum.*"

38. $\acute{\alpha}\rho\alpha \omicron\iota-\chi\epsilon\iota\rho\iota \epsilon\pi\acute{o}\varsigma$. A double hiatus in one and the same line, but remedied, in each case, by the digamma: APA FOI—XEIPI FEΠOΣ.

54. $\acute{\eta}\mu\epsilon\tau\iota \lambda\acute{\alpha}\delta\omega\varsigma$. The hiatus in this line induced Bentley to correct

the verse as follows: *οἱ μὲν πάντες ἐν κίον ἡμέρῃ Ἰίδος εἰσω*. It is better, however, to consider the hiatus as allowable here, from the circumstance of *ἡματι* terminating a foot. (Consult *Heyne*, *ad loc.*)

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LINE 75. *κακὸς ὄς*. The final syllable of *κακὸς* is lengthened by the stress of the voice, it being in the *arsis* of the foot.

79. *τίδε ὀδῶ*. The hiatus here is remedied by the digamma: ΤΟΔΕ ΦΟΙΔΑ.

80. *ὀλώλῃ Ἰλίος*. The final syllable in *ὀλώλῃ* ought properly to be short, since it comes before a vowel in the next word, and is, moreover, in the *thesis* of the foot. The digamma, however, remedies this: ΟΔΩΛΗ ΦΙΑΙΟΣ.

91. *τίς εἰπῶν*. The pronoun *τίς* is here lengthened by the stress of the voice, being in the *arsis* of the foot.

93. *ὄτε Ἰλίον*. Hiatus prevented by the digamma: ΙΟΤΕ ΦΙΑΙΟΝ.

94. *τίς ἐρέει*. The pronoun again lengthened by the stress of the voice

PAGE 158.

LINE 101. *ῥῶτε λῶφον*. The final syllable of *ῥῶτε* is lengthened here by the stress of the voice. The old reading, *χαλκὸν τε, ἰδὲ, &c.*, produces an hiatus.

110. *καὶ Ἰλίου*. The digamma (ΦΙΑΙΟΥ) prevents the diphthong's losing its final vowel before the initial vowel of *Ἰλίου*, and therefore *καὶ* remains long. Still, however, the line contains a violation of metre, for the last syllable of *Ἰλίου* cannot be shortened before *ἔμει*, since this last has the digamma (ΦΙΕΙ). The verse, therefore, is most probably an interpolation (the sense itself not requiring it), and must have been inserted by the rhapsodists at a time when the digamma had gone out of use. (Consult *Heyne*, *ad loc.*)

111. *τίς εἰπῶσι*. The pronoun again lengthened by the stress of the voice.

125. *τοὶ Ἰλίω*. The measure is vitiated here, and the line is consequently incorrect, since *τοὶ* cannot be shortened before the initial vowel of *Ἰλίω*, this last having the digamma (ΦΙΑΙΩΙ). Bentley suggests *μάλισθ'*, of *Ἰλίω*. It is better, however, to regard the line as an interpolation, similar in its nature to that of verse 110.

127. *ἔκρουσιν*. Final syllable lengthened by the stress of the voice.

132. *ἐνὶ οἴκῳ*. Hiatus prevented by the digamma: ΕΝΙ ΦΟΙΚΩΙ.

133. *μὲν*. Lengthened by the stress of the voice. The measure is violated, however, by the hiatus in *ἔφραγε ὕπν'· ὅπῃ*, unless we insert *γ'* with Bentley, or else consider the caesura of the verse as allowing such hiatus to exist.

SECOND EXTRACT.

PAGE 159.

LINE 6. *ὄφρ' εἰπω*. The verse is faulty here, since *εἰπω* has the digamma (ΦΕΙΠΩ), and the *α* ought not to be cut off by apostrophe in *ὄφρα*. Bentley reads *ὄφρ' ἀδῶ*. The line, however, is probably an interpolation.

8. *ἐμὸν*. Last syllable lengthened by the stress of the voice.

9. *τάδε ἔργα*. Hiatus prevented by the digamma: ΤΑΔΕ ΦΕΡΤΑ.

16. *Ἰδῶ*. Pronounced *hæw*, by synizesis, *Ἰδῶ*, as if of three syllables.

bles. Observe how the accent indicates that the ω in 'Αἶψα is only a half-length. Hence this half-long ω , with the short vowel preceding it, are more capable of being pronounced as but one syllable.

18. ἵνα εἰδότε. Hiatus prevented by the digamma: FINA FRIAETE

21. ἄν. Lengthened by the stress of the voice.

23. ἐθέλωμαι ἐρύσσαι. Hiatus prevented by the digamma: EGEOION FEPYΞAI.

25. περί. Final syllable lengthened by the stress of the voice. A short syllable at the end of a word is often lengthened in this way, when the next word begins with a liquid.

THIRD EXTRACT.

PAGE 160.

LINE 2. 'Αχαιοῖσιν. Final syllable lengthened by the stress of the voice.

4. ἐπειδῇ. Initial syllable lengthened by the stress of the voice.

17. νηυσὶν. Pronounced here as a dissyllable.

18. ἡράμεθα. Final syllable lengthened by the stress of the voice.

19. κατὰ ὅστυ. Hiatus prevented by the digamma: KATA FAETTY.

20. μήδετο ἔργα. Hiatus prevented by the digamma: MHAETO FEP TA.

31. δε. Lengthened by the stress of the voice.

32. μάλα. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

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LINE 34. κατὰ ὅστυ. Hiatus prevented by the digamma: KATA FAX TY.

37. μόγις. Final syllable lengthened by the stress of the voice.

40. ἀνδρά ἑκαστον. Hiatus prevented by the digamma: ANAP A FEKASTON.

58. κατὰ ὅστυ. Hiatus prevented by the digamma: KATA FAETTY.

59. θεόν. Final syllable lengthened by the stress of the voice.

60. μάλα. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

63. γάρ οἱ. The particle γάρ is here long, though in the thesis, before α , or, with the digamma, FOI. The following rule is laid down by Spitzner: "*Particula γάρ non minus, quam alia syllaba brevis, et in arsi et in thesi ante α longa est, non solum in Homeri et Hesiodi libris, verum etiam in aetiorum poetarum operibus.*" (*Vers. Græc. Her.*, p. 36.)

64. ῥά οἱ. Hiatus prevented by the digamma: PA FOI.

68. ῥήποδά. Final syllable lengthened by the stress of the voice.

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LINE 73. δέ οἱ. Hiatus prevented by the digamma: ΔE FOI.

74. μετρώδα. Pronounced as a trisyllable.

83. πλεθού. Pronounced as a dissyllable.

84. τὸ ἐν. Hiatus prevented by the digamma: TO FON. The words οὐδενὶ ἐκων, however, present an hiatus for which there is no aid found in the digamma, ἐκω not being a digammated word. Heyne, therefore, considers the whole line an interpolation.

85. μαινάδι λα. Hiatus prevented by the digamma: MAINAAI FLEH

94. The old reading in this line, namely, *τε ἥδὲ*, makes an hiatus, which is remedied by the new lection, *τ' ἥδὲ*.

95. *ῥά οἱ*. Hiatus prevented by the digamma: PA FOI.

97. *μυρία ἴδνα*. Hiatus prevented by the digamma: MYPIA FEANA.

98. *εἰνατέρης*. Final syllable lengthened by the stress of the voice

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LINE 106. *αἰνόμορον*. Final syllable lengthened by the stress of the voice.

107. *μέν*. Lengthened by the stress of the voice. Barnes interposed *ρ* to save the measure, as he thought, but without any necessity.

114. *γάρ οἱ*. Consult remarks on line 63, page 161.

117. *παῖς ἔς*. Final syllable in *παῖς* lengthened by the stress of the voice.

124. *παῖς ἔς*. Same as in preceding line.

129. *ἐνὶ μαλακῇ*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

133. *γῆνοι*. Pronounced as a dissyllable.

135. *ἐνὶ μεγάροισι*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

137. *κηλέη*. Pronounced as a dissyllable, *κηλῶ*.

138. *ὀφέλῃς*. Final syllable lengthened by the stress of the voice

FOURTH EXTRACT.

PAGE 164.

LINE 2. *Διὶ φίλος*. Final syllable in *Διὶ* lengthened by the stress of the voice.

5. *ποικνέον*. The upilon is short in the present and imperfect of *ποικνέω*, when the following syllable is short; and long when the following syllable is long, even when, as in the present case, the latter length is produced by position.

9. *αἶ οἱ*. Hiatus prevented by the digamma: IAI FOI.

13. *θεοειδέα*. Pronounced, as if consisting of four syllables, *θεοειδᾶ*.

14. *δὲ ἰδοντο*. Hiatus prevented by the digamma: ΔΕ FIAONTO.

21. *ἐπὶ τ' ἔλπεται*. There is something erroneous here, since *ἐλπεται* is entitled to the digamma, but then *ΕΠΙ Τ' FEAΠETAI* could never stand. Bentley conjectures *KAI FEAΠETAI*; and Heyne *καὶ ἐέλπεται* but thinks it likely that the early reading was *ἐπὶ τ' ἐλδεται*.

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LINE 36. *ἀπώστρο ἦκα*. Hiatus prevented by the digamma: AΠΩ ΣΑΤΟ FHKA.

55. *ἕτερος δέ τ' ἔδων*. The common text omits *τ'*, which makes an hiatus *ἔδων* not being entitled to the initial digamma.

63. *πλούτῳ τε ἕνασσε*. Hiatus prevented by the digamma: FANAΣΣΕ

65. *ὅττι οἱ*. Hiatus prevented by the digamma: IOTTI FOI.

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LINE 71. *Μάκαρος ἔδος*. Final syllable in *Μάκαρος* lengthened by the stress of the voice.

75. *περὶ ἔσση*. Hiatus prevented by the digamma: NEPI FASŦY.

85. *ἐκόδοις ἰδὼν*. Hiatus prevented by the digamma: ITHOΔA FIΔΩN.

98. Πηλείδης δ' αἰκίοι. There is some error here, since αἰκίοι is digammated, and Δ' FOIKOIO could not of course stand. Bentley suggests Πηλείδης δὲ θρόνοι.

99. οἶδς' ἄμα. Last syllable of οἶδς' lengthened by the stress of the voice

PAGE 167.

LINE 104. δίφρου εἶσαν. As εἶσαν is not entitled to the digamma, we must, in order to prevent the hiatus, make δίφρου ε- a dactyl (resolving the ε- by diæresis), and must lengthen, by the stress of the voice, the first syllable of the next foot -ῖσαν ε-. There is some error, however, most probably in the line.

107. δῶη ἐκόνδε. Hiatus prevented by the digamma: ΔΩΗ FOIKONΔE.

109. Πριάμῳ ἴδοι. Final syllable of Πριάμῳ lengthened by the stress of the voice.

111. παῖδα ἰδὼν. Hiatus prevented by the digamma: ΠΑΙΑΔ FIAΩN.

112. καὶ ἐ. The diphthong remains long here, as a matter of course, the pronoun ἐ being digammated: FE.

119. ὅτι Ἑκτορα. An hiatus, which Bentley skilfully remedies by reading ὅτ' ἄρ' Ἑκτορα.

129. ἐνί. Final syllable lengthened by the stress of the voice.

130. θυγατέρεσ. Final syllable lengthened by the stress of the voice.

133. ἄρᾳ. Final syllable lengthened by the stress of the voice. In ἄρᾳ, the diphthong remains long as a matter of course, the next word being digammated: FIAΣEKETO.

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LINE 156. ἄντα ἔκει. Hiatus prevented by the digamma: ANTA FEFQIKEL.

163. ὄσσε ἐνδ. An hiatus, which may be removed by reading, with Bentley, ὄσσοι, since the forms ὄσσοις and ὄσσοισιν occur in Hesiod and Sappho. (Consult Heyne, *ad loc.*, and Spitzner, *Vers. Her. Græc.*, p. 75.)

167. καὶ αἰθόνα οἶνον. The first hiatus is obviated by reading, with Bentley, καὶ τ' αἰθόνα; the second is remedied by the digamma: AIGONH FOINON.

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LINE 179. σε ἰδοίτο. Hiatus remedied by the digamma: SE FIAOITO.

182. τόδε εἶπε. Hiatus remedied by the digamma: TOΔE FEIPE.

188. κατὰ ὕπνῳ τέλμεθα. Both the first and second hiatus are remedied by the digamma: KATA FASYT FEFEAMEΘA.

190. ἐνί. Final syllable lengthened by the stress of the voice

191. δαίνετο. The long penult here arises from contraction. The imperfect would have the epsilon short.

II. EXTRACTS FROM ANACREON.

I. The Anacreontic verse is generally ranked under the Ionic *a minore* class (— — — —); it belongs, however, more properly, to the Ionic *a majore* kind (— — — —).

II. The poems which pass at the present day under the name of Anacreon are not genuine, but are the productions of persons who lived at a much later period, and some of whom appear to have been quite ignorant. Hence the doubt and difficulty to which they have given rise.

III. As a great part of these poems consist of pure iambs, we ought to rank such, no doubt, with iambic, rather than Ionic, numbers; as, for example, the following: $\Theta\epsilon\lambda\omega \mid \lambda\epsilon\gamma\epsilon\iota\nu \parallel \text{Ἄρπειδ} \mid \alpha\varsigma$.

IV. But of those which are really Ionic there appear to be two kinds; one with a monosyllabic, the other with a dissyllabic, anacrusis or base.*

V. The kind which has a monosyllabic anacrusis admits of two forms only, of which the proper one is this:

$\bar{\upsilon} \mid - - \cup \cup \mid - -$

while the other, which changes the dactyl of the Ionic foot into an amphibrach ($\cup - \cup$), is as follows:

$\bar{\upsilon} \mid - \cup - \cup \mid - -$

VI. The Anacreontics that have a dissyllabic anacrusis are divided into two forms or classes, as follows:

$\cup \cup \mid - - \cup \cup \mid - -$
 $\cup \cup \mid - \cup - \cup \mid - -$

The first of these is much less used than the second. Sometimes the first long syllable is found resolved.

ODE I.

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This ode consists of iambic lines throughout, namely, *iambic dimeters catalectic*, i. e., iambic dimeters wanting the last syllable. The iambus is admitted everywhere. Sometimes a spondee is found in the first place, but never in the second. The scanning is as follows:

$\Theta\epsilon\lambda\omega \mid \lambda\epsilon\gamma\epsilon\iota\nu \parallel \text{Ἄρπειδ} \mid \alpha\varsigma$
 $\Theta\epsilon\lambda\omega \mid \delta\epsilon \text{Κῶμ} \parallel \delta\nu \alpha\delta \mid \epsilon\iota\nu$
 $\bar{\eta} \delta\alpha\rho\epsilon \mid \iota\rho\varsigma \parallel \delta\epsilon \chi\alpha\rho\delta \mid \alpha\iota\varsigma, \text{ \&c.}$

ODE II.

The scanning in this ode is to be referred to Anacreontics with a dissyllabic anacrusis, as explained under § vi. Variations, however, occur throughout.

Verses 1, 3, 4, 6, 7, 8, 9, 10, 11, and 16, are all scanned after the following manner, namely, two short syllables forming a dissyllabic anacrusis, then a double trochee (or pure trochaic syzygy), and finally two long syllables.

The measure is, therefore, *Ionic a major dimeter*, brachycatalectic, with dissyllabic anacrusis, or $\cup \cup \mid - \cup - \cup \mid - -$, for it must be observed that the *Ionic a major* verse admits a trochaic syzygy promiscuously with its proper foot ($- - \cup \cup$). The lines we have enumerated are therefore scanned as follows:

* An *anacrusis* is a prefix of one syllable, or of two syllables, to a verse, and which are to be pronounced somewhat apart from the measure. A dissyllabic anacrusis is commonly styled a *base*. The anacrusis of an iambus is the part before the arsis.

τὸ ῥῶδ | ὅν τὸ τῶν ἔ | ῥῶτῶν
 τὸ ῥῶδ | ὅν τὸ κάλλι | φέλλων
 κρῆτᾶ | φοῖσιν ἄρμῶ | σάντες,
 ῥῶδον, | ὦ φερίστῶν | ἀνθρώς, &c.

Verse 2. In this line, the first of the included iambs has a long anacrusis (ω), the second a dissyllabic one (ΔΩ).*

ἀνδ | μίξιμῶν Δῶν | θοφ.

5. In this line, the dissyllabic anacrusis is contracted into one long, and the third syllable of the trochaic syzygy is resolved into two short:

πῖ | νόμῶν ὀρθ γῆ | λῶντες.

12. We have here a trochaic anacrusis, στέφον. The rest of the verse is similar to line 1.

13. In this line the first iambus has a dissyllabic anacrusis (ΔΩ).

πᾶρᾶ | σοῖς Δῶνόςτ | σῆκοῖς.

14. The *Ionic a majore* appears here in place of the trochaic syzygy. In other words, we have a regular verse.

μῆτᾶ | κοῦρῆς βᾶθῶ | κῶλποθ.

15. Here also, as in the preceding line, a regular *Ionic a majore* occurs

ῥῶδιν | οἰοῖ στέφῶν | ἰσχοῖς.

ODE III.

PAGE 171.

The measure of this ode is like that of the first one, θέλω λέγειν Ἄνθρ' ἰδοῦς. Thus,

ἔρᾶς | μῆτῃ || πέλει | ᾶ, &c.

ODE IV.

PAGE 172.

The measure of this is also the same as that of the first ode. Thus,

σὺ μὲν | φίλῃ || χεῖλι | δῶν, &c.

ODE V.

This ode, in its general features, resembles the second. Thus, the 3d, 4th, 7th, 8th, and 9th verses are scanned with the dissyllabic anacrusis, trochaic syzygy, and two long syllables:

* Hermann maintains, that such a dissyllabic anacrusis is not allowed in Anacreontics, and therefore proposes to read Δώνωσ, a form which the grammarians say was actually employed by Anacreon. As, however, a similar dissyllabic anacrusis is used by the comic poets in choriambic verses, it might also have been employed in the Anacreontic lines, the author or authors of which were far from accurate, and were disposed, besides, to avail themselves of every licence.

Χάρει | ες πόδα βροῖ | οδοῖν
ἀπὸ | λύνεται γὰρ | ἥνῃ, &c.

VERSE 1. In this line the first of the included iambs has a dissyllabic anacrusis; as,

ἰδε | πῶς ἔβροχεν φῶν | ἐντοῖς.*

3. This line presents a regular Ionic *a majore*; as,

ἰδε | πῶς κύμα θάλλ | ἀσσης.

5. An Ionic *a majore* like the preceding:

ἰδε | πῶς νῆσσοι κάλ | ἐμβῆ.

6. Scanned like the second, except that the second arsis, or second-long syllable of the trochaic syzygy, is resolved into two short; as,

ἰδε | πῶς γέρωνος ὀδ | εἴελ.

10. In this line, if the common reading be correct, of which there are strong doubts, we have a second Pæon in place of an Ionic *a majore*, and the base consists of two long syllables; as,

καρποῖς | ἰ γαῖα προῖ | κύπτει.†

11. If this line be genuine, which is hardly possible, it contains a resolution of the first arsis, and a lengthening of the anacrusis of the first iambus. The anacrusis of the line, moreover, is one long in place of two short. Thus,

καρπ | ὅς ἐλαλῆς προῖ | κύπτει.

12. In this line we have inserted τὸ before νῆμα, and the verse will then be scanned like the 13th of Ode II. Thus,

Βρομί | οὐ στεφεται τὸ | νῆμα.

13. We have here a regular Ionic *a majore*.

κάτᾱ | φέλλον κάτᾱ | κλῶνᾱ.

14. By adopting in part Hermann's emendation of this line, namely, *ἦν φῖς*, instead of the common *ἦν θῖς*, we have here, as in the previous verse, an Ionic *a majore*. Thus,

κάθελ | ὧν ἦν θῖς | καρποῖς.

ODE VI.

PLAGE 173.

The scanning of this ode is like that of the first one. Thus,

Ἐρῶς | πῦρ ἐν || ῥόδῳ | ἰ
κοίμῳ | μένην || μέλιττ | ἄν, &c.

ODE VII.

The scanning of this ode is like that of the second one in its general features. Thus,

* Hermann reads, ἰδε πῶς φανέντος ἥρος.

† Hermann reads, καρποῖς γαῖα προκύπτει.

μᾶκῦρ | ἰζόμεν σὲ | τέττιξ
 ὅτι | δένδρεών τε' | ἀκρόν
 ὀλίγ | ἦν ὁρδοῦν πεπ | ὠκῶς, &c.

VERSE 7. In this line the anacrusis is one long syllable, and there is also a resolution of the first arsis, or first long syllable of the trochaic syzygy. Thus,

χῶ | πῶσῶ φεροῦσιν | ὤραλ.

8. Here also we have a resolution of the first arsis, but with the ordinary dissyllabic anacrusis. Thus,

σὺ δὲ | φιλιῶς εἰ γὰρ | ὠργῶν.

ODE VIII.

The scanning is like that of the first ode. Thus,

φιλῶ, | γέρωντ | ἃ τέρεπ | νόν, &c.

The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no difficulty.

LEXICON.

ΔΓΑ

Α.

1 Doric for ἡ, nom. sing. fem. of ὁ, ἡ, τό.

2 (interj.). *Ah! oh!*

ἄβατος, *ον* (adj. from *α*, *not*, and *βατός*, *accessible*). *Inaccessible, unapproachable, not to be trodden.*

ἀβέβαιος, *ον* (adj. from *α*, *not*, and *βέβαιος*, *firm*). *Insecure, unfaithful, unsteady.*

ἰδοήθητος, *ον* (adj. from *α*, *not*, and *βοηθέω*, *to aid*). *Destitute of aid, unaided; hence, incurable.*

ἄδρός, ἄ, *ον* (adj.). *Delicate, luxurious.*—ἀδρά, *accus. plur. neut.*, taken as an adverb, *gayly*.

ἄδροχος, *ον* (adj. from *α*, *not*, and *βρέχω*, *to wet*). *Unwet, dry, arid, unbedewed.*

ἄβυσσος, *ον* (adj. from *α*, *not*, and *βυσσός* for *βυθός*, *measurable depth*). *Bottomless, very deep.*—As a substantive, ἄβυσσος, *ον, ἡ*. *An abyss, a vast chasm.*

*Ἀγαθόκλης, *έους, ὁ*. *Agathokles*, a Sicilian of low birth, who, by his military talents, made himself master of the greater part of Sicily. His seat of government was Syracuse.

ἀγαθός, ἡ, *ον* (adj.). *Good, virtuous, fair, brave, meritorious, excellent, sound, &c.* The primitive signification is, *excelling in any quality of mind or body.*—In the neuter, ἀγαθόν, *a good, any good thing*, but with the article, *good* (of itself), or, (abstract) *good*. In the plural neuter, τὰ ἀγαθὰ. *The things that are good, profitable, or advantageous, the gifts of fortune,*

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opulence, prosperity, benefits.—The comparatives most in use are ἀμείνων, βελτίων, and κρείσσων, or κρείττων, *superl. ὑριστος, βέλτιστος, κράτιστος.*

*Ἀγᾶθων, *ωνος, ὁ*. *Agatho*, an Athenian tragic poet, the contemporary and friend of Euripides.

ἀγακλύτος, *ον* (adj. from ἀγαν, *very much*, and κλυτός, *famous*). *Farfamed, very renowned, illustrious.*

ἀγαλμα, ἄτος, τό (from ἀγᾶλλω, *to honour*). *A statue, an image.*

ἀγαμαι, *fut. -ᾶσομαι, perf. ἤγασμαι*. *To admire, to revere, to wonder at, to honour, to esteem, to prize.*

*Ἀγᾶμεινων, *ωνος, ὁ*. *Agamemnon*, king of Mycenæ and Argos, and leader of the Grecian forces at Troy.

ἀγανακτέω, ὦ, *fut. -ήσω, perf. ἤγανακτηκα* (from ἀγαν, *very much*, and ἄχθος, *strong feeling*). *To be indignant, to be displeased, to complain.*

ἀγδομαι, *fut. -ᾶσομαι, perf. ἤγασμαι*, (an older form of ἀγαμαι). *To admire, to revere, to wonder at, &c.*

ἀγαπάω, ὦ, *fut. -ήσω, perf. ἠγάπηκα* (from ἀγαμαι, *to revere, &c.*). *To love, to treat with respectful kindness or affection.*—*To be content, to be satisfied with.*

ἀγαπητός, ἡ, *ον* (adj. from ἀγαπάω, *to love*). *Beloved, prized, cherished.*

*Ἀγανῆ, *ἡς, ἡ*. *Agavê*, daughter of Cadmus and Hermiônê, and mother of Pentheus.

ἄγγειον, *ον, τό* (from ἄγγος, *a vase, a vessel*). *A vessel, a receptacle, a basket, &c.*

ἄγγελᾶ, ας, ἡ (from ἄγγελος, a messenger). Intelligence, tidings, a message.

ἄγγελιαφόρος, ου, ὁ (from ἄγγελία, intelligence, and φέρω, to bring). A messenger, an envoy.

ἄγγέλλω, fut. -ελῶ, perf. ἡγγέλκα, 1st aor. ἡγγεῖλα (from ἄγω, to bring). To bring intelligence, to announce, to declare, to inform.

ἄγγελος, ου, ὁ (from ἄγγέλλω). A messenger.

ἄγος, εος, τό. A pouch, a receptacle, a bag, a repository, a vessel.

ἄγειρω, fut. -ερῶ, perf. ἤγαγκα, with Attic redupl. ἀγήγεγκα (from ἄγω, to drive). To gather together, to collect, to assemble.

ἀγέλη, ης, ἡ (from ἄγω, to drive). A herd.

ἀγενής, ἐς (adj. from α, not, and γένος, noble birth). Ignoble, mean, base, illiberal, &c.

ἀγέννητος, ου (adj. from α, not, and γεννάω, to beget). Unbegotten, unborn, uncreated.

ἀγενής (adv. from ἀγενής). Illiberally, meanly, cowardly, basely, &c.

ἀγνηορία, ας, ἡ (from ἀγῆνωρ, valiant). Valour, impetuous daring.

Ἀγῆνωρ, ορος, ὁ. Agēnor, son of Neptune and king of Phœnicia. He was the father of Cadmus and Europa.

ἀγῆρως, ὡν (adj. from α, not, and γῆρας, old age). Not growing old, uninfluenced by age, imperishable.

Ἀγησίλαος, ου, ὁ. Agēsilaus, a celebrated king of Sparta and military leader.

Ἀγισιπόλις, ἰος, ὁ. Agēsipolis, a king of Sparta.

ἅγιος, ᾶ, ὡν (adj.). Sacred, venerable, holy, pure, revered, &c.

Ἄγης, ἰδος, ὁ. Agis, a name common to several Spartan kings.

ἀγιστεύω, fut. -εῶσω, perf. ἡγίστευκα (probably from ἅγιος, the superl. of ἅγιος). To be sacred, to be holy, to be pure.—Primitive meaning, to perform sacred rites, to observe religious usages.

ἀγκᾶλῆς, ἰδος, ἡ (from ἀγκη, obsolete,

the arm in a bent state). The arm. The term refers to the arm in a bent state, ready to receive some object or take something.

ἀγκιστρῶδης, ἐς (adj. from ἄγκιστρον, a fishhook, and εἶδος, appearance). Barbed, hooked.

ἀγκυρᾶ, ας, ἡ. An anchor. (Compare, as regards the root, the theme assigned to ἀγκάλῃς.)

ἀγλᾶός, ᾶ, ὢν (adj. probably for ἀγλός, from ἀγάλλω, to make splendid). Splendid, brilliant, illustrious.

ἀγνοῶ, ῶ, fut. -ήσω, perf. ἤγνοα (from α, not, and γνοῦν, old form for νοῦν, to know). To be ignorant of, to be unacquainted with, not to comprehend.—οὐκ ἄγνοῖ, "I am well aware," "I know well."

ἀγνοῖα, ας, ἡ (from ἀγνοῶ). Ignorance, inadvertence, inexperience, unskilfulness.

Ἀγνωνίδης, ου, ὁ. Agnōnides, a rhetorician of Athens, who accused Phocian of betraying the Piræus to the Macedonian general Nicanor.

ἀγνώς, ὢν, genitive -δρος (adj. from α, not, and γνωστός, known). Unknown.

ἀγνωστός, ου (adj. from the same). Unknown.

ἀγορά, ᾤς, ἡ (from ἄγορα, perf. mid of ἀγείρω, to collect). A marketplace, a public place, a forum.

ἀγοράζω, fut. -ᾶσω, perf. ἤγόρακα (from ἀγορά). To buy, to make traffic, to purchase.

ἀγορεύω, fut. -εῶσω, perf. ἤγόρευκα, and, in the middle, ἀγορεύομαι (from ἀγορά). To harangue, to speak in public, to announce.

ἄγρα, ας, ἡ. The chase, hunting, game, prey, capture, &c.

ἀγράμματος, ου (adj. from α, not, and γράμματα, learning, plural of γράμμα). Illiterate, unlearned.

ἀγρεύω, fut. -εῶσω, perf. ἤγρευκα. To hunt, to take, to catch, to capture.

ἄγριος, ᾶ, ὡν (adj. from ἄγρος, country). Rustic, savage, wild, cruel, fierce, untamed.—ἀγρία, neut. as an adverb, cruelly, fiercely.

ἀγροῖτης, ητις, ἡ (from ἄγριος). *Wildness, rusticity, savageness, fierceness, cruelty, &c.*
ἀγροικία, ας, ἡ (from ἀγροῖκος). *Boorishness, rusticity.*
ἀγροῖκος, ον (adj. from ἄγρος, country, and οἰκέω, to inhabit). *Boorish, clownish, rustic.*
ἄγρος, οὔ, ὁ. *A field, land, country, territory, region, &c.*
ἀγροτεῖρα, ας, ἡ (fem. of ἀγρότηρ). *Rustic.*
ἄγρότερος, α. ον (adj. poetic form for ἀγροῖκος) *Rustic, pertaining to the country, &c.*
ἀγρυπνέω, ᾠ, fut. -ήσω, perf. ἠγρύπνηκα (from ἀγρυπνός, sleepless) *To take no rest, to watch carefully, to go without sleep.*
ἀγυῖά, ᾤς, ἡ (from ἄγω, to lead). *A street, a public way.*
ἀγύρτης, ον, ὁ (from ἀγείρω, to collect, i. e., a crowd). *A juggler, a mountebank, a quack, &c.*
ἀγγί (adv.). *Near.*
ἀγγινοῖά, ας, ἡ (from ἀγγίνους, possessing presence of mind). *Acuteness, intelligence, cunning, penetration, slyness.*
ἀγχόνη, ης, ἡ (from ἄγχω). *Strangulation, hanging. — A rope (for hanging), a cord, &c.*
ἄγχω, fut. -ξω, perf. ἤγχα, *to choke, to strangle, to choke by hanging, to hang.*
ἄγω, fut. ἔξω, perf. ἤξα, with the Attic redupl. ἄγγοχα, 2d aor. ἤγαγον, perf. pass. ἤγμαι. *To lead, to drive, to bring, &c. — σχολήν δαεῖν, to be at leisure — εἰρήνην δαεῖν, to be at peace, &c. — δαε, the imperative, often taken as an adverb, come, come on, &c., i. e., bring thyself.*
ἀγωγῇ, ης, ἡ (from ἄγω). *A mode of life. Literally, the act of leading or bringing.*
ἀγών, ὄνος, ὁ (from ἄγω). *A contest, a combat, a game.*
ἀγωνιάω, ᾠ, fut. -ᾠσω, perf. ἠγωνιῶκα (from ἀγών). *To contend, to strive eagerly. — To be anxious, to be solicitous, to fear.*
ἀγωνίζομαι, fut. -ίσσμαι, perf. ἠγώνισμαι (from ἀγών). *To contend,*

to combat for a prize at the games, to struggle earnestly.
ἀγωνισμῶ, ἄτος, τό (from ἀγωνίζομαι). *A contest, a combat, a struggle, a battle, &c.*
ἀγωνιστής, οὔ, ὁ (from ἀγωνίζομαι) *A combatant (at the games), an opponent, a contender, &c.*
ἀδαμάντινος, η, ον (adj. from ἀδάμας, hardest iron). *Made of hardest iron, hard as iron, firm, strong, hard. — Adamantine, invincible.*
ἀδάμαστος, ον (adj. from α, not, and δαμῶ, to subdue). *Unsubdued, untrained, unbroken (as of horses), unconquerable.*
ἀδδηφᾶγος, ον (adj., poetic form for ἀδδηφῆγος, from ἀδδην, excessively, and φῶγω, to eat). *Voracious, gluttonous, insatiate.*
ἀδέης, ἐς (adj. from α, not, and δέος, fear). *Fearless.*
ἀδελφή, ης, ἡ (from ἀδελφός). *A sister.*
ἀδελφίδους, οὔ, ὁ (from ἀδελφός). *A brother's or sister's son, a nephew.*
ἀδελφός, οὔ, ὁ (from α, for ἡμα, together, and δελφός, a womb) *A brother.*
ἀδέως (adv. from ἀδέης). *Fearlessly, without alarm, securely, calmly, &c.*
ἀδηλος, ον (adj. from α, not, and δηλος, manifest). *Obscure, uncertain, unknown, &c.*
Ἄιδης, ον, ὁ Attic (Ionic, Ἄϊδης, ἄω and εω) contracted ἰδης, ον, and also Ἄϊς (obsolete form), gen. Ἄϊδος, dat. Ἄϊδι, &c. (from α, not, and ἰδεῖν, 2d aor. infin. of εἶδω, to see). *Pluto, as god of the lower and invisible world; hades, or the lower and invisible world; the shades, the lower regions. — εἰς Ἄϊδου, and εἰς Ἄϊδος, into hades, i. e., into the mansion of Pluto, δόμον being understood, or some other equivalent term — ἐν ῥέον, and εἰν Ἄϊδῶ, in hades, supply δόμῳ, &c.*
ἀδιαλείπτως (adv. from ἀδιούλειπτος, incessant). *Incessantly, unceasingly.*
ἀδιατηκτός, ον (adj. from α, not, and διατηκτός, to fashion). *Un-*

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formed, undeclined, not marked out.
ἀδικῶ, ὤ, fut. -ήσω, perf. ἡδίκηκα (from ἀδικός). To act unjustly, to wrong, to injure.
ἀδικημαῖ, ἄτος, τό (from ἀδικέω). Injustice, an act of injustice, a wrong, an injury, &c.
ἀδικία, ας, ἡ (from ἀδικός). Injustice.
ἀδικος, ον (adj. from α, not, and δίκη, justice). Unjust.
ἀδικῶς (adv. from ἀδικός). Unjustly.
ἄδιός, ἡ, ὅν (adj. from ἄδην, excessively). Dense, thick, abundant, frequent, crowded, vehement, intense, &c.—ἄδινά, neut. taken adverbially, densely, in great numbers, abundantly, excessively.—Hence, loudly.
**Ἀδμητος, ου, δ. Admētus, king of Phœræ, in Thessaly. His life was prolonged by the voluntary death of his wife Alcestis in his stead.*
*ἀδύλοχος, ου, ὁ (from ἄδω, to se-
 tiate, and λέσχη, conversation).
 Loquacious, talkative, a prater, a
 talkative person, &c.*
*ἀδοξία, ας, ἡ (from ἀδοξος, inglori-
 ous). Disgrace, dishonour, in-
 famy.*
*ἄδούλωτος, ον (adj. from α, not, and
 δούλω, to enslave). Unsubdued,
 unenslaved, free.*
*ἄδυνάτος, ον (adj. from α, not, and
 δυνάτος, able). Impossible, una-
 ble.*
ἄδύς, Doric for ἡδύς.
*ᾄδω (contracted from αείδω), fut.
 ᾄσω, perf. ᾄκα, perf. pass. ᾄσμαι.
 To sing.*
ἄδών, Doric for ἀηδών.
**Ἀδωνις, ἰδος, δ. Adōnia, a beauti-
 ful youth, beloved by Venus. He
 was killed by a wild boar in hunt-
 ing.*
*ἀεί (adv.). Always. Poetic form
 αἰεῖ.*
*αείδω (contracted into ᾄδω. See
 ᾄδω), fut. αείσω, perf. ᾄεκα.*
*αεικής, ἐς (adj. from α, not, and εἰ-
 κός, what is becoming). Unbe-
 coming, unseemly, disgraceful,
 mean.*
αεικίζω, fut. -ίσω, perf. ᾄεκέκα (from

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*αεικής). To treat ignominiously,
 to maltreat, to deform, &c. The
 prose form is αλκίζω, the poetic
 αεικίζω.*
*αείρω, fut. ἀερώ, perf. ἔπειρά, 1st
 aor. ἔπειρά; without the augment,
 αείρά (poetic form for αἶρω). Ὦ,
 raise, to take up, to lift.*
*ἀεκαζόμενος, η, ον (pres. part para.
 of ἀεκίζω). Reluctant. Literally,
 being compelled, acting under com-
 pulsion.*
*ἄέννυος, ον (adj. from αἶε, ever, and
 νῦω, to flow). Everflowing.*
*ἀεργείη, ης, ἡ (Ionic and poetic form
 for ἀεργία, from α, not, and ἐργον,
 work). Idleness, laziness. Lit-
 erally, want of employment.*
*ἀεροιδής, ἐς (adj. from ἀήρ, in its
 Homeric signification of dusky air,
 and εἶδος, appearance). Cloudy,
 dusky, dark.—Airy, i. e., resem-
 bling dark air, &c.*
*αἰτός, οὔ, δ. An eagle.—A surname
 of Pyrrhus, king of Epirus.*
*ἀηδία, ας, ἡ (from ἀηδής, displeas-
 ing). Displeasure, disgust, re-
 pugnant, &c.*
*ἀηδών, ὄνος, ἡ (from αἰδω). The
 nightingale.*
*ἄήρ, ἔρος, ἡ, more rarely δ (from
 ἄημι, or ἄω, to blow). The air.*
*ἀήττητος, ον (adj. from α, not, and
 ἡττώ, to vanquish). Unconquer-
 ed, unsubdued.—Unconquerable,
 invincible.*
**Ἀθᾶμας, αντος, δ. Athāmas, king
 of Thebes, in Boeotia. He mar-
 ried Nephele, by whom he had
 Phryxus and Hellē.*
*ἀθάνασις, ας, ἡ (from ἀθάνατος).
 Immortality.*
*ἄθάνατος, ον (adj. from α, not, and
 θάνατος, death). Immortal, ever-
 lasting.*
*ἄθαπτος, ον (adj. from α, not, and
 θάπτω, to bury). Unburied.*
*ἀθεύτος, ον (adj. from α, not, and
 θεύωμαι, to behold). That cannot
 be seen, invisible, unseen.*
**Ἀθηνά, ας, ἡ. Minerva, the god-
 dess of wisdom, war, and the arts.
 She was produced from the brain
 of Jupiter. The right of naming
 the city of Cecrops was given to*

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λατ, in preference to Neptune, and she called it after herself, and became the tutelary goddess of the city.

Ἀθήναζε (adv. equivalent to Ἀθῆ-
νασδε, accus. plur. of Ἀθῆναι, with the enclitic δε, denoting motion towards). *To Athens, or towards Athens.*

Ἀθῆναι, ὤν, αἱ (from Ἀθηνᾶ). *Athens, the capital of Attica.*

Ἀθηναίη, ης, ἡ (poetic form for Ἀθηνᾶ). *Minerva.*

Ἀθηναῖος, α, ον (adj. from Ἀθῆναι). *Athenian*—*An Athenian*.—In the plural, Ἀθηναῖοι, ὡν, οἱ, *the Athenians.*

Ἀθῆνη, ης, ἡ (Ionic form for Ἀθηνᾶ). *Minerva.*

Ἀθηνῆθεν (adv. equivalent to ἀπ' Ἀθηνῶν). *From Athens.*

Ἀθηνῆσι (adv. equivalent to ἐν Ἀθῆναις). *In Athens.*

ἀθλοῖς, εως, ἡ (from ἀθλέω, to combat). *Athletic exercise, exercise in general, a combat, a contest, a toiling in conflict.*

ἀθλητής, οὔ, ὁ (from ἀθλος, a contest). *An athlete, a champion at the games, a wrestler.*

ἄθλος, ον, and also α, ον (from ἀθλος, toil). *Wretched, miserable, unhappy, &c.*

ἄθλιος (adv. from ἄθλιος). *Miserably, wretchedly.*

ἀθλον, ον, τό (from ἀθλος). *The prize of a contest, a reward, a recompense.*

ἀθλος, ον, ὁ. *A contest, especially in gymnastics, a combat, toil, labour, &c.*

ἀθρόος, ον (adj. from α, not, and θρόος, tumult). *Without tumult, untroubled, calm, undisturbed, &c.*

ἀθρόως, (adv. from ἀθρόος). *Without tumult, quietly, calmly.*

ἄθραυστος, ον (adj. from α, not, and θραύω, to break in pieces). *Unbroken, entire; unhurt.*

ἐθροίζω, fut. -σω, perf. ἔθροικα (from ἐθρός). *To gather together, to assemble, to collect.*

ἐθρός, α, ον, and, contracted, ἔθρους, ονν (from α, for ἔγαν,

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very, and ὄρος, clamour). *Numerous, crowded, dense, frequent, abundant, &c.*

ἐθιμέω, ὦ, fut. -ήσω, perf. ἔθιμικα (from ἐθύμος, dispirited). *To despond, to be dejected, to be spiritless, &c.*

Ἄθος, ω, ὁ. *Athos, a mountain in Macedonia, now called Monte Santo.*

αἰ (interj.). *Alas! wo!*—It often indicates a wish, *would that*, and in Homer is always followed by γάρ or γὰρ δὴ, with the optative.

αἶα, ης, ἡ, Ionic and poetic for γαῖα. *The earth.*

αἰέζω, fut. -άξω, perf. ἔαξα (from αἰ). *To mourn, to lament.*

Αἰακίδης, ον, ὁ (patronymic of Αἰάκης). *A son or descendant of Æacus*.—In the plural, *Αἰακίδαι, the Æacidae.*

Αἰάκος, οὔ, ὁ. *Æacus*, son of Jupiter and Ægina, king of the island of Cænopia, the name of which he changed to Ægina, in honour of his mother. For his piety and justice he was made a judge in the lower world.

Αἶας, αντος, ὁ. *Ajax*. There were two Grecian chieftains of this name, the one a son of Telamon, and native of Salamis, the other a Locrian, and son of Oileus. They both distinguished themselves in the war against Troy.

αἰγιόχος, ον, ἡ. *A poplar.*

Αἰγεύς, εως, ὁ. *Ægeus*, king of Athens and father of Theseus.

αἰγιαλός, οὔ, ὁ (from ἀγνύμι, to break, and ἄλς, the sea). *A coast, a sea-shore, a shore, a strand.*

αἰγίδιον, ον, ὁ (diminutive from αἶξ, a goat). *A kid.*

Αἰγινά, ης, ἡ. *Ægina*, an island in the Sinus Saronicus, near the coast of Argolis, and now called *Engia*.

Αἰγινήτης, ον, ὁ (from Αἰγίνα). *A native of Ægina, an Æginetan.*

αἰγίοχος, ον, ὁ and ἡ (from Αἰγίς, the ægis, and ἔχω, to have or bear). *The Ægis-bearer, an epithet of Jupiter and Minerva.*

αἰγίς, ἰδος, ἡ (from αἶξ, a goat, so-

curding to the common etymology, but more properly from *αἰσσω*, to rush, to move rapidly). An *agis*, part of the armour of Jupiter and Minerva. Originally a goatskin wound around the arm as a shield or defence; afterward the shield of Jove, &c.—In a figurative sense, *alyis* also denotes a storm, a tempest, darkness, clouds, thunder and lightning, as aroused by the rapid movements of the wings of Jove.

αἰγοτριχέω, ὦ, fut. -ήσω, perf. ἤγοτρίχηκα (from *αἷς*, a goat, and *τριξ*, τρίχος, hair). To have goat's hair.

Αἰγύπτιος, α, ον (adj. from *Αἴγυπτος*). Egyptian.—In the plural, *Αἰγύπτιοι*, οἱ, the Egyptians.

Αἴγυπτος, ου, ἡ. Egypt.

Αἴγυπτος, ου, ὁ. 1. *Ægyptus*, an early king of Egypt, son of Belus, and brother of Danaus. 2. The Nile.

αἰδέομαι, οὔμαι, fut. -έσομαι, and -ήσομαι, perf. pass. ἤδεσμαι (from *αἰδώς*, respect). To reverence, to respect, to dread, to stand in awe of—To be ashamed, to be abashed.

αἰδέμων, ον (adj. from *αἰδέομαι*). Decorous, well-mannered.—Modest, abashed, ashamed.

αἰδώς, α, ον (adj. from *αἰεί*, ever). Lasting, uninterrupted, perennial.—Everlasting.

αἰδοίος, α, ον (adj. from *αἰδώς*). Inspiring awe, revered, venerable.—Feeling shame, bashful.

αἰδώς, ὅς, contr. οὗς, ἡ. Shame, reverence, respect, modesty, decorous behaviour, &c.

αἰεῖ (adv. poetic form for *αἰεί*). Always, ever.

Αἰήτης, ου, ὁ. *Æetes*, king of Colchis and father of Medæa.

αἰθαλώδης, ες (adj. from *αἰθάλη*, soot, and *εἶδος*, appearance). Fuliginous, sooty, black, smoky.

αἰθήρ, ἔρος, ὁ and ἡ (from *αἰθω*, to burn). The upper air, the sky, æther, the ethereal region.

Αἰθιοπία, ας, and *Αἰθιοπία*, ης, ἡ. *Æthiopia*, an extensive country of Africa.

Αἰθιοπιάς, ἡ, ἡν (adj. from *Αἰθιοπία*). *Æthiopian*.

Αἰθίοψ, ονος, ὁ (from *αἰθω*, to burn, and *ὤψ*, the visage). An *Æthiopian*.

αἰθουσά, ης, ἡ (from *αἰθω*, to sun one's self). A porch, generally in an eastern position, in order to sit and enjoy the sun; also the place where strangers slept.

αἰθοψ, ονος (adj. from *αἰθός*, dark red or fiery, and *ὤψ*, look). Burning, fiery, &c.—*αἰθοψ οἶνος*, dark red wine; according to some, however, fiery wine.

αἰθρία, ας, ἡ (from *αἰθέρ*, pure air). Fair clear weather, open air, clear, keen, frosty weather.

αἰθω (used only in the present and imperfect). To burn, to be on fire, to blaze, to set in a blaze.

αἰλουρος, ου, ὁ and ἡ. A cat.

αἷμα, ἄτος, τό. Blood.

αἰμάσσω, fut. -έω, perf. ἥμαξα (from *αἷμα*). To render bloody. To be bloody.

Αἰμιλιανός, οὔ, ὁ. *Æmilianus*, the surname of Scipio Africanus the younger, derived from his father *Paulus Æmilius*.

Αἰνείας, ου, ὁ. *Æneas*. 1. A Trojan prince, son of Anchises and Venus, and the hero of Virgil's *Æneid*.—2. The third king of Alba, surnamed *Silvius*.

αἰνέω, ὦ, fut. -έσω, perf. ἤνεκα, perf. pass. ἤνημαι, 1st aor. pass. ἤνεθην (from *αἰνός*, praise). To praise, to commend, to approve.

αἰνίγμα, ἄτος, τό (from *αἰνίσσασθαι*, to speak enigmatically, perf. ἤνιγμα). An enigma, a riddle, a dark saying.

αἰνόμορος, ον (adj. from *αἰνός*, wretched, and *μός*, fate). Wretched, wretchedly unfortunate.

αἰνός, ἡ, ὅν (adj. Ionic and poetic for *δεινός*). Wretched, dreadful, dire, woful.

αἰνώς (adv. from *αἰνός*). Extremely, greatly, fearfully, &c.

αἰξ, αἰγός, ἡ (from *αἰσσω*, to move rapidly). A she-goat, a goat.

αἰώλος, η, ον (adj.). Active, nimble, fleet.—Of varied colours, varie-

gated, like bodies in rapid movement.

αἰπόλος, ου, ὁ (for αἰγοπόλος, and this from αἶξ, a goat, and πόλῃ, to tend). A goatherd.

αἰρεῖς, εως, ἡ (from αἰρέομαι, to select for one's self). A taking for one's self, a choice, a preference, a selection.—A mode of life.—A sect of philosophy.

αἰρετός, ἡ, ὅν (adj. from the same). Taken, chosen, selected.—Eligible, preferable, desirable.

αἰρέω, ὦ, fut. ἥσω, perf. ἔρηκα, 2d aor. ἔλῳν, 2d aor. infin. εἰλεῖν, 2d aor. mid. εἰλόμην. To take, to catch, to seize, to choose, to select, to prefer.—μῆλλον αἰρέομαι, I prefer, i. e., I choose rather for myself.

αἶρω, fut. ἄρῶ, perf. ἔρηκα, 1st aor. ἤρα (contracted from ἀείρω). To lift, to raise, to pull up, to elevate, &c.

Ἄϊς (obsolete nominative, from which comes Ἄϊδος gen., Ἄϊδι dat., &c.). Pluto, *hades*. See Ἄϊδης.

αἰσά, ης, ἡ. Destiny, fate.

αἰσθάνομαι, fut. αἰσθήσομαι, perf. ᾔσθημαι, 2d aor. ᾔσθόμην. To perceive, to feel, to observe, to understand.

αἰσθητός, εως, ἡ (from αἰσθάνομαι). The act of perceiving, perception, feeling, a sense, &c.

Αἰσχίνης, ου, ὁ. *Æschines*, an Athenian orator, and the political opponent of Demosthenes. He was born 397 B.C.

αἰσχιστά (adv. neuter pl. of αἰσχιστός, the superlative of αἰσχρός). Most disgracefully, most foully, most shamefully.

αἰσχος, εως, τὸ. Baseness, infamy, disgrace; deformity, ugliness.

αἰσchrός, ὁ, ὅν (adj. from αἰσχος). Disgraceful, base, shameful.—Deformed, ugly.—Comp. αἰσχιων, superl. αἰσχιστος.

αἰσchrῶς (adv. from αἰσchrός). Basely, shamefully, disgracefully, foully.—Comp. αἰσχιον, superl. αἰσχιστά. These, however, are strictly neuter forms of the comp. and superl. of αἰσchrός.

Αἰσchrύλος, ου, ὁ. *Æschylus*, a celebrated tragic poet, and a native of Eleusis, in Attica. Born 525 B.C.

αἰσchrύνη, ης, ἡ (from αἰσchrός, disgrace). Shame, disgrace, infamy, &c.

αἰσchrύνω, fut. ἔνῶ, perf. ἔσchrυγα (from αἰσchrός). To produce shame, to make ashamed, to treat shamefully, to disgrace.—In the middle, αἰσchrύνομαι, to feel ashamed, to dread, to reverence, to respect, &c.—1st fut. pass. αἰσchrυνθήσομαι, perf. pass. ἔσchrυμαι.

Αἰσchrων, ονος, ὁ. *Eson*, brother of Pelias, and father of Jason.

αἰτέω, ὦ, fut. ἥσω, perf. ἔρηκα. To ask, to request, to beg, to demand.—In the middle, αἰτέομαι, to ask for one's self, &c.

αἰτιά, ας, ἡ. A cause, a motive, a pretext.—A charge, a complaint, an accusation, a cause in a court of justice, a suit, &c.

αἰτιάομαι, ὦμαι, fut. ἄσσομαι, perf. ἤτιῶμαι (from αἰτία, a charge or complaint). To charge, to blame, to complain of, to accuse, &c.

αἰτιατός, α, ου (verbal adj. from αἰτιόομαι). Deserving of being blamed, to be blamed, to be incriminated.—The neuter αἰτιατέον denotes necessity, like the gerund in -dum, in Latin; as, μοι αἰτιατέον ἐστὶ, "I must blame."

αἰτίον, ου, τό. A cause, a ground, a reason, a motive.

αἰτίος, ᾱ, ου (adj. from αἰτία). In fault, culpable.—Blamed, reprov'd.—That causes or produces, that is the origin of, either in a good or bad sense.

αἰτίος, ου, ὁ (from αἰτία). A culprit, an accused person, &c.

Αἶτνη, ης, ἡ. *Ætna*, a volcano of Sicily, now called *Etna* or *Monte Gibello*.

Αἰτωλιά, ας, ἡ. *Ætolia*, a country of northern Greece, to the east of Acarnania.

Αἰτωλῆς, ἰδος, ἡ. An *Ætolian* female.—As an adjective, *Ætolian*. Αἰτωλοί, ὧν, οἱ. The *Ætoli*ans.

αἰφνιδίως (adv. from αἰφνίδιος, sudden). Suddenly, on a sudden.

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αἰχμᾶλωτιζω, fut. -ισω, perf. ἔχμᾶ-
λώτικα (from αἰχμᾶλωτος). To
make prisoner, in war.

αἰχμᾶλωτος, ον (adj. from αἰχμή, a
spear-point, and ἄλωτος, taken).
A captive, a prisoner of war.

αἰψά (adv.). Quickly, speedily, in-
stantly, immediately.

αἰών, ὄνος, ὅ, and in the epic poets
and tragedians ἥ (from αἰεῖ, al-
ways, and ὄν, being). Time, an
age, eternity.

αἰώνιος, ον, and αἰ, ον, (from αἰών).
Permanent, enduring, eternal, ev-
erlasting.

αἰώρῳ, ὦ, fut. -ήσω, perf. ἤωρηκα
(a poetic form of αἰέρω). To
raise on high, to lift up.—In the
middle voice, αἰώρομαι, ὄμαι, to
be in anxious expectation, to be in
great uncertainty, to be in sus-
pense, &c.

ἄκαιρος, ον (adj. from α, not, and
καίρος, season). Untimely, un-
seasonable, out of season, inoppor-
tune, improper.

ἄκαμπτos, ον (adj. from α, not, and
κμπτω, to bend). Unmoved

ἄκανθᾶ, ης, ἥ (from ἀκή, a point).
A thorn, a prickle.—A quill of a
porcupine.

Ἀκαρναν, ἄνος, ὅ and ἥ. An Aca-
rnanian.—Ἀκαρνανες, ων, οί. The
Acarnanians, a people of northern
Greece, to the west of Ætolia.

ἀκαρπῖα, ας, ἥ (from ἀκαρπος). Un-
fruitfulness, barrenness.

ἀκαρπος, ον (adj. from α, not, and
καρπός, fruit). Unfruitful, un-
productive.

Ακαστος, ον, ὅ. Acastus, son of
Pelias, king of Theessaly.

ἀκαχίζω, fut. -ισω, perf. ἡκᾶχικα
(from ἀκάχω). To afflict, to grieve,
to trouble, &c.

ἀκάχω (not used in the present, from
ἄχος, grief), fut. ἀκαχῆσω, 2d aor.
ἡκάχον, perf. pass. ἡκάχηναι. To
afflict, to grieve, to trouble, &c.

ἀκέρατος, ον (adj. from α, not, and
κεράννυμι, to mix). Unmixed,
pure, entire, perfect.—Unharmed,
uninjured.

Ἀκεσίνης, ον, ὅ, and Ἀκεσίνοος, ον.
ὅ. The Acesines, a large and rapid

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river of India, falling into the In-
dus. Now called the Ravi; or,
more correctly perhaps, the Je-
naub.

Ἀκεσιόδορος, ον, ὅ. Acæsiódorus,
a Greek historian.

ἀκηδής, ἐς (adj. from α, not, and
κήδος, care). Not taken care of,
neglected.—Without funeral hon-
ours, unburied.—Careless, indif-
ferent.

ἀκήν (an old adverbial form). Con-
sult note on verse 28, page 159.

ἀκηδέστωρ (adv. from ἀκηδέστωρ,
neglected). Heedlessly, careles-
ly, cruelly, unfeelingly.

ἀκινδύνος, ον (adj. from α, not, and
κινδύνος, danger). Without dan-
ger, secure, &c.

ἀκινδύνως (adv. from ἀκινδύνος).
Safely, securely, &c.

ἄκλανστος, ον (adj. from α, not, and
κλαίω, fut. κλάνσω, to weep). Un-
wept, unlamented.

ἄκλαντος, ον (adj. from same). Un-
wept, unlamented. This is the
earlier form.

ἄκληρέω, ὦ, fut. -ήσω, perf. ἡλήρη-
κα (from ἀκληρος, without a lot,
share, or portion). To be poor, to
be unfortunate.

ἄκλητος, ον (adj. from α, not, and
καλέω, to invite). Uninvited, un-
called, unsummoned.

ἀκμίζω, fut. -ῶσω, perf. ἡκμάκα (from
ἄκμή). To be at the highest point,
to be at the height, to bloom, to
flourish, to prevail.—To be impor-
tant, to excite attention, &c.

ἀκμαῖος, α, ον (adj. from ἄκμή). At
the acme, at the height.—Ripe,
blooming, in full season.—At the
critical or fitting time, seasonable.

ἄκμή, ης, ἥ (from ἀκή, a point).
A point, an edge.—The highest
degree or point.—Bloom, full
growth, vigour, energy.

ἄκμην (adv., properly the accus. sing.
of ἄκμή). Instantly.

ἄκμης, ἥτος (adj., common gender,
from α, not, and κάμνω, to be worn
down by toil). Fresh, unfatigued.

ἀκοή, ης, ἥ (from ἀκούω, to hear).
The hearing.—Report, rumour.

ἄκοιτις, ως, ἥ (from α, for ἀνα, to

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gether, and *κοῖτη*, a couch). A spouse, the partner of one's couch, a wife.

ἀκολουθεῖν, ὤ, fut. -ήσω, perf. *ἠκολούθηκα* (from a for ἕμα, together, and *κείμενος*, a path). To follow.

ἀκοντίζω, fut. -ίσω, perf. *ἠκόντισκα* (from ἄκων, a javelin). To hurl the javelin.—To hurl, to sling.

ἀκοντήιον, ου, τό (dimin. of ἄκων). A small dart, a javelin.

ἀκούσιος, ου (adj. from *α*, not, and *ἐκούσιος*, voluntary). Unwilling, involuntary, constrained, forced, compelled, reluctant.

ἀκούω, fut. mid. *ἀκούσομαι*, perf. act., in later writers, *ἤκουκα*, perf. mid. *ἤκουα*, and with the Attic redupl., *ἀκήκουα*, perf. pass. *ἤκουσμαι*. To hear.—*εὖ ἀκονεῖν*, to be well spoken of, i. e., to hear well of one's self; *κακῶς ἀκονεῖν*, to be ill spoken of, &c.

ἄκρᾱ, ας, ἡ (properly feminine of ἄκρος, with an ellipsis of χώρα, or some other noun). A height, a summit, an elevation, a citadel.

Ἀκραγαντινός, ου, ὁ (from Ἀκρίγας, *αντος*, Agrigentum). An Agrigentine, or native of Agrigentum.—*Ἀκραγαντινοί*, οἱ, the Agrigentines, a people of Sicily.

ἄκρᾶσις, ας, ἡ (from ἀκράτης, incontinent). Intemperance.

ἄκρᾶτος, ου (adj. from *α*, not, and *κρῆσις*, mixture). Unmixed, pure, generally said of wine, and hence, strong.

ἀκριβεῖα, ας, ἡ (from ἀκριβής). Accuracy, exactness, precision, diligence, purity, &c.

ἀκριβής, ες (adj. from ἄκρος, extreme, and βῦω, to proceed). Accurate, exact, precise, nice, pure, &c.—*ἐπ' ἀκριβέως*, with precision, in an exact, or accurate manner, &c.

ἀκριβῶω, ὤ, fut. -ώσω, perf. *ἠκριβῶκα* (from ἀκριβής). To examine accurately, to ascertain with exactness, to know exactly, to be well versed in, &c.

ἀκριβῶς (adv. from ἀκριβής). Exactly, accurately, nicely, &c.

Ἀκρίσιος, ου, ὁ. Acrisius, king of Argos, and father of Danaë.

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ἀκρόασις, εως, ἡ (from ἀκρόαμαι, to listen). The act of listening, a hearing, a lecture, a discourse.

ἄκροβάτεω, ὤ, fut. -ήσω, perf. *ἠκροβάτηκα* (from ἄκρος, extreme, and βατήρ, from βαίνω, to go). To walk on the toes, to walk on tiptoe, to move on tiptoe.

ἄκρόδρυνον, ου, τό (from ἄκρος, high at top, and δρῦς, a tree). A fruit-tree.—*τὰ ἄκρόδρυνα*, fruits, having a shell, or ligneous covering, and generally such as grow high up on trees.

ἄκροδινύον, ου, τό (from ἄκρος, at top, and δύν, a heap). The first fruits, offered to the gods. Literally, "the top of the heap," this part, as the best and choicest, being offered up: Said of offerings of all kinds, but especially of booty, &c., taken in war.

ἄκροδοτήρι (adv. from ἄκρος, extreme, and πούς, a foot). On tiptoe.

ἄκρόπολις, εως, ἡ (from ἄκρος, on high, and πόλις, a city). A citadel, an acropolis. Said especially of the citadel or Acropolis of Athens.

ἄκρος, α, ου (adj. from ἀκμή, a point). Lofty, at top, extreme, highest, and hence, excelling, superior, &c.—*ἄκροι τοῖς ποσὶ*, with the toes; *ἄκροι δάκτυλοι*, the tips of the fingers.—In the neuter plural, *ἄκρα*, summits, heights, &c., χώρα being understood.

ἄκρωτηριῶω, fut. -ᾶσω, perf. *ἠκρωτηριάκα* (from ἀκρωτήριον). To cut off the extremities of anything, to mutilate at the extremities; hence, generally, to mutilate.

ἄκρωτήριον, ου, τό (from ἄκρος, extreme). The extreme point of any object, hence a promontory.

Ἀκταίων, υνος, ὁ. Actæon, a famous hunter, son of Aristæus and Autonoe. He was changed by Diana into a stag, and was hunted down and torn into pieces by his own dogs.

ἀκτῆ, ἧς, ἡ (from ἄγω or ἄγνυμι, to break). A shore, where the waves break.—*Ἀκτὴ* of a river.—*Ἀκτῆ*,

ΑΑΞ

Attica, so called, probably, from its extent of shore.
ἀκυβέρνητος, *ον* (adj. from *α*, *not*, and *κυβερνάω*, *to pilot*). *Without a pilot, unguided*.
ἀκύμαντος, *ον* (adj. from *α*, *not*, and *κυμαίνω*, *to rise in waves*). *Waveless, calm, smooth*.
ἀκῦμων, *ον* (adj. from *α*, *not*, and *κύμα*, *a wave*). *Without waves, calm, tranquil*.
ἀκων, *ονσα*, *ον* (adj. from *α*, *not*, and *έκών*, *willing*). *Unwilling, reluctant*.
ἀλαζονικός, *ή, όν* (adj. from *άλαζών*). *Boastful, arrogant, ostentatious, vain*.
άλαζών, *όνος, ό* (from *άλόομαι*, *to wander*). *A boaster, a vain person*. The original meaning is "a person who roams about like a vagabond," and it coincides nearly with *άγύρτης*, "a mountebank," "a quack," "a fortune-teller."
άλᾱθεύω, Doric for *άληθεύω*.
Ἀλβάνια, *ας, ή*. *Albania*, a country of Asia, bordering on the Caspian Sea.
Ἀλβανοί, *ών, οί*. *The Albanians*.
άλγέω, *ώ, fut. -ήσω, perf. ήληγκα* (from *άλγος*). *To suffer pain, to grieve, to be sad, to be afflicted, &c.*
άλγος, *εος, τό*. *Pain, suffering, grief, sorrow*, &c.
άλεγεινός, *ή, όν* (adj., a form of *άλγεινός*, from *άλγος*). *Painful, afflicting, mournful, sorrowful, wretched*.
άλείφω, *fut. -ψω, perf., in later writers, ήλοιφα*, Attic perf. *άλήλιφα*, *perf. pass. άήλιμμαι*. *To anoint, as for a contest; hence, freely, to prepare*.
άλεκτρύων, *όνος, ό* and *ή*. *A cock, a hen*.
Ἀλεξάνδρειᾱ, *ας, ή*. *Alexandria*, the capital of Egypt, under the Ptolemies, built by Alexander the Great, B.C. 332.
Ἀλεξανδρέως, *έως, ό*. *An Alexandrian*.
Ἀλεξανδρος, *ον, ό* (from *άλέξω*, *to protect*, and *άνήρ*, *a man*). 1. *Alexander*, surnamed the Great, son

ΑΑΙ

of Philip of Macedon, born at Pella, B.C. 356.—2. A tyrant of Phœnix, in Thessaly.
άληθεύω, *ας, ή* (from *άληθής*). *Truth*.
άληθεύω, *fut. -εύσω, perf. ήλήθεκα* (from *άληθής*). *To speak the truth, to be true, to be sincere*.
άληθής, *ές* (adj. from *α*, *not*, and *λήθω*, *to lie concealed*). *True, sincere, veracious, real*.
άληθώς (adv. from *άληθής*). *Truth, really, exactly, honestly—ώς άληθώς, in reality, truly*.
άληθω, *fut. -ήσω; and also άλέω, fut. -έσω; Attic perf., with the redupl., άλήλεκα, perf. pass. άήλεμαι*. *To grind*.
άλημιμένος, *η, ον* (perf. part. pass of *άλείφω*, with the Attic reduplication).
άλιαστος, *ον* (adj. from *α*, *not*, and *λιύζομαι*, *to turn aside*). *Not ceasing, incessant.—Not to be avoided, inevitable*.
άλιγκιος, *α, ον* (adj.) *Like*.
άλινδέομαι, *οῦμαι* (seldom used. In place of it *κυλινδέομαι* is employed). *To roam about, to wander*.
άλιος, *α, ον* (adj. from *άλς*, *the sea*). *Marine, appertaining to the sea, dwelling in the sea, &c.*
άλιος, *ον, ό*, Doric for *ήλιος*. *The sun*.
άλις (adv.). *In great numbers, in a crowd, in abundance*.
άλίσκω (active form of the present obsolete. Vid. *άλίσκομαι*).
άλίσκομαι (the active present *άλίσκω* is obsolete, and in its stead *αίρνω* is employed) *fut. άλώσομαι* (from *άλώω*), 2d aor. *ήλων*, Attic *έδλων*, perf. act. *ήλωκα*, Attic *έδλωκα*, 2d aor inf. *άλώναι*, 2d aor. part. *άλοός*. *To take, to capture.—The 2d aor. act. and perf act are used with a passive signification; thus, έδλων. I was taken; έδλωκα, I have been taken*.
άλισταίνω, *fut. άλιτήσω, perf. ήλίτηκα*, 2d aor. *ήλιτον*, 2d aor. mid. *ήλιτόμην*. *To commit a fault, to perpetrate a crime, to err, to sin, to offend against, to violate*.
άλितνής, *ές* (adj. from *άλς*, *the sea*

and *τείνω*, to stretch towards).
Low out of the water, shallow.
αλιτήριος, *ον* (adj. from *αλείτης*, a wicked person). Guilty, laden with guilt, wicked.
ἀλίτω (not in use); from it comes *ἡλίτων*, 2d aor. assigned to *ἀλ-ταίνω*.
ἀλκή, *ἡς*, *ῆ*. Strength, courage, valour, power, might.
**Αλκιστις*, *ἰδος*, *ῆ*. Alcestis, daughter of Pelias, and wife of Admetus. She voluntarily laid down her own life to prolong that of her husband.
**Αλκιβιάδης*, *ου*, *ὁ*. Alcibiades, an illustrious Athenian commander and statesman, the son of Clinias, and nephew of Pericles.
ἀλκιμος, *ον* (adj. from *ἀλκή*, courage, strength). Brave, valiant, strong, powerful.
**Αλκίμος*, *ου*, *ὁ*. Alcimus, a Grecian warrior, and one of the followers of Achilles.
**Αλκμήνη*, *ἡς*, *ῆ*. Alcmæna, daughter of Electryon king of Mycenæ, and mother of Hercules by Jupiter.
ἀλλά (conj. from *ἄλλος*, other). But, however, notwithstanding, wherefore, &c.—*ἀλλὰ μὲν*, and yet; *ἀλλὰ γε*, but at least, but surely; *ἀλλὰ γάρ*, but indeed.
ἀλλάττω, fut. -ξω, perf. *ἡλλάχα*, 2d aor. *ἡλλάγον* (from *ἄλλος*, another). To change, to alter.
ἀλλαχόθεν (adv. from *ἀλλαχού*, with the termination *θεν*, denoting motion from). From another place, from another side.
ἀλλαχού (adv. from *ἄλλος*, another). Elsewhere, on a different side.
ἄλλοι ἀλλαχού, "some in one direction (or on one side), others in another."
ἄλλῃ (adv., properly the dative sing. fem. of *ἄλλος*, with *χώρῃ* understood). Elsewhere, in another place or quarter.—*ἄλλοι ἄλλῃ*, "some in this quarter, others in that."
ἀλλήλων (reciprocal pronoun, nominative wanting, used in the dual and plural). Of one another; dat. *ἀλλήλοις*, &c., to one another, &c.
ἀλλοεθνής, *ἑς* (adj. from *ἄλλος*, an-

other, and *ἐθνος*, a nation). Of another race, a stranger.
ἄλλοθι (adv. from *ἄλλος*, another). Elsewhere, in another place.
ἄλλόκοτος, *ον* (adj. transp. for *ἀλόκοτος*, from *ἄλλος*, other than usual, and *τόκος*, a birth). Uncommon, strange, unusual, &c.
ἄλλομαι, fut. mid. *ἀλοῦμαι*, perf. wanting, 1st aor. *ἡλάμην*, 2d aor. *ἡλόμην*, of which the 2d and 3d persons sing. are syncopated into *ἄλσο* and *ἄλτο* in Homer. To leap, to spring.
ἄλλος, *ῆ*, *ο* (adj.). Another, other. Used adverbially in the neuter, *τὸ ἄλλο*, τὰ ἄλλα, as to the rest, in other respects.—*οἱ ἄλλοι*, the rest.—*ἄλλος μὲν*, . . . *ἄλλος δέ*, one, . . . another.
ἄλλοτε (adv. from *ἄλλος*, and *ότε*, when). At another time, at one time, at times.—*ἄλλοτ' ἐπ' ἄλλους*, now on these, now on those.
ἄλλότριος, *ῆ*, *ον* (adj. from *ἄλλος*, another). Foreign from, unsuitable to, alienated, &c. Joined to a genitive of the person or thing.
ἄλλοφυλος, *ον* (adj. from *ἄλλος*, another, and *φύλη*, a tribe). Of another tribe, race, or nation, strange, foreign.
ἄλλως (adv. from *ἄλλος*, another). Otherwise, differently.—Besides.
ἄλογῃ, *ἡς*, Ionic for *ἄλογία*, *ας*, *ῆ* (from *α*, not, and *λόγος*, reflection). Folly, inconsiderateness, want of sense or reflection.—Neglect, contempt.
ἄλογιστος, *ον* (adj. from *α*, not, and *λογίζομαι*, to calculate). Inconsiderate, thoughtless, foolish, wanting in reflection.
ἄλογος, *ον* (adj. from *α*, not, and *λόγος*, reason). Void of reason or sense, irrational, absurd, senseless.
ἄλος, *οκος*, *ῆ*. A furrow.
ἄλουργῆς, *ἑς* (adj. from *ἄλς*, the sea, and *ἔργον*, a production). Purple, as referring to the dye obtained from the murex, a species of shell-fish.
ἄλοχος, *ου*, *ῆ* (from *α* for *ἑμα*, together, and *λέχος*, a couch). A spouse.

AMA

Ἀλπεῖς, *ewn, al.* *The Alps.*
Ἀλπεῖος, α, *on* (adj. from Ἀλπεῖς).
Alpine.—τὰ Ἀλπεῖα, *the chain of the Alps*, ὅρη being understood.
ἄλς, ἄλος, ὁ. *Salt.* In the plural, *witty sayings, witticisms, repartees.*
ἄλς, ἄλος, ἡ. *The sea.* Of rare occurrence in prose writers, θάλασσα being there employed.
ἄλσος, εὖς, τό. *A grove, a sacred grove, a well-wooded place.*
ἀλυσιτελής, ἐς (adj. from α, *not*, and λυσιτελής, *profitable*). *Unprofitable, disadvantageous, injurious.*
ἀλυσκᾶς, fut. -ῶσω, perf. ἡλύσκῃκα, and also ἀλύσκω, fut. -ύξω, perf. ἡλύχα, and with the Attic reduplication, ἀλήλυχα. *To avoid, to wander from, to shun, to escape from.*
Ἀλφεύς, εὖς and ἦος, ὁ. *Aloëus* (three syllables), a giant, son of Neptune and Canëce. He married Iphimedia, by whom Neptune had Otus and Ephialtes, brought up, however, by Aloëus, and hence called *Aloïdæ*.
Ἀλωπεκῆθεν (adv. from Ἀλωπέκη, *Alopecæ*, a borough of Attica). *Of Alopece.*
ἄλῳπῆς, εκος, ἡ. *A fox.*
ἄλω, ω and ωος, ἡ (in the plural mostly of the third declension). *A threshing-floor.*
ἀλώσιμος, *on* (adj. from ἀλίσκομαι, *to capture*). *Easy to capture or take.*
ἄλωσις, εὖς, ἡ (from ἀλίσκομαι, *to capture*). *A conquest, a capturing, a taking.*
ἅμα (adv.). *At the same time, at once, as soon as.*—Sometimes taken as a preposition with the dative, σύν being in reality understood, *together with, along with.*—With μέν and δέ, as ἅμα μέν, ἅμα δέ, *at the same time, . . . at the same time, or, partly . . . partly.*
Ἀμαζόνις, ἰδος, ἡ (from Ἀμαζών). *An Amazonian female, an Amazon.*
Ἀμαζών, ὄνος, ἡ (commonly, though incorrectly, derived from α, *not*, and ἄμαζος, *a brute*). *An Amazon,*

AMB

one of a race of warlike females, who are commonly supposed to have burned or cut off the right breast, in order to handle the bow more conveniently. One of their places of abode was the plain of Themiscyræ, in Cappadocia, watered by the river Thermodon.
ἀμαθής, ἐς (adj. from α, *not*, and μαθῶ, *to learn*). *Unclearned, ignorant.*
ἄμαξᾶ, ης, and ἄμαξα, ης, ἡ (commonly derived from ἅμα, *together*, and ἄγω, fut. ἄξω, *to carry*). 1. *A wagon.* 2. *The Wain or Greater Bear* (Ursa Major), a constellation of the northern hemisphere, near the pole.
ἀμαξικός, ἡ, ὅν (adj. from ἄμαξᾶ). *Belonging to a wagon.*—τὰ ἀμαξικά, *the countries situate to the north.*
ἄμαξόβιος, *on* (adj. from ἄμαξᾶ, *a wagon*, and βίος, *life*). *Living in wagons, that live in wagons.*—Ἀμαξόβια ἔθνη, *nations that live in wagons*, referring to the Scythians.
ἀμάφοικος, *on* (adj. from ἄμαξᾶ, *a wagon*, and οἰκέω, *to dwell*). *Dwelling in wagons.*—Ἀμάφοικοι, *the wagon-inhabiting Scythians.*
ἀμαρτάνω, fut. mid. ἀμαρτήσομαι, perf. act. ἡμάρτηκα, 2d aor. ἡμαρτον, in Homer ἡμυροτον. *To miss, to err, to fail, to do wrong, to commit a fault, to sin.*
ἀμάρτημά, ἄτος, τό (from ἀμαρτάνω). *A failure, a fault, an error, an offence.*
ἀμαρτία, ας, ἡ (from ἀμαρτάνω). *An error, a fault, a crime.*
ἀμαυρόω, ῶ, fut. -ύσω, perf. ἡμαύρωκα (from ἀμαυρός, dim. *obscure*). *To obscure, to darken, to blind—To enfeeble, to weaken, to destroy.*
ἀμβάτος, *on* (adj. Ionic and poetic for ἀνάβατος). *Accessible.*
ἀμβλήθην (adv. Ionic and poetic for ἀνάβλήθην. from ἀναβύλλω). *With sods, sodding.*
ἀμβλύνω, fut. -ένω, perf. ἡμβλύνηκα (from ἀμβλός). *To blind.—To render dim, said of the sight, hence, to weaken, said of strength.*

AMH

ἀμβλός, εἰα, ὅ (adj.). *Blunt, dull, weak, feeble, obtuse, &c.*

ἀμβλύνω, fut. -ώσω (from ἀμβλός). *To be weak of sight, to be dim of vision, to be blind.*

ἀμβροσίῳ, ὅς, ἡ (properly the fem. of ἀμβρόσιος, with τροφή, food or sustenance, understood). *Ambrosia, the food of the gods.*

ἀμβρόσιος, α, ον (adj. from ἀμβροτος, immortal). *Ambrosial, divine.*

ἀμείβω, fut. -ψω, perf. ἡμίφα, perf. mid. ἡμοίφα, 2d aor. ἡμίβον. *To change, to exchange.—To compensate, to repay, to requite, to remunerate, to retaliate.—In the middle, ἀμείβομαι, to answer, to reply to.*

Ἀμεινίος, ου, ὁ. *Amīnias, the brother of Æchylus. He gained the prize of valour at the battle of Salamis.*

ἀμείνων, ον (adj., irregular comparative of ἀγῆθος). *Better, braver, superior to, &c.*

ἀμῆλγω, fut. -ξω, perf. ἡμέλχα. *To milk.*

ἀμῆλῳ, ὅ, fut. -ήσω, perf. ἡμέλῃκα (from ἀμῆλής, free from care). *To be free from care, to be unconcerned.—To neglect, to slight, to leave undone.*

ἀμελῶς (adv. from ἀμῆλής, careless). *Carelessly, without care, negligently.*

ἄμειπτος, ον (adj. from α, not, and μέφομαι, to blame). *Blameless, not to be blamed.*

ἄμετρος, ον (adj. from α, not, and μέτρον, measure). *Without measure, immoderate.—Without metre, prosaic, in prose.*

ἀμέτρως (adv. from ἀμετρος). *Without bounds, immoderately.*

ἀμηχανέω, ὅ, fut. -ήσω, perf. ἡμηχάνῃκα (from ἀμήχανος, at a loss). *To be at a loss, to be without any means or expedient, to know not what to do.*

ἀμηχάνος, ον (adj. from α, not, and μηχάνῃ, an expedient). *Without any expedient, at a loss, helpless.—Against whom expedients are of no avail, invincible, irresistible, unconquerable. Hence ἀμηχανὸν ὄντων,*

AMII

equivalent to the Latin mirum quantum.

ἄμιλλα, ης, ἡ (from ἄμα, together, and ἔλη, a troop or band?). *A contest, a struggle.*

ἀμιλλᾶσθαι, ὡμαι, fut. -ήσομαι, perf. ἡμίλλημαι (from ἄμιλλα, a contest). *To contend, to struggle, to vie with one another, to emulate.*

ἄμιμητος, ον (adj. from α, not, and μιμέσθαι, to imitate). *Not susceptible of imitation, inimitable.—Not imitated.*

ἄμισθι (adv. from ἄμισθος). *Without reward, without recompense, for nothing.*

ἄμισθος, ον (adj. from α, not, and μισθός, a reward). *Unrewarded.*
Ἀμισσάδωρος, ου, ὁ. *Amisodārus, a king of Caria.*

ἄμμά, ὅτος, τό (from ἄπτω, to fasten or attach). *A fastening, a knot, a band, a tie. In the plural, τὰ ἄμματα, the hug of wrestlers, the arms being thrown around the opponent's neck.*

ἄμμε, Æol. and Dor. for ἡμῆς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἄμμιξας for ἀναμίξας, from ἀναμίγνυμι, 1st aor. part. act.

ἄμμορος, ον (adj., poetic form for ἄμωρος, from α, not, and μέρος, a lot or share). *Having no share, deprived, bereft.—Hence, unfortunate, unhappy, wretched, ill-fated.*

ἄμμος, ου, ἡ. *Sand.*

ἄμμώδης, ες (adj. from ἄμμος, sand, and εἶδος, appearance). *Sandy.*

ἄμνός, οὔ, ὁ. *A lamb.*

ἀμοιβή, ἥς, ἡ (from ἀμείβω, to exchange). *A recompense, a return, an exchange.*

ἄμός, ἡ, ὄν, Æol. and epic for τμός.

ἄμπελος, ου, ἡ. *The vine.—A vine yard.*

ἄμπέχω, fut. ἀμφέξω, 2d aor. ἡμπισχόν. *To surround, to enclose.—In the middle, ἀμπέχομαι, fut. ἀμφέξομαι, 2d aor. ἡμπισχόμεν, with double augment, to cover one's self, to array one's self in, to put on.*

ἄμπνῆ, ὅκος, ὁ and ἡ (from ἀμπέχω). *A head-band, a fillet for the brow.*

ἀμυδρός, ἄ, ὄν (adj.). *Obscure, faint, feeble, glimmering, slight.*

ἀμύθητος, ὄν (adj. from α, not, and μυθεῖσθαι, to utter). *Unutterable, not to be expressed.—Hence, immense, innumerable, infinite.*

ἀμύμων, ὄν (adj. from α, not, and μῶμος, fault). *Blameless, faultless.* Hence, *eminent, distinguished.*

ἀμύνα, ης, ἡ (from ἀμύνω). *A defence, a warding off.—Retaliation, vengeance.*

ἀμύνω, fut. -ῶν, perf. ἤμυνκα. *To ward off, to repel, with the accusative of the person or thing warding off or repelled.—To keep off danger from any one, and so, to defend, to aid, to assist, with the accusative of the person or thing kept off, and the dative of the person or thing defended.—In the middle voice, ἀμύνομαι, 1st aor. ἤμυνάμην, 2d aor. ἤμυνόμην. To repel from one's self, to defend one's self, with the accusative of the person or thing repelled.—To fight for or defend, followed sometimes by a genitive with περί, at other times by a genitive alone.—To avenge, to revenge an injury done upon any one, having the person in the accusative, and followed by περί with a genitive of the offence or cause.—To avenge one's self upon another. The person in the accusative.*

ἀμύττω and ἀμύσσω, fut. -ύξω, perf. ἤμυχα. *To scratch, to tear the surface.*

ἀμφί (prep.). *Governs the genitive, dative, and accusative. With the genitive, about, round about (said of a place), of, concerning, respecting.—With the dative, round or about, near, by the side of.—With the accusative, round about, round, having relation to, about or nearly. Often joined with names of persons, and then denoting sometimes the individuals alone, sometimes these together with their attendants, &c. Consult notes.—In composition, around, &c.*

Ἀμφιάροος, ὄν, ὁ. *Amphiaræus, a*

celebrated Argive soothsayer and warrior, who lost his life in the war between Eteocles and Polyneices for the crown of Thebes. He was swallowed up by the earth while engaged in the fight before the walls of Thebes.

ἀμφίβολος, ὄν (adj. from ἀμφιβάλλω, to cast around in mind, to be in doubt). *Doubtful, questionable, ambiguous, equivocal, fluctuating.* Ἀμφιδάμας, ἀντρός, ὁ. *Amphidamas, son of Busiris.*

ἀμφιδοκρῶ, fut. -εῶν, perf. ἀμφιδόκευκα (from ἀμφί, around, and the obsolete δοκρῶ). *To watch. Literally, to spy or observe all around.*

ἀμφιέννυμι, fut. ἀμφίεσω, Attic fut. ἀμφίω, 1st aor. ἤμφιεσα, perf. pass. ἤμφιεσμαι (from ἀμφί, and ἐννύμι, to clothe). *To put on (as clothes).—In the middle, ἀμφιέννυμαι, to put on one's self, to clothe one's self.*

ἀμφίεω and ἀμφέπω, 2d aor. ἀμφέπον and ἀμφίεπον, which two are the only forms that occur in Homer (from ἀμφί, around, and the obsolete ἐπω, to be occupied about). *To employ one's self about or with, to attend to, to prepare.*

ἀμφιθάλης, ἐς (adj. from ἀμφί, around, and θάλλω, to bloom). *Blooming all around, flourishing on all sides.* Hence, figuratively, *one whose parents are both alive.*

ἀμφιμάχομαι, fut. -έσομαι, Attic -οίμαι (from ἀμφί, around, and μάχομαι, to fight). *To fight around.* Ἀμφίπολις, εως, ἡ. *Amphipolis, a city of Thrace, near the mouth of the Strymon. The ruins are now called Jenikent.*

ἀμφίπολος, ὄν, ἡ (from ἀμφί, around, and πέλω, to be). *A handmaid, a female attendant.*

ἀμφίς (adv. from ἀμφί). *Around, round about, on both sides.*

ἀμφισβητέω, ὦ, fut. -ήσω, perf. ἠμφισβήτηκα (from ἀμφίς, and βαίνω, to go). *To dispute, to contend, to differ in opinion from, &c.*

ἀμφιστομος, ὄν (adj. from ἀμφίς, around, and στομός, a narrow passage, hence, surrounded by enemies, &c.)

AN

both sides, and στόμα, a mouth).

Having two mouths or outlets.

Ἀμφιτρίη, ἡ, ἡ. *Amphitriē*, daughter of Oceanus and Tethys, and wife of Neptune.

Ἀμφιτρύων, υἱος, ὁ. *Amphitryon*, a Theban prince, the husband of Alcmena.

Ἀμφίων, υἱος, ὁ. *Amphion*, son of Jupiter and Antiōpe, and famed for his skill in music. He was fabled to have built the walls of Thebes by the notes of the lyre, the stones being moved by the power of harmony, and taking of themselves their destined places in the work.

Ἀμφορεύς, εὐς, ὁ (from ἀμφί, *on each side*, and φέρω, *to carry*). *An amphōra*, a vase with two handles, for wine.—*Any vessel with two handles, a bucket.*

ἄμφοτερος, α, ον (adj. from ἀμφω).

Both.

ἄμφω, τῷ, τῷ, τῷ (dual), and οἱ, αἱ, τῶ (plural); genitive and dative ἀμφοῖν, of all three genders. *Both ἀμφοῖς*, ον (adj. from α, *not*, and μῆκος, *a fault*). *Blameless, faultless.*

ἄν (conj., with the subjunctive mood) for εἰν, *if*. The Attic poets use ἦν for εἰν, and never ἄν.

ἄν, a particle, which communicates to a clause, or sentence, an expression of uncertainty, contingency, doubt, bare possibility, conjecture, &c. It qualifies, or modifies, what would else be positive or peremptory, and hence may be frequently rendered by *perhaps*, *probably*, *possibly*, *rather*, *hardly*, &c. It conveys very often the meaning of *may*, *might*, *could*, *would*, *should*, &c.—With relative pronouns, adjectives, and adverbs it gives the indefinite signification of *-ever*, *-soever*; as, *ὅς ἄν*, *whoever*; *οὐδεὶς ἄν*, *nobody whatsoever*; *ὅτι ἄν*, *whatever*.—With the indicative, and especially the imperfect, it very frequently expresses an action, as occurring, not at a fixed time, but when an occasion offers, and gives the meaning of

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should or would have, had the opportunity offered, or had some other action taken place. With the subjunctive, mostly with an adverb or relative pronoun, it communicates an indeterminate signification, *-ever*, *-soever*. With the optative it may generally be rendered *may*, *might*, *could*, *would*, &c., implying *contingency*, *conjecture*, &c. It is used also with this same mood, and with the imperative, to soften in each case the harshness of a command or assertion. With the infinitive and Participles, it imparts the same signification that the optative, subjunctive, or indicative with ἄν, would have in the resolution by the finite verb.—It is often repeated in a sentence, especially by the Attics, to mark the indeterminateness more forcibly.

ἀνά (prep., governing a dative in the epic and lyric poets only, but elsewhere the accusative). With the dative it denotes, *on*, *upon*, *at the top of*, &c.—With the accusative it expresses, 1st. A duration or continuance, both of time and space, and has then the meaning of *through*, *throughout*, *during*. 2d. *Against*, *up*; as, *ἀνὰ τὸν ποταμόν*, *against or up the (current of the) river*. 3d. With numerals it makes them distributive; as, *ἀνὰ δέκα*, *ten by ten*, or *ten each*, &c. 4th. *In*; as, *ἀνὰ θυμόν*, *in soul*.—In composition it has generally the meaning of *up* (which appears to be its primitive one), *aloud*, *thoroughly*, *again*, *back*, &c.

ἀναβύθρα, ας, ἡ (from ἀνά, *up*, and βύθρα, *a stair or step*) *A staircase, steps, a step, a ladder.*

ἀναβαίνειν, fut. ἀναβήσω, perf. ἀναβέθηκα, 2d aor. ἀνέβην (from ἀνά, *up*, and βαίνω, *to go*). *To go up, to ascend, to mount*.—*To embark* (i. e., to go up on board of a ship).

ἀναβύλλω, fut. ἀναβύλω, perf. ἀναβύλακα, 2d aor. ἀνέβυλον (from ἀνά, *up*, and βύλλω, *to throw*). *To throw up*, as earth in digging, &c.

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heap up.—*To put off, to defer.*
 In the middle, *ἀναβάλλομαι, to put off, to defer.*—*To risk, to hazard, &c.*
ἀνὰ ὕψις, εως, ἡ (from *ἀναβαίνω, to ascend*). *An ascent, a going up.*
—A rising, a swelling.
ἀναβῦτης, ον, ὁ (from *ἀναβαίνω, to mount*). *One who ascends, one who goes on board, one who mounts, a horseman, a rider, &c.*
ἀναβλαστῶν, fut. ἀναβλαστήσω, perf. ἀναβεβλήσθηκα, 2d aor. ἀνέβλαστον (from *ἀνά, up, and βλαστῶν, to germinate*). *To grow up, to shoot, to germinate.*
ἀναβλέπω, fut. ἀναβλέψω, perf. ἀναδέερα (from *ἀνά, up, and βλέπω, to look*). *To look up at.*
ἀνάβλησις, εως, ἡ (from *ἀναβάλλω, to defer*). *A deferring, a putting off, a delay.*
ἀναβλύζω, fut. ἀναβλῶ, perf. ἀναβεβλύκα (from *ἀνά, up, and βλύζω, to gush out*). *To gush forth, to bubble forth, to boil up, &c.*
ἀναβοῶν, ὦ, fut. ἀναβοήσω, perf. ἀναβεβόηκα (from *ἀνά, aloud, and βοῶν, to cry*). *To cry aloud, to shout.*—*To crows.*
ἀναγιγνώσκω, fut. mid. ἀναγνώσομαι, perf. ἀνέγνωκα, 2d aor. ἀνέγνω (from *ἀνά, thoroughly, and γιγνώσκω, to know*). *To know thoroughly, to know again, to recognise, &c.*—*To read, to read to, as referring probably to the unrolling of a paper or scroll, and thus becoming acquainted with its contents.*
ἀναγκάζω, fut. ἀναγκάσω, perf. ἠνάγκασα (from *ἀνάγκη, necessity*). *To compel, to force.*
ἀναγκαῖος, α, ον (adj. from *ἀνάγκη*). *Necessary. unavoidable.*
ἀνάγκη, ης, ἡ. Necessity:—κατ' ἐξ ἄγκην, through necessity.
ἀναγορεύω, fut. ἀναγορεύσω, perf. ἀνηγόρευκα (from *ἀνά, aloud, and ἀγορεύω, to proclaim*). *To proclaim aloud, to make known publicly, to announce.*
ἀναγράφω, fut. ἀναγράψω, perf. ἀναγέγραφα (from *ἀνά, up, and γράφω, to write*). *To write up, to*

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make a list of, to enroll, to record, &c.
ἀνᾶγω, fut. ἀνέξω, perf. ἀνήγα, 2d aor. ἀνήγον, and with Attic redupl. ἀνήγαγον, perf. pass. ἀνήγηναι (from *ἀνά, up, and ἄγω, to bring*). *To bring up, to bring back, to bring over.*—*In the middle, ἀνέγμαι, to get under weigh, to set sail* (i. e., *to draw up the anchor*).
ἀναδέσμη, ης, ἡ (from *ἀνά, up, and δεσμέω, to bind*). *A band for the hair.* Consult note, page 163, line 94.
ἀναδέω, fut. ἀναδήσω, perf. ἀναδέεκα (from *ἀνά, up, and δέω, to bind*). *To bind up, to tie up, to bind, to tie, to surround as with a chaplet, to wreath.*
ἀναδίδωμι, fut. ἀναδώσω, perf. ἀναδέδωκα, 2d aor. ἀνέδων (from *ἀνά, up, and δίδωμι, to give*). *To give up, to hand, to present.*—*To yield, to produce.*—*To distribute.*
ἀναδύω, fut. ἀναδύσω, perf. ἀναδέεκα, 2d aor. ἀνέδυν (from *ἀνά, up, and δύω, to proceed*). *To emerge from, to rise up from* (as out of the sea).
ἀναείρω, fut. ἀναερέω, p. f. ἀνέηρα (from *ἀνά, up, and εείρω, to raise*). *To raise, to lift up.*
ἀναζεύγνυμι, fut. ἀναζεύξω, perf. ἀνέζευχα (from *ἀνά, again, and ζεύγνυμι, to yoke*). *To yoke again, to break up an encampment, to decamp.*
ἀναζώννυμι, fut. ἀναζώσω, perf. ἀνέζωκα (from *ἀνά, up, and ζώννυμι, to gird*). *To gird up, to gird.*—*ἀνεζωσμένη, perf. part. pass., gird with, arrayed in, girded.*
ἀνύθημα, ἄτος, τό (from *ἀνά, up, and τίθημι, to place*). *A votive offering*—*Anything costly given to another, to be laid up as a token of remembrance; hence, ornament, dress, &c.*
ἀναθυμιάσις, εως, ἡ (from *ἀναθυμῶν, to cause vapour to arise, to burn perfumes*). *Fumigation, the burning of perfumes.*—*The causing vapour to arise.*—*Evaporation.*
ἀναΐδω (used only in the present and

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imperfect, from ἀνά, up, and αἶθω, to set in a blaze). To kindle up, to kindle.

ἀραιός, ον (adj. from α, not, and αἷμα, blood). Bloodless.

ἀραιμόσαρκος, ον (adj. from ἀραιός, and σὰρξ, flesh). Having flesh without blood.

ἀναιρέω, ὤ, fut. -ήσω, perf. ἀνήρηκα, 2d aor. ἀνείλον (from ἀνά, up, and αἶρέω, to take). To take up, to lift up, to remove, to destroy, &c.

ἀναισθητός, ον (adj. from α, not, and αἰσθάνομαι, to perceive). Without feeling, insensible.—Without perceiving.

ἀναισσω, fut. ἀνείσω; Attic, ἀνέσσω, fut. ἀνέξω, perf. ἀνέχα (from ἀνά, up, and αἶσσω, to rush). To rush up, to start or spring up, to move rapidly.

ἀνακαίω, fut. ἀνακάσω, 1st aor. pass. ἀνεκαύθην (from ἀνά, up, &c., and καίω, to ignite). To kindle up.—To rekindle, to excite anew, to revive.

ἀνακαλέω, ὤ, fut. ἀνακαλέσω, perf. ἀνακέκληκα (from ἀνά, again, &c., and καλέω, to call). To call again.—To call back, to recall.—To call aloud.

ἀνακίμπω, fut. ἀνακίμψω, perf. ἀνέκαμψα (from ἀνά, again, back, and κίμπω, to bend). To return, to bend back one's way.

ἀνακομίδη, ἥς, ἥ (from ἀνακομίζω, to bring back). A bringing back, a return.

ἀνάκοος, Doric for ἀνήκοος.

ἀνακράζω, fut. ἀνακράξω, &c. (from ἀνά, aloud, and κράζω, to cry). To cry aloud, to cry out.

*Ανακρέων, οντος, ὁ. Anacreon, a celebrated lyric poet of Teios. Vid. page 11.

ἀνακρίνω, fut. ἀνακρίνῳ, &c. (from ἀνά, thoroughly, and κρίνω, to examine into). To inquire into, to examine, to investigate.—To decide.

ἀνακρούω, fut. ἀνακρούσω, &c. (from ἀνά, back, and κρούω, to flog). To flog back.

ἀνακυκλέω, ὤ, fut. ἀνακυκλήσω, perf. ἀνακεκύκληκα (from ἀνά, again, and κυκλέω, to roll). To roll

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again and again, to roll round to roll in a circle.—To intertwine, to repeat, to involve.

ἀνακύπτω, fut. ἀνακύψω, &c. (from ἀνά, up, and κύπτω, to bend). To lift up the head, after having stooped.—To lift up, to emerge, to come up.

ἀνύκωλος, ον (adj. from ἀνά, thoroughly, completely, and κόλος, maimed). Short, shortened, of short make.—ἀνύκωλοι κύμηλοι, camels with short legs.

ἀναλαμβάνω, fut. ἀναλήψομαι, &c. (from ἀνά, up, &c., and λαμβάνω, to take). To take up.—To receive, to take, to capture.—To resume, to undertake again.—To recover, to regain, &c.

ἀνᾶλίσκω, imperf. ἀνᾶλίσκον. The other tenses are formed from the old verb ἀναλῶ, fut. ἀναλώσω, 1st aor. ἀνάλωσα and ἀνῆλωσα, perf. ἀνάλωκα and ἀνῆλωκα (from ἀνά, up, and the obsolete ᾠλίσκω, to take). To expend, to consume, to waste, to destroy.

ἀνάλογος, ον (adj. from ἀνά and λόγος). Proportionate to, agreeable to or agreeing with.—More usual signification, analogous, similar.

ἀναμάρτητος, ον (adj. from α, not, and ἀμαρτάνω, to err). Committing no fault, faultless, sinless.—Exempt from failure or error.

ἀναμένω, fut. ἀναμενῳ, &c. (from ἀνά, again and again, as denoting continuance or firmness, and μένω, to remain). To remain firm (i. e., again and again), to hold out, to persist, to remain.—To wait.—To await.

ἀνάμερος, Doric for ἀνήμερος.

ἀνάμεστος, ον (adj. from ἀνά, up to the top, and μεστός, full). Full up, full, filled with, replete. Joined with the genitive.

ἀναμετρέω, ὤ, fut. ἀναμετρήσω, perf. ἀναμεμέτρηκα (from ἀνά, again, and μετρέω, to measure). To measure again or anew, to measure accurately.—To recall to mind.—To judge, to value, to estimate.

ἀναμύνημα, fut. ἀναμύνη, &c. (from

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ἀνά, κρ, and μίγνυμι, to mix). To mix up, to mix together, to mingle, to blend.

ἀνάνδρος, ον (adj. from α. not, and ἀνὴρ, a man). Unmanly, cowardly, effeminate.

ἀνανεύω, fut. ἀνανεύσω, &c. (from ἀνά, back, &c., and νεύω, to nod). To shake the head in token of refusal (i. e., to nod back or away from).—To refuse, to deny, to forbid, &c.

ἀναξ, ακτος, ὁ. A king, a monarch.

Ἀναξαγόρας, ου, ὁ. Anaxagoras, a Clazomenian philosopher, preceptor to Pericles, Socrates, and Euripides.

ἀναξάινω, fut. ἀναξάνω, &c. (from ἀνά, again, anew, and ξάινω, to scratch, to lacerate). To lacerate anew.—To open anew (said of a wound).—To exasperate, to irritate, to excite anew.

Ἀνάξαρχος, ου, ὁ. Anaxarchus, a philosopher of Abdera, from the school of Democritus, and intimate with Alexander.

ἀνάξιος, α, ον (adj. from α. not, and ἄξιος, worthy). Unworthy, undeserving.

ἀνάπαυσις, εως, ἡ (from ἀναπαύω). Rest, repose, quiet, cessation.

ἀναπαύω, fut. ἀναπαύσω, &c. (from ἀνά, completely, and παύω, to cause to cease). To put to rest, to cause to cease, to still, to pacify.—In the middle, ἀναπαύομαι, to rest, to cease, &c. (i. e., to cause one's self to cease).

ἀναπειθω, fut. ἀναπεισώ, &c. (from ἀνά, thoroughly, and πείθω, to persuade). To convince, to persuade, to gain over, to prevail upon.

ἀναπέμπω, fut. ἀναπέμψω, &c. (from ἀνά, up, &c., and πέμπω, to send). To send up, to send forth, to emit.—To send away, to dismiss, to release.

ἀναπερνῆναι, fut. ἀναπερῶ, Attic form ἀναπερῶ, perf. act. wanting, perf. pass. ἀναπεπτάσθαι, syncopated into ἀναπεπτάμαι, perf. pass. part. ἀναπεπτῆμένος (from ἀνά, thoroughly, and περνῆναι, to

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open). To open wide, to throw open.—To spread, to extend.

ἀναπηδῶ, ὦ, fut. ἀναπηδήσω, &c. (from ἀνά, κρ, and πηδῶ, to leap). To leap up, to spring up, to spring upon.

ἀναπίπτω, fut. ἀναπεσοῦμαι, &c. (from ἀνά, back, and πίπτω, to fall). To fall back, to lean back, to recline, to lie down.

ἀναπλῦττω and ἀναπλύσσω, fut. ἀναπλῦσω, &c. (from ἀνά, again, anew, and πλύσσω, to form or mould). To form or mould anew, to give another form.—To form or mould carefully (i. e., again and again), to shape, to represent, to figure, &c.

ἀναπλέω, fut. ἀναπλεύσομαι, &c. (from ἀνά, back, &c., and πλέω, to sail). To sail back.—To sail up.—To sail out, to put to sea, &c.

ἀνάπλεως, ον (adj. from ἀνά, up to the top, and πλέως, full). Filled up, full.

ἀναπληρῶ, ὦ, fut. ἀναπληρώσω, &c. (from ἀνά, up to the top, and πληρῶ, to fill). To fill up, to fill quite full.—To fulfil.—To complete.

ἀναπνέω, fut. ἀναπνεύσω, &c. (from ἀνά, again, &c., and πνέω, to breathe). To breathe again, to recover breath.—To breathe forth.—In Homer we have ὑμπνέτω, 3d sing. 2d aor. middle, syncopated from ἀνέπνυτο, with a passive signification.

ἀναπολεμέω, ὦ, fut. ἀναπολεμήσω, &c. (from ἀνά, again, and πολεμέω, to wage war). To renew the war, to recommence hostilities, to war again or anew.

ἀνύπτω, fut. ἀνύψω, &c. (from ἀνά, up, and ὑπτω, to tie, &c.). To tie up, to bind up, to connect, to append.—To kindle up, to set on fire, to inflame.

ἀναρπάζω, fut. ἀναρπάσω, &c. (from ἀνά, up, &c., and ῥπάζω, to seize). To snatch up, to seize, to snatch away, to carry off, to plunder, &c.

ἀναρρήττω and ἀναρρήνυμι, fut. ἀναρρήξω, &c. (from ἀνά, up, and

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ἀναίωμι or **ἀνάγωμι**, to tear, &c.).

To tear up, to break up, to rend asunder, to split, to burst open.

ἀναρρίπτω, fut. **ἀναρρίπτω**, &c. (from **ἀνά**, up, and **ρρίπτω**, to put in motion). To throw up, to cast on high.—To kindle up.—To arouse, to excite.

ἀναρρίπτω, fut. **ἀναρρίψω**, &c. (from **ἀνά**, up, and **ρρίπτω**, to throw). To throw up, to fling up.—To hazard, to risk, to incur.

ἀναρρῶ, ὤ, fut. **ἀναρρήσω**, &c. (from **ἀνά**, up, and **ρρῶ**, to hang). To hang up, to suspend, to attach.—To cause to be in suspense.—To elevate by hopes.

ἀναρχία, ας, ἡ (from **α**, not, and **ἀρχή**, rule). Anarchy, lawlessness.

ἀνασκιρτάω, ὤ, fut. **ἀνασκιρτήσω**, &c. (from **ἀνά**, up, and **σκιρτάω**, to leap). To leap up, to frisk about.

ἀνασπῶ, ὤ, fut. **ἀνασπῶ**, &c. (from **ἀνά**, up, and **σπῶ**, to draw). To draw up, to draw.—To draw back.

ἀναΐω, fut. **ἀνάξω**, perf. **ἤναξα** (from **ἀναξ**, a monarch, a ruler). To reign, to rule.

ἀνάστατος, ον (adj. from **ἀνίστημι**, to excel). Expelled, dislodged.—**ἀναστάτους ποιῶν**, dislodging, expelling, driving out.

ἀναστενάζω and **ἀναστενύζω**, fut. **ἀναστενάξω**, &c. (from **ἀνύ**, aloud, and **στενάζω**, to lament). To raise loud lamentations, to utter loud groans or wailings.

ἀναστρέφω, fut. **ἀναστρέψω**, &c. (from **ἀνύ**, back, up, &c., and **στρέφω**, to turn). To turn back, to return, to turn about, to overturn, to overthrow, to subvert.

ἀνατείνω, fut. **ἀνατενῶ**, &c. (from **ἀνά**, up, and **τείνω**, to extend). To stretch upward, to hold up, to raise.—To stretch out, to extend.

ἀνατέλλω, fut. **ἀνατελῶ**, perf. **ἀνατέταλκα**, 1st aor. **ἀνέτειλα** (from **ἀνά**, up, and **τέλλω**, to cause to arise). To cause to come forth.—To come forth, to rise, to go out of, &c.

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ἀνατίθημι, fut. **ἀναθήσω**, &c. (from **ἀνά**, up, and **τίθημι**, to place). To place up, on high, or on.—To consecrate, by hanging up in a temple.—To ascribe.—To lay up, to deposit.

ἀνατολή, ης, ἡ (from **ἀνατέλλω**, to rise). The rising of the sun, the east, the morning.

ἀνατολικός, ἡ, ὄν (adj. from **ἀνατολή**). Towards the east, eastern, pertaining to sunrise.

ἀνατρέπω, fut. **ἀνατρέψω**, &c. (from **ἀνά**, up, &c., and **τρέπω**, to turn). To turn up, to overturn, to subvert, to destroy, &c.

ἀνατρέφω, fut. **ἀναθρέψω**, &c. (from **ἀνά**, up, and **τρέφω**, to nourish). To rear up, to nurture, to educate.

ἀνατρέχω, fut. **ἀναθρέξω**, &c. (from **ἀνά**, up, and **τρέχω**, to run). To run up, to spring up, to hasten up, to lift one's self.

ἀνανδός, ον (adj. from **α**, not, and **ἀνδῆ**, a voice). Speechless, without a voice.

Ἀναῖρος, ον, ὁ. The **Αἰανῆς**, a small river of Thessaly, near the foot of Mount Pelion, in which Jason lost one of his sandals.

ἀναφαίνομαι, fut. **ἀναφαίνω**, &c. (from **ἀνά**, clearly, and **φαίνω**, to show). To show forth clearly, to cause to appear clearly, to show, to exhibit, to explain, to make known.—In the middle, **ἀναφαίνομαι**, to appear plainly, to appear.

ἀναφέρω, fut. **ἀναοίσω**, &c. (from **ἀνά**, up, and **φέρω**, to bring). To bring, carry, or fetch up.—To raise up, to raise, to exalt, to advance, to promote.—To bear up against, to endure.—To bring back.—To attribute, to impute, &c.

ἀναφθέγγομαι, fut. **ἀναφθέξομαι** (from **ἀνά**, aloud, and **φθέγγομαι**, to utter). To cry out, to call out, to announce, to speak in a loud voice.—To reply (i. e., to speak in return).

ἀναφυσῶ, ὤ, fut. **ἀναφυσήσω**, &c. (from **ἀνά**, up, and **φυσῶ**, to breathe). To breathe upward, to breathe out, to spout forth, &c.—**ἀναφυσῶν πῦρ**, to breathe forth fire.

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ἀναφύω, fut. **ἀναφύσω**, &c. (from **ἀνά**, up, and **φύω**, to produce). To bring forth, to produce, to cause to grow. —To beget.—In the middle, **ἀναφύομαι**, to grow up, to grow again, to revive.

ἀναφωνέω, ὦ, fut. **ἀναφωνήσω**, &c. (from **ἀνά**, aloud, and **φωνέω**, to call). To call aloud, to call out.

Ἀνάχαρσις, εὖς, ὁ. *Anacharsis*, a Scythian philosopher, who flourished about 600 B.C.

ἀναχέω, fut. **ἀναχέυσω**, &c. (from **ἀνά**, again, &c., and **χέω**, to pour). To pour again, to pour back again. —To pour forth, to pour upon.—To flow into.

ἀναχωρέω, ὦ, fut. **ἀναχωρήσω**, &c. (from **ἀνά**, back, and **χωρέω**, to proceed). To yield, to retreat, to retire, to depart, to recede.

ἀναψύχω, fut. **ἀναψύξω**, &c. (from **ἀνά**, again and again, and **ψύχω**, to cool, to refresh). To fan, to cool, to refresh, to revive.

ἀνδάνω, fut. **ἄδῃω**, 2d aor. **ἔδον** and **ἔδον**, perf. **ἔδα**, Ionic and poetic verb for **ἡδομαι**. To please, to gratify, to delight.

ἀνδραγαθία, ἡ (from **ἀνὴρ**, a man, and **ἀγαθός**, excellent, &c.). Uprightness, rectitude, probity, moral excellence.—Bravery, manly resolution, noble spiritedness, &c.

ἀνδραποδισμός, οὖ, ὁ (from **ἀνδραποδίζω**, to enslave). An enslaving.

ἀνδράποδον, ον, τό (from **ἀνὴρ**, a man, and **ποδή**, a feller). A slave. —A captive, taken in battle.

ἀνδρείᾱ, ας, ἡ (from **ἀνδρείος**). Bravery, valour, manly spirit.

ἀνδρείος, α, ον (adj. from **ἀνὴρ**, a man). Manly, brave, courageous, spirited.

ἀνδρίτης, ἄντρος, ὁ (from **ἀνὴρ**, a man). A statue, an image.

ἀνδρὶ κατὰ σφῆρα, ας, ἡ (from **ἀνὴρ**, a man, and **κτείνω**, to slay). The slaying of men, slaughter, carnage.

Ἀνδρομάχη, ης, ἡ. *Andromachē*, daughter of Eetion, king of Thebe, and wife of Hector, by whom she had *Aspánax*. After the fall of Troy she became the wife of *Pyrphus*, son of *Achilles*.

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Ἀνδρουμέδα, ας, ἡ. *Andromēda*, daughter of Cepheus, king of Ethiopia, and Cassiopea. (Vid note on line 14, page 87.)

ἀνδροφόνος, ον (adj. from **ἀνὴρ**, a man, and **φόνος**, slaughter). Man-slaying, man-destroying, slaying.

ἀνδρώδης, ες (adj. from **ἀνὴρ**, a man, and **εἶδος**, look). Of manly aspect.—Manly.

ἀνεγείρω, fut. **ἀνεγερῶ**, &c. (from **ἀνά**, up, and **ἐγείρω**, to arouse). To arouse, to awaken, to excite, to encourage, to revive, &c. 2d aor. inf. mid. **ἀνέγρεσθαι**.

ἀνεμι (from **ἀνά**, up, &c., and **εἶμι**, to go). To go up, to ascend.—To come back, to return.

ἀνέκδοτος, ον (adj. from **ἀ**, not, and **ἐκδίδωμι**, to give away, to give in marriage). Not given in marriage, unmarried.

ἀνεκτός, ὄν (adj. from **ἀνέχομαι**, to endure). Supportable, endurable, to be supported, to be endured.

ἀνελευθερός, ον (adj. from **ἀ**, not, and **ἐλευθερός**, free, liberal). Servile, illiberal, base, ignoble.

ἀνελλιπής, ἐς (adj. from **ἀ**, not, and **ἐλλιπής**, failing). Continued, un-failing, incessant.

ἀνεμός, ον, ὁ. Wind.

ἀνέμω, ὦ, fut. **ἀνεμώσω**, perf. **ἐνέμωκα** (from **ἀνεμος**, wind). To blow, to inflate, to cause to swell out with wind. In the passive, **ἀνεμóομαι**, οὔμαι, to be swelled forth with wind.

ἀνεμώδης, ες (adj. from **ἀνεμος**, wind, and **εἶδος**, appearance). Windy.

ἀνεμώνη, ης, ἡ (from **ἀνεμος**, the wind). The anemone, or wind-rose.

ἀνεπιτίμητος, ον (adj. from **ἀ**, not, and **ἐπιτιμάω**, to censure). Uncensured, unrebuked.

ἀνέρχομαι, fut. **ἀνελύσσομαι**, &c. (from **ἀνά**, up, and **έρχομαι**, to come, &c.). To come up, to go up, to mount, to ascend, to go on board of, &c.

ἀνερωτώ, ὦ, fut. **ἀνερωτήσω**, &c. (from **ἀνά**, thoroughly, earnestly and **ερωτάω**, to inquire). To inquire earnestly, to question ear-

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fully or repeatedly, to ask, to inquire, to interrogate, &c.

ἀνέω (adv. governing the genitive). *Without.*

ἀνευρίσκω, fut. **ἀνευρήσω**, &c. (from **ἀνύ**, *completely, thoroughly, and εὐρίσκω*, *to find*). *To find out, to discover.*

ἀνέχω, fut. **ἀνέξω**, or **ἡνασχέσω**, &c. (from **ἀνύ**, *back, and ἔχω*, *to hold*).

To hold back, to hold up, to restrain.—In the middle voice, **ἀνέχομαι**, *to endure*, i. e., *to restrain one's self, to bear, to put up with.*

ἀνεπφίλος, ου, ὁ. *A cousin.*

ἀνέθος, ου (adj. from **ἀ**, *not*, and **ἥδη**, *puberty*). *Not grown up, under age, youthful, young.*

ἀνηθον, ου, τό. *Anise.*

ἀνήκεστος, ου (adj. from **ἀ**, *not*, and **ἄκτομαι**, *to heal*). *Incurable, irremediable, irreconcilable.*

ἀνήκοος, ου (adj. from **ἀ**, *not*, and **ἀκοή**, *hearing*). *Not hearing, not listening, not attending to.*—In a passive sense, *that is not heard.*—**ἀνήκοα εὐχεσθαι**, *to pray fruitlessly or without avail.*

ἀνήκω, fut. **ἀνήξω**, &c. (from **ἀνύ**, *up to, and ἥκω*, *to come*). *To come up to, to reach to, to extend or appertain to*—**τὸ ἀνήκοντα**, *what is suitable for, what appertains to, &c.*

ἀνήλιος, ου (adj. from **ἀ**, *not*, and **ἥλιος**, *the sun*). *Sunless, not illumined by the sun, without a sun.*

ἀνήμιρος, ου (adj. from **ἀν**, same as **ἀ**, *not*, and **ἡμιρος**, *tame, mild*). *Savage, wild, uncultivated, cruel, merciless, harsh, severe.*

ἀνήο, **ἀνέοος**, contr. **ἀνδρός**, ὁ. *A man.*

ἀνθῆω, ὦ, fut. **-ήσω**, perf. **ἤνθηκα**, perf. mid. (assigned to this verb, but coming from a theme **ἀνθω** or **ἀνέθω**) **ἀνθήσθαι**. *To bloom, to flourish, to flower, to abound.*

ἀνθίζω, fut. **-ίσω**, perf. **ἤνθικα** (from **ἀνθος**, *a flower*). *To flourish, to bloom, to abound.*—*To colour, to diversify, to cover with various colours.*

ἀνθίστημι, fut. **ἀντιστήσω**, perf. **ἀνθέστηκα** (from **ἀντί**, *against*, and

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ἵστημι, *to place*). *To place against, to oppose one thing to another, to compare, to withstand, to resist.*—In the middle, **ἀνθίστημαι**, *to resist, to hold out, &c.*—The perf. and 2d aor. act. used in a neuter sense, *to withstand.*

ἄνθος, εος, τό. *A flower.*

ἀνθρώπινος, η, ου (adj. from **ἄνθρωπος**). *Human.*

ἄνθρωπος, ου, ὁ and ἡ. *A human being, a man.*

ἀνθρωποφάγος, ου (adj. from **ἄνθρωπος**, and **φάγω**, *to eat*). *Man devouring, cannibal.*

ἀνίλω, ὦ, fut. **-ύσω**, Ionic **-ήσω**, 1st aor. part. pass. **ἀνιηθείς** (from **ἀνία**, *trouble*). *To cause pain, to afflict, to trouble, to grieve.*—*To vex, to disquiet.*—The *iota* in this verb is usually long, but sometimes shortened by the Attics.

ἀνίημι, fut. **ἀνήσω**, perf. **ἀνείκα**, &c (from **ἀνύ**, *up, and ἵημι*, *to send*). *To send up, to send forth, to let loose, to relax.*—*To yield, to give up, to produce, &c.*—**ἀνεμμένος**, *loose, hanging down, &c.* **ἀνεμμένον ἔαν**, consult note, p. 92, l. 29.

ἀνίκα, Doric for **ἡνίκα**.

ἀνιμίω, ὦ, fut. **-ήσω**, perf. **ἀνίμηκα** (from **ἀνύ**, *up, and ἰμύω*, *to draw with a cord or thong*). *To draw up, to draw, said of water in a well.* **ἀνιπτάμαι** (from **ἀνύ**, *up, and ἵπταμαι*, *to fly*). *To fly up, to bound up, to spring on high.* (Vid. **ἵπταμαι**.)

ἀνίστημι, fut. **ἀναστήσω**, &c (from **ἀνύ**, *up, and ἵστημι*, *to place*). *To set up, to raise, to establish.*—**ἀνέστηκα**, perf., *I stand up*; **ἀνέστην**, 2d aor., *I stood up*; **ἀνέστησιν**, 1st aor., *I placed or set up*; **ἀναστής**, 2d aor. part., *having arisen.*

ἀνίσχω (same as **ἀνέχω**, used only in the present and imperfect).

Ἀννίβας, ὦ, ὁ. *Hannibal, a celebrated Carthaginian commander.*

Ἀννων, υνος, ὁ. *Hanno, a Carthaginian, sent on a voyage of discovery along the Atlantic coast of Africa.*—Also the name of several other Carthaginians more or less conspicuous.

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ἀνόητος, *ov* (adj. from *α*, *not*, and *νόεω*, *to think*). *Thoughtless, senseless.—Not understood, not perceived, unintelligible.*

ἀνοήτᾱ, *ας, ἡ* (from *ἀνοους*, *foolish*). *Want of understanding, folly, ignorance, &c.*

ἀνοίγω, fut. ἀνοίξω, 1st aor. ἀνέψα, 1st aor. infin. ἀνοίξαι, perf. ἀνέψα, perf. mid. ἀνέψα. *To open, to uncover, to reveal, &c.*

ἀνοίκειος, *ov* (adj. from *ἀν*, same as *α*, *not*, and *οικεῖος*, adapted to). *Unfit, out of place, irrelevant, useless.*

ἀνοίστος, *ov* (verb. adj. from ἀναφέρω, fut. ἀνοίσω, *to ascribe, to impute*). *To be ascribed to, to be imputed to.*

ἀνομία, *ας, ἡ* (from *α*, *not*, and νόμος *law*). *Lawlessness, licentiousness, iniquity, injustice.*

ἀνόμοιος, *ov* (adj. from *ἀν*, same as *α*, *not*, and *μοῖος*, *like*). *Unlike, dissimilar, different.*

ἀνομοιότης, *ητος, ἡ* (from ἀνόμοιος). *Inequality, dissimilarity, difference.*

ἀνόσιος, *ov*, and *α*, *ov* (adj. from *ἀν*, same as *α*, *not*, and *όσιος*, *holy*). *Unholy, impious, wicked.*

*Ανόςβις, *ίδος, ὁ*. Anúbis, an Egyptian deity, represented with the head of a dog.

ἀντά (adv. from ἀντην, and that from ἀντί). *Opposite.*

ἀνταγωνίζομαι, fut. -ίσσομαι, &c. (from ἀντί, *against*, and ἀγωνίζομαι, *to contend*). *To contend against or with, to fight against, to combat with.*

ἀνταγωνιστής, *οῦ, ὁ* (from ἀνταγωνίζομαι). *An antagonist, an opponent, a competitor.*

*Αἰραῖος, *ov, ὁ*. Antæus, a giant of Libya, killed by Hercules.

Ἀνταλκίδας, *ᾶ, ὁ*. Antalcidas, a Spartan, who made a disadvantageous peace between the Greeks and Persians. (But consult notes.)

ἀνταποδίδωμι, fut. ἀνταποδώσω, &c. (from ἀντί, *in return*, and ἀποδίδωμι, *to give*). *To give in return, to give instead, to retaliate, to repay, to recompense.*

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ἀντῶ, *ῶ, fut. -ήσω, perf. ἔστημι* (from ἀντα, *opposite*). *To meet, to light upon, to oppose, &c.—In Homer, ἀντῶ, in the present, does not occur, but, in place of it, ἀντιῶ.*

ἀντεῖπεν (from ἀντί, *in return*, and εἰπεῖν, *to speak*). *To reply, to contradict, to refuse.* (Vid. εἰπῶ).

ἀντεκπλέω, fut. ἀντεκπλεύσομαι, &c. (from ἀντί, *against*, and ἐκπλέω, *to sail forth*). *To sail forth against.*

ἀντέχω, fut. ἀνδέξω, &c. (from ἀντί, *against*, and ἔχω, *to hold*). *To hold against, to resist.—To sustain, to endure.*

ἀντί (preposition governing the genitive only). *Primary signification, against, contrary to, facing.* Hence, more usually, *for, instead of*, in the relations of exchange, value, &c.—In composition, *instead of, against, in return.*

ἀντιβαίνω, fut. ἀντιβήσομαι, &c. (from ἀντί, *against*, and βαίνω, *to go*). *To go against, to attack, to resist, to oppose, &c.*

ἀντιβροντῶ, *ῶ, fut. -ήσω, &c.* (from ἀντί, *against*, and βροντῶ, *to thunder*). *To thunder against or at.—To imitate thunder.*

*Αντίγονος, *ov, ὁ*. Antigonus, one of Alexander's generals. He received, after Alexander's death, Pamphylia, Lycia, and Phrygia; made himself master of Asia, and assumed the title of king, B.C. 306.

ἀντιγράφω, fut. ἀντιγράψω, &c. (from ἀντί, *in reply*, and γράφω, *to write*). *To write in reply, to answer in writing.*

ἀντιδίδωμι, fut. ἀντιδώσω, &c. (from ἀντί, *in return*, and δίδωμι, *to give*). *To give in return, to repay, to recompense, to give one thing in exchange for another.*

ἀντιδίκος, *ov, ὁ* (from ἀντί, *against*, and δίκη, *a suit*). *An adversary in a lawsuit, an opponent in law, an opponent generally.*

ἀντιδοσις, *εως, ἡ* (from ἀντιδίδωμι). *An exchange, a giving in return, retribution, &c.*

ἀντιδώρομαι, *οῦμαι, fut. -ήσομαι, &c.*

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- (from *ἀντί*, in return, and *δωρόμαι*, to bestow). To give in return, to bestow in recompense, &c.
- ἀντικείμεναι, fut. -ήσομαι, &c. (from *ἀντί*, opposite, and *κείμεναι*, to sit). To sit opposite, to sit over against.
- ἀντικρύνω, fut. -ούσω, &c. (from *ἀντ.* against, and *κρύνω*, to strike). To oppose, to clamour against.
- ἀντιλαμβάνω, fut. ἀντιλήψομαι, &c. (from *ἀντί*, in exchange, &c., and *λαμβάνω*, to take, to receive). To take or receive in exchange.—In the middle voice, to appropriate to one's self, to lay hold of, to seize, &c.
- ἀντιλέγω, fut. ἀντιλέξω, &c. (from *ἀντί*, against, and *λέγω*, to speak). To contradict, to deny.—To oppose, to contest, to dispute concerning, with *περί* and a genitive.
- ἀντιπρόσ, *ον* (adj. from *ἀντί*, against, and *πρός*, the back). Turning the back, with back turned, back to back.
- Ἀντιόπη, *ης, ἡ* Antiōpē, daughter of Nycteus, king of Thebes, and mother of Amphion and Zethus by Jupiter.
- Ἀντιόχης, ἰδός, *ἡ* Antiōchis, the name of one of the ten Attic tribes.
- Ἀντιόχος, *ον, ὁ* Antiōchus, 1. sur-named the Great, was king of Syria and Asia, and reigned 36 years.—2. Originally a pilot, afterward an officer under Alcibiades.
- ἀντιπῶλος, *ον* (adjective from *ἀντί*, against, and *πῶλη*, wrestling). Wrestling with, combating or contending against.—As a substantive, an opponent, an antagonist, a rival.
- Ἀντιπάτρης, *ον, ὁ* Antipāter, a noble Macedonian, one of Alexander's generals, who received, after the death of that monarch, the European provinces as his portion.
- ἀντιποιέμαι, οὔμαι, fut. -ήσομαι, &c. (from *ἀντί*, in turn, and *ποιέμαι*, to seek to appropriate to one's self). To lay claim to, to aim at, to seek, to aspire to, &c.
- ἀντιπολέεσθαι, fut. -εύσομαι, &c. (from *ἀντί*, against, opposite to, and *πολέεσθαι*, to take part in

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- politics). To be of different parties in politics, to be of the opposite party.
- ἀντίπρως, *ον* (adj. from *ἀντί*, opposite, against, and *πρῶς*, a prow). With opposing prows, prow to prow, &c.
- ἀντιρροπος, *ον* (adj. from *ἀντί*, opposite, and *ρέπω*, to weigh down). Counterbalancing, equivalent to, as weighty as.
- Ἀντισθένης, *ον, ὁ* Antisthēnes, an Athenian philosopher, born 420 B.C., and the founder of the Cynic sect.
- ἀντίσχω, poetic form for ἀντέχω.
- ἀντιτάττω, or ἀντιτάσσω, fut. ἀντιτάξω, &c. (from *ἀντί*, against, and *τάσσω*, to marshal). To marshal against, to draw up against, to station an army or body of men against.—In the middle, to oppose, to strive against, to resist—οἱ ἀντιτεταγμένοι, the foe, those drawn up against.
- ἀντιτίθημι, fut. ἀντιθήσω, &c. (from *ἀντί*, against, in return, and *τίθημι*, to place). To place against, to place opposite, to compare.—To put in place of, to substitute.
- ἀντιφωνέω, ὤ, fut. -ήσω, &c. (from *ἀντί*, in return, and *φωνέω*, to speak). To reply, to respond, to answer.—To contradict.
- ἀντλέω, ὤ, fut. -ήσω, perf. ἠντλήκα (from *ἀντλος*, a machine for drawing up water). To draw up water.—To exhaust, to endure.
- ἄντρον, *ον, τό*. A cave, a grotto.
- ἄνυδρος, *ον* (adj. from *ἀν*, same as *α*, not, and *ὕδωρ*, water). Destitute of water, arid, barren.
- ἀννυμένω, ὤ, fut. -ήσω, &c. (from *ἀνά*, up, highly, and *νυνέω*, to celebrate in song). To hymn, to celebrate in song, to praise highly, to extol.
- ἀνυπόδητος, *ον* (adj. from *ἀν*, same as *α*, not, and *ὑπόδω*, to fasten under). Barefoot, without sandals.
- ἀνύποιστος, *ον* (adj. from *ἀν*, same as *α*, not, and *ὑποιστός*, tolerable). Not to be borne, intolerable.
- ἄνω (adv. governing the genitive, from *ἀνά*, up). Above, on high

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—*ἄνω καὶ κάτω, upwards and downwards.*—*πρὸς τὸ ἄνω, towards the upper part or side.*
ἄνωγν, fut. ἄνωξω, perf. ἄνωγα, plu-
perf. ἠνώγειν, Ionic form ἠνώγεα.
To order, to bid, to command.
ἄνωθεν (adv. from ἄνω). From above.
ἀνώνυμος, ον (adj. from ἄν, same as a, not, and ὄνυμα, Æolic for ὄνομα, a name). Nameless, anonymous, unknown, without fame, inglorious, obscure.
ἄξια, ας, ἡ (properly the fem. of ἄξιος). Worth, merit, desert.—ὑπὲρ τὴν ἄξian, beyond one's merit or desert.—κατ' ἄξian, according to one's merit, as one deserves.—παρ' ἄξian, undeservedly.
ἄξιόλογος, ον (adj. from ἄξιος and λόγος, mention). Worthy of mention, considerable.—Important, valuable, estimable.
αξιόμαχος, ον (adj. from ἄξιος, worthy, and μάχομαι, to contend). Worthy of contending with another, matched in fight, a fit antagonist, a match.
ἄξιος, α, ον (adj. from δγω, to weigh). Equivalent in weight.—Worthy, sufficient for, able to hold or contain, good, deserving, worthy, meritorious.—ἄξιος πολλοῦ, worth much, valuable.—ἄξιος μηδενός, of no value, i. e., worth nothing. So also, ἄξιος οὐδενός.
ἄξιῶ, ῶ, fut. ἄξιῶσω, perf. ἡξίωκα (from ἄξιος). To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request, to deem right.
ἄξιωμα, ἄτος, τό (from ἄξιῶ). Dignity, rank, importance, estimation.
ἄξιος (adv. from ἄξιος). Deservedly, worthily, suitably, laudably.
ἄειδύ, ὤς, ἡ, Doric for αἰοιδῆ (from αἰεῖω, to sing). A song, a strain.
ἄειδός, οὔ, ὁ (from αἰεῖω, to sing). A bard.
ἀοίκητος, ον (adj. from α, not, and οἰκέω, to inhabit). Uninhabited.—Uninhabitable.
ἀόρατος, ον (adj. from α, not, and ὁράω, to see). Unseen, invisible. Not to be seen, of which the sight

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is forbidden, not right to be looked upon.
ἀπαγγέλλω, fut. ἀπαγγέλω, &c. (from ἀπό, from, and ἀγγέλλω, to announce). To bring tidings from, to announce, to declare, to bring back word.
ἀπαγορεύω, fut. -εύσω, &c. (from ἀπό, from, and ἀγορεύω, to declare to proclaim). To deny, to forbid to prohibit.—To give up or cease through fatigue.—To be discouraged, &c.
ἀπαγχονίζω, fut. -ίσω, perf. ἀπηγχόνικα (from ἀπό, from, and ἄγω, to hang). To hang from, to hang.
ἀπάγχω, fut. ἀπάγξω, &c. (from ἀπὸ, from, and ἄγω, to choke). To throttle, to choke, to strangle, to hang.—In the middle, ἀπάγχωμαι, to hang one's self.
ἀπάγω, fut. ἀπάξω, &c. (from ἀπὸ, from, and ἄγω, to lead, &c.). To lead away, to lead off, to carry away, to drive off, &c.
ἀπάθεια, ας, ἡ (from ἀπάθης) Freedom from suffering, tranquillity, indifference.
ἀπάθης, ἔς (adj. from α, not, and πάθος, suffering) Free from suffering, free from malady, unconcerned, uninjured, insensible, serene, tranquil.
ἀπαιδεύτος, ον (adj. from α, not, and παιδεύω, to instruct). Uninstructed, uneducated, ignorant, inexperienced.
ἀπαιτέω, ῶ, fut. ἀπαιτήσω, perf. ἀπήτηκα (from ἀπό, from, and αἰτέω, to ask). To demand from, to ask back, to seek, to claim.
ἀπαλλάττω, ἔς, ἡ (from ἀπαλλάττω). Release from, deliverance, discharge, departure; with τοῦ βίου, death.
ἀπαλλάττω and ἀπαλλάσσω (from ἀπό, from, and ἀλλάττω, to change, &c.). To deliver from, to send away, to remove, to release, to free.—In the middle voice, to send one's self away, to depart, to finish.
ἀπαλός, ἡ, ὅν (adj.). Tender, delicate, soft.

ἀπαλύνω, fut. ἀπαλύνω, perf. ἡπά-
λυκα (from ἀπῶλος). *To soften,*
to render mild, to make smooth.—
In the middle voice, *to grow calm,*
to become tranquil.

ἀπῡναίνομαι, 1st aor. mid. ἀπηνη-
ᾶμην (deponent verb, from ἀπό,
from, and ἀναίνομαι, *to refuse*;
used only in pres., imperf., and aor-
ist). *To refuse positively, to deny,*
to reject totally.

ἀπῡνευθε (adv. from ἀπό, from, and
ἀνευθε, apart). *Far apart from, far*
away from.—*Apart, away from.*

ἀπανθράκω, ὦ, fut. ἀπανθράκωσω,
perf. ἀπηνθράκωκα (from ἀπό,
from, and ἀνθράκω, which from
ἀνθραξ, coal). *To burn complete-*
ly to a coal, to reduce to a cinder,
to consume entirely.

ἀπαντᾶω, ὦ, fut. -ήσω, &c. (from
ἀπό, from, and ἀντᾶω, *to meet*).
To go to meet, to meet, to en-
counter.—*Neuter, to occur, to turn*
out, to succeed.

ἀπαξ (adv.). *Once, for once, once*
for all.

ἀπαραιτήτος, ον (adj. from α, not,
and παραιτέω, *to conciliate*). *That*
cannot be conciliated, inflexible, in-
exorable, inevitable.

ἀπας, ἅσα, αν (adj. from α for ἅμα,
together, and πᾶς, all). *All togeth-*
er, all, the whole, every one.

ἀπάτη, ης, ἡ. *Deceit, deception,*
fraud, artifice.

ἀπειδον, inf. ἀπιδεῖν, part. ἀπιδών
(from ἀπό, from, and εἶδον, 2d aor.
of ἰδῶ, *to see*), used as 2d
aor. to ἀφορᾶω. *Primitive mean-*
ing, to look from other objects at
one in particular.—Hence, *to look*
at attentively, to regard; also *to*
look away, to overlook.

ἀπειθέω, ὦ, fut. ἀπειθήσω, perf.
ἡπειθήκα (from ἀπειθής, *disobe-*
dient). *To be disobedient, to re-*
sist persuasion.

ἀπεικάζω, fut. ἀπεικάσω &c. (from
ἀπό, from, and εἰκάζω, *to liken*).
To draw an image of, to imitate,
to liken to, to compare.

ἀπειλέω, ὦ, fut. ἀπειλήσω, perf. ἡπει-
ληκα. *To menace, to threaten, to*
intimidate.

ἀπείμι, imper. ἀπίθι, inf. ἀπίθαι,
part. ἀπιών (from ἀπό, from, and
εἶμι, *to go*). *To depart, to go*
away.

ἀπείμι, fut. ἀπέσομαι (from ἀπό, from,
and εἶμι, *to be*). *To be away from,*
to be absent, to be away.—οἱ ἀπόν-
τες, *the absent.*

ἀπειπον, inf. ἀπειπεῖν, part. ἀπειπών
(from ἀπό, from, and εἶπον, 2d
aor. of ὀψα. εἶπω, *to say*), used as
2d aor. to ἀπαγορεύω. *To forbid,*
to abandon, to give up, to renounce.

ἀπειργω, fut. ἀπειρῶ, &c. (from
ἀπό, from, and εἰργω, *to shut up*).
To shut out from, to separate
from, to divide, to bound, to restrain.

ἀπειρία, ας, ἡ (from ἀπειρος, *infinite*).
Infinity, immensity.

ἀπειρος, ον (adj. from α, not, and
πειρας, *an end*). *Endless, infinite,*
boundless.

ἀπειρος, ον (adj. from α, not, and
πειρα, *a trial*). *Not having made*
trial of. Hence, *ignorant of, in-*
experienced, unskilled.

ἀπειρων, ον (adj. from α, not, and
πειρας, *an end*). *Unbounded,*
boundless, immense.

ἀπελαύνω, fut. ἀπελάσω, &c. (from
ἀπό, from, and ἐλαύνω, *to drive*).
To drive away, to drive off.

ἀπεμπολῶ, ὦ, fut. ἀπεμπολήσω,
perf. ἀπημπολήκα usually, but in
Lucian ἀπεμπεπόληκα (from ἀπό,
from, and ἐμπολῶ, *to trade*). *To*
sell off, to traffic, to sell.

Ἀπεννίνα, ων, τῶ. *The Apennines,*
a range of mountains, branching
off from the Alps and running
through Italy.

ἀπεριδῶ, fut. ἀπερείσω, &c. (from
ἀπό, from, and ἐριδῶ, *to fix on*).
To place down upon, to fix steadily
to lay upon.—In the middle voice
to place one's self upon, to lean
upon, to lie down on.

ἀπερείσιος, α, ον (adj. from ἀπειρος,
infinite). *Infinite, countless, im-*
mense.

ἀπερύκω, fut. ἀπερύξω, &c. (from
ἀπό, from, and ἐρύκω, *to keep off*).
To keep off from, to drive off, to
repel, to prevent.

ἀπέρχομαι, fut. ἀπελεύσομαι, &c.

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(from *ἀπό*, from, and *ἐρχομαι*, to go). To go away, to depart, to withdraw, to retire.

ἀπεχθάνομαι, future *ἀπεχθήσομαι*, perf. *ἀπήχθηναι* (from *ἀπό*, from, and *ἐχθάνομαι*, a form of *ἐχθόμαι*, to be hated). To be bitterly hated, to be odious to.—Also in an active signification, to be hostile to, to be an enemy to.

ἀπέχθειά, ας, ἡ (from *ἀπεχθής*, hated). Hatred, enmity.

ἀπέχω, fut. *ἰφέξω* or *ἰποσχήσω*, &c. (from *ἀπό*, from, and *ἐχω*, to have or hold). To hold or keep off, to repel, to receive.—As a neuter, to be away from, to keep away from, to be distant.—In the middle voice, to keep one's self from, to refrain, to cease from, with the genitive.

ἀπήνη, ης, ἡ. A wagon, a mule-car. It was a species of carriage generally drawn by mules.

Ἀπίκλος, ου, ὁ. *Apicius*, a Roman patrician noted for his gluttony. He lived during the reign of Tiberius.

Ἀπίκλος, ᾱ, ου (adj.). *Apician*. *ἀπιστέω*, ὠ, fut. *ἀπιστήσω*, perf. *ἠπίστηκα* (from *ἄπιστος*). To be unbelieving, to disbelieve, to mistrust, to disobey.

ἄπιστος, ου (adj. from *α*, not, and *πίστις*, belief). Unbelieving, mistrustful.—In a passive signification, unworthy of confidence, faithless, perfidious, incredible.

ἄπλετος, ου, Ionic for *ἄπλητος*, ου (adj. abbreviated from *ἄπείλωτος*, from *α*, not, and *πελάω*, to approach). Not to be approached.—Hence, immeasurable, immense, terrible, vast.

ἀπλήρωτος, ου (adj. from *α*, not, and *πληρώω*, to fill). That cannot be filled, insatiable.

ἀπλός, ὅη, ὄον, contr. *ὀς*, ἡ, οὖν (adj. from *α*, not, and the old verb *πλέω*, from which *πλέω*, to fold). Without a fold.—Hence, simple, plain, upright, honest.

ἀπό (prep.). governs the genitive only. The primary meaning is from, and it has reference to place, time, or the assigning of the origin or cause of a thing.—Hence, away

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from, far from, from the neighbourhood of, in the relation of place; through, by, by means of, with, in assigning the cause.—In composition it denotes separation, cessation, completion, origin, &c. It frequently has the force of a negative particle, and sometimes merely strengthens the simple verb.

ἀποβαίνω, fut. *ἀποβήσομαι*, &c. from *ἀπό*, from, and *βαίνω*, to proceed). To cause to go down, to lead down.—As a neuter, to descend, to come forth from, to disembark, to result, to happen.

ἀποβάλλω, fut. *ἀποβάλω*, &c. (from *ἀπό*, from, and *βάλλω*, to cast). To cast away, to cast off, to lose.

ἀπόβασις, εως, ἡ (from *ἀποβαίνω*). Descent, disembarkation, departure.

ἀποβιβάζω, fut. *ἀποβιβάσω*, perf. *ἀβιβέβηκα* (from *ἀπό*, from, and *βιβάζω*, to proceed). To go forth from, to disembark.

ἀποβλάπτω, fut. *ἀποβλέψω*, &c. (from *ἀπό*, from, and *βλάπτω*, to injure). To injure greatly.

ἀποβλέπω, fut. *ἀποβλέψω*, &c. (from *ἀπό*, from, and *βλέπω*, to look). Primitive meaning, to look away from other objects towards some particular one.—Hence, to look at attentively, to regard, to observe, to look towards.

ἀπογινώσκω, fut. *ἀπογνώσομαι*, &c. (from *ἀπό*, from, and *γινώσκω*, to acknowledge). To refuse to acknowledge, to renounce, to relinquish, to despair of.

ἀπογράφω, fut. *ἀπογράψω*, &c. (from *ἀπό*, from, and *γράφω*, to write). To write from one book into another.—Hence, to transcribe, to copy, to enter in a register.

ἀπογυνώσκω, ὠ, fut. *ἀπογυνώσω*, perf. *ἀπογεγυνώκα* (from *ἀπό*, from, and *γυνώσκω*, to know). To know, to carnate, to maintain.

ἀποδαίω (from *ἀπό*, from, and *δαίω*, to share) has only the pres and imperf. in the active. Used commonly as a dep. middle, *ἀποδαισμαι*, fut. *ἀποδίσσομαι*, perf. *ἀποδέβηκα*

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ασμαί. To divide among, to share with, to distribute.

ἀποδεῖ (imper. verb from ἀπό, from, and δεῖ, it is wanting). It is wanting, there is a deficiency.—ἀποδένω, inferior.

ἀποδείκνυμι and ἀποδεικνύω, fut. ἀποδείξω, &c. (from ἀπό, from, and δείκνυμι, to show). To show forth, to make evident, to declare, to appoint, to assign.

ἀποδειλλῶ, ὤ, fut. -άσω (from ἀπό, from, and δειλλῶ, to be timid). To abandon through fear.—To be timid, to be cowardly.

ἀποδείξεις, εὖς, ἡ (from ἀποδείκνυμι, to make evident). Demonstration, proof.

ἀποδέρω, fut. ἀποδέρω, &c. (from ἀπό, from, and δέρω, to flay). To strip the skin completely off, to flay.

ἀποδέχομαι, fut. ἀποδέξομαι, &c. (from ἀπό, from, and δέχομαι, to receive). To receive from, to admit, to assume.

ἀποδιδράσκω, fut. mid. ἀποδράσομαι, 1st aor. act. ἀπέδρασα, perf. ἀποδέδρακα, 2d aor. ἀπέδραν, ἄς, ἂ, &c., Ionic ἀπέδρην (from ἀπό, from, and διδράσκω, to run away). To run away from, to make one's escape.—To avoid, to shun.

ἀποδίδωμι, fut. ἀποδώσω, &c. (from ἀπό, from, and δίδωμι, to give). To give back, to restore, to repay, to recompense, to assign, to render.—In the middle voice, to dispose of, to sell into slavery.

ἀπόζω, fut. ἀποζήσω and Ion. ἀποζέσω, perf. irreg., with the signification of the present, ἀπόζωδα (from ἀπό, of, and ζω, to smell). To smell of, to be redolent of.

ἀποθεν (adv. from ἀπό). From afar, far off, at a distance.

ἀποθερίζω, fut. ἀποθερίσω, &c. (from ἀπό, from, and θερίζω, to reap). To cut down, to mow, to reap.

ἀποθεσπίζω, fut. ἀποθεσπίσω, &c. (from ἀπό, from, and θεσπίζω, to divine). To deliver oracles, to utter an oracular response.

ἀποθευρέω, ὤ, fut. ἀποθευρήσω, &c. (from ἀπό, from, and θεωρέω,

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to behold). To behold from a distance, to contemplate, to watch closely, to observe.

ἀποθνήσκω, fut. ἀποθνήσκω, perf. ἀποτεθνήσκω (from ἀπό, from, and θνήσκω, to enervate). To render effeminate, to enfeeble.

ἀποθνήσκω, ὤ, fut. ἀποθνήσκω, perf. ἀποτεθνήσκω (from ἀπό, from, and θνήσκω, to make wild). To render completely wild, to infuriate.

ἀποθρασυρίζω, fut. ἀποθρασυρίσω, &c. (from ἀπό, from, and θρασυρίζω, to treasure up). To treasure up, to preserve carefully.

ἀποθλίβω, fut. ἀποθλίψω, perf. ἀποτέθλιφα (from ἀπό, from, and θλίβω, to press). To press out, to crush in the press, to express.

ἀποθνήσκω, fut. ἀποθανοῦμαι, &c. (from ἀπό, from, and θνήσκω, to die). To die, to perish, to lose one's life.

ἀποικιά, ας, ἡ (from ἀποικος, away from home). Removal from home, emigration.—Settlement in a foreign country, a colony.

ἀποικοδομέω, ὤ, fut. ἀποικοδομήσω, &c. (from ἀπό, from, and οικοδομέω, to build). To block up by a wall, to build up, to obstruct.

ἀποινα, ων, τά (from α, intensive, and ποινή, compensation), used only in the plural. A ransom, a price paid for the release of prisoners.

ἀποκαθαρίζω, εὖς, ἡ (from ἀποκάθαιρω, to purify). The act of cleansing, purification, expiation.

ἀποκαθίστημι, fut. ἀποκαταστήσω &c. (from ἀπό, κατά, and ἵστημι, to place). To re-establish, to replace, to restore.

ἀποκαλέω, ὤ, fut. ἀποκαλέσω, &c. (from ἀπό, from, and καλέω, to call). To call forth, to summon, to call, to name.

ἀποκάπνυ, fut. ἀποκάπνω, 1st aor. ἀπεκάπνυσα, perf. not in use (from ἀπό, from, and κάπνυ, to breathe). To breathe forth.

ἀποκείμαι, fut. ἀποκείσομαι, &c. (from ἀπό, from, and κείμαι, to lie). To be laid away, to be treas-

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wed up, to be reserved for use.—
To be thrown aside, to be neglected.
ἰποκείρω, fut. ἀποκερῶ, &c. (from ἀπό, from, and κείρω, to cut). *To cut off, to cut down, to despoil, to lay waste.*
ἀποκινέω, ᾶ, fut. ἀποκινήσω, &c. (from ἀπό, from, and κινέω, to move). *To move away, to remove, to displace.*
ἀποκλείω, fut. ἀποκλείσω, perf. ἀποκλείκα (from ἀπό, from, and κλείω, to shut up). *To shut up, from going out, to confine, to shut in.*
ἀποκλίνω, fut. ἀποκλινῶ, &c. (from ἀπό, from, and κλίνω, to bend). *To turn aside from, to dissuade, to mislead, to let fall, to incline.*
ἀποκομίζω, fut. ἀποκομίσω, &c. (from ἀπό, from, and κομίζω, to carry). *To carry away, to transport, to bring away.*
ἀποκόπτω, fut. ἀποκόψω, &c. (from ἀπό, from, and κόπτω, to cut). *To cut off, to mutilate, to shorten.*
ἀποκρεμάννυμι, fut. ἀποκρεμάσω, &c. (from ἀπό, from, and κρεμάννυμι, to hang). *To suspend from, to attach to.*
ἀποκρίνω, fut. ἀποκρινῶ, &c. (from ἀπό, from, and κρίνω, to separate). *To separate from, to select.—In the middle voice, to return an answer, to reply, to adjudge.*
ἀποκρύπτω, fut. ἀποκρίψω, &c. (from ἀπό, from, and κρύπτω, to hide). *To hide from, to conceal.*
ἀποκτείνω, fut. ἀποκτενῶ, &c. (from ἀπό, from, and κτείνω, to kill). *To kill, to slay, to destroy, to put to death.*
ἀποκνύω, ᾶ, fut. ἀποκνήσω, perf. ἀποκεκνήκα (from ἀπό, from, and κνύω, to be pregnant). *To bring forth, to produce.*
ἀπολαμβάνω, fut. ἀπολήψομαι, &c. (from ἀπό, from, and λαμβάνω, to take). *To receive from, to obtain, to intercept, to take unawares, to seize upon.*
ἀπολάμπω, fut. ἀπολάμψω, &c. (from ἀπό, from, and λάμπω, to shine). *To shine forth brightly, to be resplendent, to glitter, to shine.*

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ἀπόλαυσις, εις, ἡ (from ἀπολαύω). *Advantage, pleasure, enjoyment.*
ἀπολαύω, fut. ἀπολαύσομαι, perf. ἀπολέλανκα (the simple form λαύω does not occur; the verb ἐν-λαύω comes from ἀπό and a root allied with λάβω, λαμβάνω). *To partake of, to derive advantage from, to enjoy.*
ἀπολεαίνω, fut. ἀπολεῖνῶ, perf. ἀπολεάσκα (from ἀπό, from, and λεαίνω, to smooth). *To render completely smooth, to polish.*
ἀπολείπω, fut. ἀπολείψω, &c. (from ἀπό, from, and λείπω, to leave). *To leave behind, to leave remaining, to abandon, to leave out, to desert, to leave off, to cease.—In the middle voice, to cause one's self to be left behind, to remain behind, to quit, to fail of, to be absent from.*
ἀπολήγω, fut. ἀπολήξω, &c. (from ἀπό, from, and λήγω, to cease). *To cease from, to desist, to leave off.*
ἀπολιμπάνω, Ionic for ἀπολείπω.
ἀπολις, ι (adj. from α, not, and πόλις, a city), gen. -ιδος. *Without a city.*
ἀπολισθαίνω and **ἀπολισθάνω**, fut. ἀπολισθήσω, &c. (from ἀπό, from, and ὀλισθαίνω, to slide). *To slide away, to slip from, to escape from.*
ἀπόλλυμι, fut. ἀπόλω, perf. ἀπόλεκα, with the Attic redup. ἀπόλλυλεκα, 2d aor. ἀπόλων (from ἀπό, from, and ὀλλωμι, to destroy). *To destroy totally, to ruin, to lose.—In the middle voice, ἀπόλλομαι, perf. ἀπόλωλα, 2d aor. ἀπόλωσεν. To perish, to be undone, to be utterly lost, to die.*

Ἀπόλλων, υιος, ὁ. *Apollo*, son of Jupiter and Leto, born on the island of Delos. He was the god of archery, poetry, music, and medicine. In revenge for the death of his son Æsculapius, he killed the Cyclops, forgers of the thunderbolts, for which act he was banished from heaven by Jupiter.
Ἀπολλώνιος, ου, ὁ. *Apollonius*, a poet of Alexandria, generally called Apollonius Rhodius, from his having lived some time at Rhodes.

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ἀπολογέομαι, οἶμαι, fut. ἀπολογήσομαι, perf. ἀπολελόγημαι (from **ἀπόλογος**, a vindication). *To allege in vindication of one's self, to justify one's self, to defend one's self.*

ἀπολύω, fut. ἀπολύσω, &c. (from ἀπό, from, and λύω, to release). *To loose from, to unbind, to set at liberty, to discharge, to acquit, to release.*

ἀπομαίνομαι, fut. ἀπομαίνουμαι, perf. ἀπομήνηνα (from ἀπό, from, and μαίνομαι, to rave). *To cease from raving, to become rational, to grow calm.*

ἀπομαρθάνω, fut. ἀπομαθήσομαι, &c. (from ἀπό, from, and μαρθάνω, to learn). *To unlearn, to forget, to lose the habit of.*

ἀπομαραίνω, fut. ἀπομαράνῃ, &c. (from ἀπό, from, and μαραίνω, to wither). *To dry up, to wither up, to cause to decay.—In the middle, to decay, to perish, to perish by gradual decay.*

ἀπομνημόνευμα, ἄρος, τό (from ἀπομνημονεύω, to relate from recollection). *A narrative of memorable deeds or sayings, a narrative, a remembrance.—In the plural, memoirs.*

ἀπονέμω, fut. ἀπονείμω, &c. (from ἀπό, from, and νέμω, to assign). *To share among, to allot, to assign, to distribute, to apportion.*

ἀπονενοημένως (adv. from perf. pass. part. of ἀπονοέομαι, to lose one's senses). *Madly, foolishly, inconsiderately.*

ἀπονίημι, fut. ἀπονίσσω, &c. (from ἀπό, from, and νίημι, to enjoy). *To derive profit from, to enjoy, to take pleasure in.*

ἀπονίπτω, fut. ἀπονίψω, perf. ἀπονήψα (from ἀπό, from, and νίπτω, to wash). *To wash off, to cleanse by washing.*

ἀποξύω, fut. ἀποξύω, &c. (from ἀπό, from, and ξύω, to scrape). *To scrape off, to polish, to sharpen.*

ἀποπαύω, fut. ἀποπαύσω, &c. (from ἀπό, from, and παύω, to cause to cease). *To cause to cease, to hinder.—In the middle voice, to cause*

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one's self to cease, to cease, to resist, to refrain from, to give one
ἀπόπειρά, ας, ἡ (from ἀπό, from, and πείρα, a trial). *A trial, an attempt, an experiment.*

ἀποπέμπω, fut. ἀποπέμψω, &c. (from ἀπό, from, and πέμπω, to send). *To send away, to send back, to dismiss, to discharge from.*

ἀποπίπτω, fut. ἀποπεσοῦμαι, &c. (from ἀπό, from, and πίπτω, to fall). *To fall from, to fail.*

ἀποπλέω, fut. ἀποπλεύσομαι, &c. (from ἀπό, from, and πλέω, to sail). *To sail away, to set sail, to sail back.*

ἀποπλέμα, ἄρος, τό (from ἀποπλέω, to wash). *Water in which anything has been washed, a solution.*

ἀποπνέω, fut. ἀποπνεύσω, &c. (from ἀπό, from, and πνέω, to breathe). *To breathe forth life, to expire.*

ἀποπνίγω, fut. ἀποπνίξω, &c. (from ἀπό, intens., and πνίγω, to strangle). *To strangle, to suffocate.*

ἀποπτύω, fut. ἀποπτύσω, perf. ἀποπτύκα (from ἀπό, from, and πτύω, to spit). *To spit out, as being disagreeable. Hence, to loathe, to spurn, to reject.*

ἀπορέω, ᾶ, fut. ἀπορήσω, perf. ἡπόρηκα (from ἀπορος, completely at a loss). *To be utterly at a loss, to be perplexed, to be without the means of, not to know how.*

ἀπορίᾱ, ας, ἡ (from α, not, and πόρος, a way through). *Primitive meaning, a situation from which there is no escape.—Hence, perplexity, embarrassment, want, uncertainty.*

ἀπορρήγνυμι, fut. ἀπορρήξω, &c. (from ἀπό, intens., and ρήγνυμι, to break). *To tear asunder, to break in pieces, to tear off, to cast away.*

ἀπόρρητος, ον (adj. from ἀπό, from, and ρέω, to speak). *That cannot be uttered.—Hence, secret, prohibited, forbidden.—In the plural, τὰ ἀπόρρητα, secrets.*

ἀπορρίζω, ᾶ, fut. ἀπορρίξω, &c. (from ἀπό, from, and ρίζω, to root out). *To tear up from the roots, to eradicate, to extirpate.*

ἀπορρίπτω, fut. ἀπορρίψω, &c. (from ἀπό, from, and ρίπτω, to cast).

To cast away, to tear off, to hurl from, to reject with disdain.
 ἀπόρροια, ας, ἡ (from ἀπόρρῶ, to flow from), A flowing from, a discharge, exuding juice.
 ἀποσθέννυμι, fut. ἀποσθῆσω, &c. (from ἀπό, intens., and σθέννυμι, to extinguish). To extinguish, to suppress, to quench.
 ἀποσειώ, fut. ἀποσειώσω, perf. ἀποσειέικα (from ἀπό, from, and σειώ, to shake). To shake down from, to shake off.
 ἀποσεύω, fut. ἀποσεύσω, 1st aor. ἀπέσευσα, dropping σ, perf. pass. ἀπέσσυμαι (from ἀπό, from, and σεύω, to drive). To drive forth, to urge on.—In the middle voice, ἀποσσεύομαι, 1st aor. ἀπεσσευάμην, 2d aor. syncopated, ἀπεσσύμην. To drive one's self forth, to rush forth from, to hasten onward.
 ἀποσιωπᾶω, ὦ, fut. ἀποσιωπήσω, &c. (from ἀπό, from, and σιωπᾶω, to be silent). To become silent, to remain silent.
 ἀποσκευῇ, ἤς, ἡ (from ἀποσκευάζω, to pack up for removal). A packing up for removal of baggage, removal, baggage.
 ἀποσπᾶω, ὦ, fut. ἀποσπᾶσω, &c. (from ἀπό, from, and σπᾶω, to drag). To tear off, to pull asunder, to drag away by force.
 ἀποστᾶζω, fut. ἀποστᾶξω, perf. ἀπέστᾶχα (from ἀπό, from, and στάζω, to drop). To fall from in drops, to exude, to distil from.
 ἀποστέλλω, fut. ἀποστελῶ, &c. (from ἀπό, from, and στέλλω, to send). To send away, either to or from.—To dismiss, to banish.—To send on a mission, to invest with command abroad.
 ἀποστερέω, ὦ, fut. ἀποστερήσω, perf. ἀποστερήκα (from ἀπό, from, and στερέω, to deprive). To deprive of, to despoil.
 ἀποστεφανώνω, ὦ, fut. ἀποστεφανώσω, &c. (from ἀπό, from, and στεφανώνω, to crown). To deprive of a crown.—In the middle voice, to deprive one's self of a crown or garland, to lay aside one's garland.
 ἀποστιλβώω, ὦ, fut. ἀποστιλβώσω,

perf. ἀποστιλβωκα (from ἀπό, from, and στιλβώω, to make shining). To render brilliant, to emit brilliancy, to reflect.
 ἀπόστολος, ου, ὁ (from ἀποστέλλω, to send forth). A naval armament, an expedition.—The person who directs the fitting out of a fleet, the commander of an expedition.
 ἀποστρέφω, fut. ἀποστρέψω, &c. (from ἀπό, from, and στρέφω, to turn). To turn from, to desert, to remove, to turn back.—In the middle voice, to turn one's self back, to return.
 ἀποστροφή, ἤς, ἡ (from ἀποστρέφω). A turning away from, desertion, a defection, a turning aside.
 ἀποστυγία, ὦ, fut. ἀποστυγήσω and ἀποστύξω, perf. ἀπεστυγας and ἀπέστυχα, 2d aor. ἀπέστυγον (from ἀπό, from, and στυγία, to hate). To hate bitterly, to abhor, to detest.
 ἀποσφάζω, fut. ἀποσφάξω, &c. (from ἀπό, from, and σφάζω, to slay). To kill in cold blood, to butcher, to slaughter, to murder.
 ἀποσφενδονᾶω, ὦ, fut. ἀποσφενδονήσω, perf. ἀπεσφενδόνηκα (from ἀπό, from, and σφενδονᾶω, to sling). To cast from a sling, to hurl as if from a sling.
 ἀποσχίζω, fut. ἀποσχίσω, &c. (from ἀπό, from, and σχίζω, to cleave). To split asunder, to disjoin, to divide, to separate.
 ἀποσώζω, fut. ἀποσώσω, &c. (from ἀπό, from, and σώζω, to save). To save from danger, to preserve, to bring back in safety.
 ἀποτελέω, ὦ, fut. ἀποτελέσω, &c. (from ἀπό, from, and τέλλω, to finish). To perform completely, to accomplish, to terminate, to produce, to fulfil, to assume.
 ἀποτέμνω, fut. ἀποτέμω, &c. (from ἀπό, from, and τέμνω, to cut). To cut off, to retrench, to divide, to separate from.
 ἀποτίθημι, fut. ἀποθήσω, &c. (from ἀπό, from, and τίθημι, to place). To lay aside, to deposit, to put away, to reject.
 ἀποτμήγω, fut. ἀποτμήξω, perf. ἀποτέμνηκα, 2d aor. ἀπέτμηγον (as

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epic form of ἀποτέμνω). To cut off from, to intercept from.
 ἀπότομος, ον (adj. from ἀποτέμνω, to cut off). Cut off, severed from, abrupt, precipitous, steep, rugged.
 ἀποτρέπω, fut. ἀποτρέψω, &c. (from ἀπό, from, and τρέπω, to turn). To turn aside from, to divert, to dissuade, to prevent.
 ἀπότηρος, ον (adj. from ἀποτρέπω). Turned away from, averted.—Hence, displeased.—Also actively, from which one turns with aversion, deserving hatred, odious, detestable, that ought to be avoided by all.
 ἀποτυγχάνω, fut. ἀποτεξόμαι, &c. (from ἀπό, from, and τυγχάνω, to meet). To miss the attainment of, to fail in obtaining, to lose, to be deprived of.
 ἀποτυμπανίζω, fut. ἀποτυμπανίσω, perf. ἀποτυμπανίκα (from ἀπό, from, and τυμπανίζω, to strike with a club). To kill by beating.—To kill, to destroy.
 ἀπούρας (1st aor. part. act. from an obsolete root, but assigned, from similarity of signification, to the verb ἀπαιράω, to despoil). Having taken away, having deprived of.
 ἀπουρίζω, fut. ἀπουρίσω, perf. ἀπούρικα (Ionic for ἀφορίζω). To remove the boundaries or land-marks of, to encroach upon the boundaries of.—The primitive meaning is, to take away the land-marks of another's property so as afterward to dispossess him of it.
 ἀπουσία, ας, ἡ (from ἀπούσα, fem. of pres. part. of ἄπειμι, to be absent). Absence, want, deficiency, departure.
 ἀποφαίνω, fut. ἀποφάνω, &c. (from ἀπό, from, and φαίνω, to show). To make appear, to expose to view, to display, to produce, to declare.—In the middle voice, to display one's self to view, to announce, to proclaim, to express.—To appear.
 ἀποφέρω, fut. ἀποιώω, &c. (from ἀπό, from, and φέρω, to bear). To carry away, to transport, to bring forward, to produce.
 ἀποφορά, ας, ἡ (from ἀποφέρω). A

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bearing away, a contribution, a tax, tribute.
 ἀποφράττω and ἀποφράσσω, fut. ἀποφράξω, perf. ἀποπέφραχα (from ἀπό, from, and φράττω, to stop up). To obstruct, to block up, to stop up.
 ἀποχέω, fut. ἀποχεύσω, &c. (from ἀπό, from, and χέω, to pour). To pour out, to spill.—To cast away, to cause to fall from.
 ἀποχράομαι, ἔμαι, fut. ἀποχρήσομαι, perf. ἀποτέχρημαι and ἀποτέχρημαι (from ἀπό, from, and χράομαι, middle voice, to use). To use away from the true purpose, to misuse, to abuse.—Also, to make use of, to be contented with.
 ἀποχώννυμι, fut. ἀποχύσω, &c. (from ἀπό, from, and χώννυμι, to heap up). To keep off by throwing up dams, to obstruct, to dam up.
 ἀποχωρέω, ᾶ, fut. ἀποχωρήσω, &c. (from ἀπό, from, and χωρέω, to depart). To go away from, to withdraw, to depart, to retire.
 ἀποχώρησις, εως, ἡ (from ἀποχωρέω). A withdrawing, a retreat, a departure.
 ἀποφίλλω, ᾶ, fut. ἀποφίλω, perf. ἀπεφίλικα (from ἀπό, from, and φίλλω, to make bald). To strip off the hair.—To lay bare, to strip off.
 ἀποψύχω, fut. ἀποψύξω, &c. (from ἀπό, from, and ψύχω, to breathe). To breathe out, to breathe forth.—To cool, to refresh.
 ἀπραγμόνως (adv. from ἀπράγμων). Without occupation, indolently, idly.
 ἀπράγμων, ον (adj. from α, not, and πᾶγμα, business). Free from occupation, averse to active pursuits, quietly disposed, peaceable, indolent.
 ἀπρακτος, ον (adj. from α, not, and πράσσω, to perform). Not capable of performing, weak.—In a passive sense, that cannot be performed, impracticable.
 ἀπρεπής, ἐς (adj. from α, not, and πρέπω, to become). Undecorous, unseemly, disgraceful.
 ἀπρονοήτως (adv. from ἀπρονοήτος, imprudent). Without previous reflection, imprudently, rashly.

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ἀπροσδόκητος, *ον* (adj. from *α*, *not*, and *προσδοκῆτος*, *expected*). *Unexpected, contrary to expectation.*
 ἀπροσδοκῆτως (adv. from ἀπροσδόκητος). *Unexpectedly, suddenly, unawares.*

ἄπτερος, *ον* (adj. from *α*, *not*, and *πτερόν*, *a wing*). *Without wings.*
 — *Without feathers.*

ἄπτω, fut. ἄψω, perf. ἤφα, perf. pass. ἤμμαι, perf. pass. part. ἤμμενος. *To bind to, to fasten to, to apply anything to, as fire.*—Hence, *to kindle, to light, to set fire to.*—In the middle voice, *to fasten one's self to, to lay hold of, to seize, to touch, to enjoy.*

ἄπυρος, *ον* (adj. from *α*, *not*, and *πῦρ*, *fire*). *Without fire, that needs not the action of fire, native.*

ἀπώθεω, *ῶ*, and ἀπώθω, fut. ἀπώσω, &c. (from ἀπό, *from*, and ὠθέω, *to push*). *To drive away, to repel, to exclude.*

ἄρ, an Epic form of ἄρα, used before a consonant.

ἄρα (conj.). *Then, therefore, yet.* ἄρα, with circumflex on first syllable, is interrogative; *is it that? is it so? whether?*—It often has the meaning of *forsooth, to wit, &c.*

Ἀραβία, *ας, ῆ*. *Arabia*, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs.

Ἀραβικός, *ῆ, ὢν* (adj.). *Arabian.*—Ἀραβικός Κόλπος, *the Red Sea.*

Ἀραβίος, *ᾱ, ὢν* (adj.). *Arabian.*
 ἀραιός, *ᾱ, ὢν* (adj.). *Thin, porous, fine.*

Ἀραψ, ἄθος, *ῶ*. *An Arabian.*—οἱ Ἀράβες, *the Arabians.*

Ἀργανθώνιος, *ον, ὅ*. *Arganthonius*, a king of Tartessus in Spain, who is said to have lived 150, and to have reigned 80, years.

Ἀργεῖα, *ας, ῆ*. *Argia*, or, as it is usually called, *Argolis*, a country of the Peloponnesus, to the east of Arcadia.

Ἀργεῖος, *ᾱ, ὢν* (adj. from Ἀργος, *Argos*). *Argive, Grecian.*—οἱ Ἀργεῖοι, in Homer a general term for the Greeks.

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ἀργεννός, *ῆ, ὢν* (adj.. *Æol. and Dor. for ἀργός*). *White, shining.*

ἀργία, *ας, ῆ* (from ἀργίω, *to be idle*). *Idleness, indolence, inactivity, quiet.*

Ἀργιλεωνίς, ἰδος, *ῆ*. *Argileion*, the mother of Briseida.

Ἀργοναῦται, *ῶν, οἱ*. *The Argonauts*, the heroes who went with Jason to Colchis, in the ship Argo, in search of the golden fleece.

Ἀργος, *ον, ὅ*. *Argus*. He had a hundred eyes, of which only two slept at a time; he was therefore employed by Juno to watch Io, who had been turned into a heifer by Jupiter, but he was lulled asleep and killed by Mercury.—Also, *Argus*, a son of Phryxus.

Ἀργος, *ας, contr. r. ους, τό*. *Argus*, the capital of Argolis. It was situated on the river Inachus, and generally regarded as the most ancient city of Greece.

ἀργός, *ον*, also, but seldom, *ας, ῆ, ὢν* (adj. contr. from ἀεργός, from *α*, *not*, and ἔργον, *work*). *Doing no work, idle, inactive.*—Of land, *not cultivated, unproductive.*

ἀργυρεῖος, *ον*, and ἀργυρεός, *ῆ, ὢν*, contr. *οῦς, ᾱ, οὖν* (adj. from ἀργύρος, *silver*). *Made of silver, silver.*

ἀργύρεον, *ον, τό* (dim. of ἀργύρος, *silver*). *A small piece of silver, a silver coin, silver.*

ἀργυρίτις, ἰδος, *ῆ* (sem. of ἀργυρίτης, with γῆ understood). *A soil rich in silver.*—*Silver ore.*

ἀργυρός, *ον, ὅ*. *Silver.*

ἀργυρός, *ον* (adj. from ἀργός, *shining*). *White.*

Ἀργῶ, ὅς, contr. *οῦς, ῆ*. *The Argo*, the name of the ship built by Argus for Jason and his companions when they went to recover the golden fleece.

ἀρδεύω, fut. ἀρδεύσω, perf. ἤρδενα (a form of ἤρδω). *To give water to drink.*—Hence, *to water plants, to irrigate, to refresh, to revive.*

ἀρόην (adv. contr. from ἀρόην from αἶρω, *to raise*). *Raised on high, wholly, utterly, entirely.*

Ἀρτέθουσα, *ης, Doric ας, ῆ*. *Arthusa*, a nymph of Elis, daughter

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of Oceanus, and one of Diana's attendants.—Also, a fountain, in the island of Ortygia, in the harbour of Syracuse, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god of the Alphæus.

Ἀρεΐδ, ες, ἡ (from Ἄρης, Mars). **Ἀρεΐα**, a fountain in Boeotia sacred to Mars.

ἀρέσκω, fut. ἀρέσω, perf. ἤρεκα, perf. pass. ἤρεσμαι, 1st aor. pass. ἤρεσθην (from ἄρω, to fit). *To fit one's self to another's wishes.—Hence, to suit, to please, to gratify, to appease.*

ἀρετή, ἥς, ἡ (from ἀρέσκω, to fit). Primitive meaning, *fitness, ability*.—Hence, *virtue, merit, valour, bravery, excellence*.—Applied to soil, *fertility*.

ἀρή, ἥς, Ionic for ἀρά, ἀς, ἡ. *A curse, an imprecation*.—Hence, as the consequence of a curse, *evil, injury, ruin*.

ἀρήν, fut. ἀρήσω, perf. ἤρηξα. *To ward off from, to lend aid to, to assist.*

ἀρήν (not in use, from it the other cases are derived), gen. ἀρήος, &c., nom. pl. ἀρήες, gen. ἀρήων, dat. ἀρήοι, in Homer ἀρήεσσι, &c. *A ram, mostly a lamb.*

Ἄρης, εος, contr. οος, and Ionic ἥρς, ὁ. **Mars**, a son of Jupiter and Juno, god of war and bloodshed.

Ἀριάδνη, ἥς, ἡ. **Ariadne**, daughter of Minos II., king of Crete, by Pasiphaë. She was carried away by Theseus, who afterward abandoned her in the isle of Naxos.

ἀριθμέω, ᾶ, fut. ἀριθμήσω, perf. ἡρίθμηκα (from ἀριθμός). *To count, to enumerate, to reckon according to.*

ἀριθμός, οῦ, ὁ (from ἀριθμός, union). *A regular order or connexion*.—Hence, *a series of numbers, enumeration, number, notation*.

Ἀριόμανδης, ου, ὁ. **Ariomandes**, son of Gobryas, was, according to Callisthènes, commander of the Persian land-forces at the battle of the Eurymædon.

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ἀριπρεπής, ἐς (adj, from ἀρι, an intensive particle, and πρέπω, to be eminent). *Very eminent, very distinguished.*

Ἀριστῦγος, ου, ὁ. **Aristagoras**, nephew of Histieus, tyrant of Miletus, by whom he was incited to revolt against Persia. He was killed in a battle against the Persians, B.C. 499.

Ἀρισταῖος, ου, ὁ. **Aristæus**, son of Apollo and the nymph Cyrênê, and father of Actæon.

ἀριστᾶν, ᾶ, fut. ἀριστήσω, perf. ἡρίστηκα (from ἀριστον, breakfast). *To breakfast.*

Ἀριστείδης, ου, ὁ. **Aristides**, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of the Just.

ἀριστεῖον, ου, τό (from ἀριστεύω, to excel). *The palm of valour, the prize of bravery.*

ἀριστερός, ᾶ, ὁν (adj.). *The left*.—ἡ ἀριστερά (χείρ understood), *the left hand*.—ἐν ἀριστερᾷ (χείρῃ understood), *on the left, to the left*.

ἀριστεύς, εὖς, ὁ (from ἀριστος, the best). *The bravest warrior, the most distinguished.*

ἀριστεύω, fut. ἀριστεύσω, perf. ἡρίστευκα (from ἀριστος, best). *To be the best, to be eminent, to excel, to bear off the palm, to signalize one's valour.*

ἀριστίνδην (adv. equiv. to κατ' ἀριστον, according to what is best). *With reference to merit, according to merit.*

Ἀριστιππος, ου, ὁ. **Aristippus**, a philosopher of Cyrênê, disciple to Socrates, and founder of the Cyrenæic sect.

ἀριστοποιέω, ᾶ, fut. ἀριστοποιήσω, perf. ἡρίστοποίηκα (from ἀριστον, breakfast, and ποιέω, to prepare). *To prepare breakfast, to make breakfast ready*.—In the middle voice, *to breakfast*.

ἀριστος, η, ου (adj, irreg. superl. of ἀγαθός, good). *Best, most virtuous, bravest, most excellent, &c.*

Ἀριστοτέλης, εος, contr. οὖς, ὁ. **Aristotle**, a celebrated Grecian

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philosopher, born at Stagira, B.C. 384. He was a pupil of Plato's, and the instructor of Alexander the Great. He founded also the sect termed Peripatetic.

Ἀριστοφάνης, *ος, contr. ους, ὁ*. Aristophanes, a famous Greek comic poet of Athens, born in the island of Ægina.

Ἀρκαδία, *ας, ἡ*. Arcadia, a country in the centre of the Peloponnesus. Its inhabitants were generally of pastoral habits.

ἀρκευός, *ου, ἡ*. The juniper-bush. ἀρκέω, *ω, fut. -έω, perf. ἤρκεα*.

To ward off, to keep off, to avert, with the accusative of the thing or person kept off, and the dative of the person or thing from which it is kept off.—To hinder, to prevent, to restrain.—Hence, with a dative of the person, to aid, to assist, to succour.—As a neuter verb, to suffice, to be equal to, &c.—ἀρκεί, *it is sufficient*.—In the middle, ἀρκέομαι, to content one's self with, to acquiesce in, &c.

ἄρκτος, *ου, ὁ and ἡ*. A bear.—*αἱ ἄρκτοι*, the greater and smaller bears (in the heavens), the north.—*ἡ ἄρκτος*, the greater bear, the ursa major, the north.

ἄρμα, *ἄτος, τό* (from ἄρω, to join, to attach). A chariot.

ἀρμάμαξά, *ης, ἡ* (from ἄρμα, and ἄμαξα, a wagon?). A covered chariot, for conveying women and children on journeys, &c., a coach, a travelling coach.

ἀρματηλάτew, *ω, fut. -ήσω, perf. ἤρματηλάτηκα* (from ἄρμα, and ἔλαυνω, to drive). To drive or conduct a chariot or car, to drive a chariot, to drive.

Ἀρμενιστί (adv.). In Armenian, in the Armenian tongue.—After the Armenian fashion or manner.

ἀρμόδιως (adv. from ἀρμόδιος, fitting). In a fitting manner, conveniently, suitably.

ἀρμόζω, *fut. ἀρμόσω, perf. ἤρμωκα* (from ἄρω, to fit, to join). To fit, to adapt, to be fitted for, to be suited to.—In the middle voice, to adapt one's self, to join for one's

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self, to construct for one's self, or by one's own skill.

Ἀρμονία, *ας, ἡ*. Harmonia, or, as she is more commonly called, Ἑρμιόνη, daughter of Mars and Venus, given in marriage to Cadmus.

ἀρμοστής, *ου, ὁ* (from ἀρμόζω). A governor. An appellation used by the Spartans to designate the governors placed by them in the conquered cities during their hegemony.—It was the title also of governors sent by the mother state to a colony, when the latter was dependant on the former.

ἀρμοστής, *ἡ, ὅν* (adj. from ἀρμόζω). Joined together, fitted, that fit close, bound together, adapted.—Regulated, governed, set in order ἀρνέομαι, *οἶμαι, fut. ἀρνήσομαι, perf. ἤρνημαι*. To refuse, to deny, to assert a thing not to be.

ἀρνύμας (deponent middle, from the obsolete ἀρνύμι, which is from ἀρω, fut. ἀρώ, to take up), used only in the present and imperfect. To obtain, to acquire.—To endeavour to obtain, to strive to gain.—To sustain, to maintain, to protect.

ἀροτός, *ου, ἡ* (properly an adjective, with γῆ understood, from ἀρῶ, to plough). Arable land.

ἀροτρεύς, *εὺς, ὁ* (from ἀρῶ, to plough). A ploughman, a husbandman.

ἀρουρά, *ας, ἡ* (from ἀρῶ, to plough). Tilled land, cultivated land, a field.

ἀρπᾶγή, *ης, ἡ* (from ἀρπάζω). Robbery, seizure, rapine, forcible carrying off, pillage, &c.

ἀρπάζω, *fut. ἀρπάξω, Attic ἀρπάσσω, perf. ἤρπαξα and ἤρπακα, 2d aor. ἤρπαγον, perf. pass. ἤρπασμαι*. To seize, to carry off by violence, to rob, to plunder.

ἄρπη, *ης, ἡ*. A sickle. Hence the harpē, or sickle-shaped sword, which Perseus used in cutting off the Gorgon's head.

Ἀρπυιαί, *ων, αἱ* (from ἀρπύω, obsolete form for ἀρπάζω, to seize, to carry off). The Harpies, three winged monsters, having the faces of women and the bodies of vultures.

ἀρδενικός, ἡ. ὅν (adj. from ἀρδην, male). *Masculine, male.*

ἀρδηνώπης, ὅν (adj. from ἀρδην, and ὤψ, the aspect) *Of a manly aspect, of a bold look.*

ἀρρηκτός, ὅν (adj. from α, not, and ῥήννυμι, to break). *Unbroken.—Not to be broken, impenetrable.*

ἀρρην, ἐν (adj.). *Male, manly.—οἱ ἀρρηνες, males.*

ἀρρητός, ὅν (adj. from α, not, and ῥη-τός, said): *Unsaid, unuttered.—Not to be uttered, unutterable, shameful, abominable.*

ἀρρώστει, ὦ, fut. ἀρρώσθησω, perf. ἠρρώσθηκα (from ἀρρώστος, without strength). *To be feeble, to be sick.*

ἀρρώστημά, ἄτος, τό (from ἀρρώστω). *Sickness, a malady, a disorder.*

ἰρρώστος, ὅν (adj. from α, not, and ῥηννύμι, to be strong). *Weak, sick, feeble.*

ἄρσην, ἐν (adj.), the old Attic form of ἀρρην). *Male, masculine.—Μανί, brave, vigorous.*

Ἀρσινόη, ἡς. ἡ. Arsinoë, a city of Egypt, near Lake Mæris, called also Crocodilopolis. from the veneration paid by the inhabitants to crocodiles.

*Ἀρταξέρξης, ὅν, δ. Artaxerxes, the second king of Persia that bore this name, was the son of Darius II. He was surnamed *Mnemon*, on account of his extensive memory.

ἄρτω, ὦ, fut. ἀρτήσω, perf. ἤρτηκα (from ἄρτω, to join). *To attach, to hang to, to connect.—In the passive, ἀρτάομαι, to be connected or attached.—ἐξ ἀλλήλων ἤρτηται, consult note, page 57, line 3–10.*

*Ἀρτεμις, ἴδος, ἡ. Ariëmis, or Diana, daughter of Jupiter and Latona, and sister of Apollo. She was the goddess of hunting.

*Ἀρ-εμισιον, ὅν, τό. Artemisium, a promontory of Eubœa, on which was a temple sacred to Artemis or Diana.

ἄρτι (adv.). *Lately, just now.—ἄρτι . . . ἄρτι, now . . . now.*

ἄρτος, ὅν, δ. Bread, wheaten bread (as distinguished from barley-

bread, the Greek for which is μῆλα), a loaf.

ἄρτω and ἀρτύω, fut. ἀρτώω, perf. ἤρτωκα. *To draw up.—In the middle, ἀρτούμαι, to draw up for one's self.*

ἀρχαῖος, α, ὅν (adj. from ἀρχή). *Ancient, old, of yore.—οἱ ἀρχαῖοι, the ancients, the men of earlier days.*

*Ἀρχελαός, ὅν, δ. Archelæus, a king of Macedonia, son of Perdiccas II. He patronised Euripides, who died in his dominions.

ἀρχέτας, Doric for ἀρχέτης, ὅν, δ (from ἄρχω, to rule). *A leader, a founder, the author of an enterprise or undertaking.*

ἀρχή, ἡς, ἡ. The beginning, an origin.—The kingdom, the government.—A pretence for beginning or entering on a thing.—αἱ ἀρχαί, the magistrates.—ἐξ ἀρχῆς, from the first.

ἀρχηγέτης, ἴδος, ἡ (fem. of ἀρχηγέτης, from ἀρχή, and ἡγέομαι, to lead). *A patroness, a patron-goddess.*

ἀρχηγός, οὔ, δ (from ἀρχή, and ἄγω, to lead). *A chief, a leader.—An author, a founder, an inventor.*

*Ἀρχίας, ὅν, δ. Archias, the person employed by Antipater to seize Demosthenes.

*Ἀρχιδάμος, ὅν, δ. Archidæmus, son of Agesilaus, of the family of the Proclidæ.

*Ἀρχίλοχος, ὅν, δ. Archilochus, a Greek poet, born in the island of Paros, and who flourished 688 B.C. He was noted for the bitterness of his satire.

ἀρχιτεκτονικός, ἡ, ὅν (adj. from ἀρχιτέκτων). *Appertaining to architecture, architectural.*

ἀρχιτέκτων, ὄνος, ὅ (from ἄρχω, and τέκτων, a builder). *A head builder, an architect.*

ἄρχω, fut. ἄρξω, perf. ἤρξα, perf. pass. ἤρξμαι. *To begin, to take the lead, to rule, to govern.—In the middle voice, ἀρχομαι, to begin (i. e., for one's self).*

ἄρχων, ὄντος, ὅ (properly the pres. part. of ἄρχω). *A ruler.—An archon, an Athenian magistrate.*

ἀρωμαρίζω, fut. ἀρωμαρίσω, perf. ἡρωμαρίσα (from ἀρωμα, a spice). To have a spicy smell, to be aromatic.—To perfume with spices.

ἀρωματοφόρος, ον (adj. from ἀρωματα, spices, and φέρω, to produce). Producing spices.

ἀσέφης, ἐς (adj. from α, not, and σέφης, clear). Obscure, not clear, uncertain, not to be depended on.

Ἀσδρούβας, ἄ, δ. Asdrubal, son-in-law of Amilcar, whom he succeeded in the government of Spain. He was the founder of Carthago Nova, or Carthagena.

ἀσέβειά, ας, ἡ (from ἀσεβής, impious). Impiety, irreverence towards the gods, irreligion.

ἀσεβής, ἐς (adj. from α, not, and σέβω, to worship). Impious, irreligious, profane.

ἀσημος, ον (adj. from α, not, and σήμα, a mark). Not marked, undistinguished, obscure, unimportant.

ἀσθενεία, ας, ἡ (from ἀσθενής, weak). Weakness, feebleness, illness.

ἀσθενέω, ὦ, fut. ἥσω, perf. ἡσθένηκα (from ἀσθενής). To be weak, to be feeble, to be sick, to be ill.

ἀσθενής, ἐς (adj. from α, not, and σθένος, strength). Weak, feeble, sick.

ἀσθμα, ἄρος, τό (from ἄω, to blow). Breath, a breathing.—A deep or laborious breathing, a gasp.

Ἀσία, ας, ἡ. 1. Asia. 2. Asia Minor, now Anatoli, corrupted from Anatolia. 3. One of the Oceanides. She married Iapetus.

ἄσitos, ον (adj. from α, not, and σίτος, food). Without food, without eating, fasting.

Ἀσκανίος, ον, δ. Ascanius, son of Aeneas and Creusa.

Ἀσκανία (λίμνη), ἡ. The Ascanian Lake, in Asia Minor.

ἀσκέω, ὦ, fut. ἥσω, perf. ἡσκηκα. To exercise, to practise, to go over a thing carefully.

ἀσκησις, εως, ἡ (from ἀσκέω). Practice, a practising, exercise, application.

ἀσκητός, ἡ, ὅν (ad. from ἀσκέω) Practised, exercised.—Adorned skilfully wrought.

Ἀσκληπείον, ον, τό (properly an adjective, with ἱερόν understood). A temple of Esculapius.

Ἀσκληπείος, οὔ, δ. Esculapius, son of Apollo, and god of medicine. He was killed by Jupiter with a thunderbolt for restoring the dead to life.

Ἀσκρα, ας, and Ionic Ἀσκρα, ας, ἡ. Asera, a town of Boeotia, famous for having been the residence of Hesiod.

ᾠσμα, ἄρος, τό (from ᾠδω, to sing, perf. pass. ᾠσμαι). A strain, a song.

ᾠμενος, η, ον (adj. from ᾠδμαι, to please, perf. pass. part. ᾠμῆντος). Willing, glad, with pleasure, and the neuter, as an adverb, gladly.

ᾠμένως (adv. from ᾠμενος). Willingly, gladly, with pleasure.

ἀσπάζομαι, fut. ἀσπάσομαι, perf. ᾠπάσμαι (from α, intensive, and σπάζω, to draw). To draw close to one, to embrace, to greet, to hold in one's arms.—βίον ἀσπάζεσθαι, to embrace a mode of life, to adopt a course of living.

ᾠσπάζω, fut. ἀσπάρῳ, perf. ᾠπάσμαι (from α, intensive, and σπάζω, to pant). To palpitate, to pant heavily, to be convulsed, to oppose, to struggle against.

ᾠσπασμα, ἄρος, τό (from ἀσπάζομαι). An embrace.

ἀσπίς, ἰδος, ἡ. A shield.—Also an asp.

ἀσπορος, ον (adj. from α, not, and σπείρω, to sow, perf. mid. ἐσπερα). Unsown, uncultivated, rugged.

ἀσπερονή, ἡς, ἡ, poetic form for ἀσπερή, ἡς, ἡ. Lightning.

ἀστήρ, ἑρος, δ. A star.

ἀστός, οὔ, δ (from ἀστυ, a city). A citizen, a fellow-citizen.

Ἀστός, οὔ, δ. Astus, the name of a dog.

ἀσπράγγος, ον, δ. A die.

ἀσπράπη, ἡς, ἡ (from ἀσπράπτω). Lightning.

ἀσπράπτω, fut. ἀσπράψω, perf. ᾠπράφα (from α, intensive, and

στράπτω for στρέφω, to *whirl*). To *lighten, to flash forth lighting*.
 ἀστρολόγῳ, ὦ, fut. -ήσω, perf. ἡστρολόγηκα. (from ἄστρον, a *star*, and λέγω, to *discourse about*). To *study astronomy, to turn one's attention to astronomy*.
 ἄστρον, ον, τό. A *star, a constellation*.
 ἄστυ, εος, τό. A *city*. When Attic affairs are spoken of, ἄστυ signifies the *city of Athens*.
 Ἀστυάνας, ακτος, ὁ. Astynax, the name given by the Trojans, out of gratitude to the father, to Scamandrius, the son of Hector and Andromache (from ἄστυ, a *city*, and ἀναξ, a *prince or defender*).
 ἀστυδε (adv. from ἄστυ, with the suffix δε, denoting motion towards). To the *city*.
 ἀσυνεσιᾶ, ας, ἡ (from α, not, and σύνεσις, *understanding*). Want of *understanding, folly, stupidity*.
 ἀσυνήθης, ες (adj. from α, not, and συνήθης, *intimate*). *Unacquainted, unusual, unaccustomed*.
 ἀσφάλεια, ας, ἡ (from ἀσφαλής). *Security, safety*.
 ἀσφαλής, ἐς (adj. from α, not, and σφάλλομαι, to *totter*). *Safe, secure*.
 ἀσφαλῶς (adv. from ἀσφαλής). *Securely, safely, with safety*.
 ἀσχαλῶ, ὦ, fut. -ήσω, perf. ἡσχαλήκα; and ἀσχάλλω, fut. ἀσχαλῶ, perf. ἡσχαλκα. To be *indignant at, to be impatient at, to bear impatiently*.
 ἀσχετος, ον (adj. from α, not, and ἔχω, to *hold, to contain*, 2d aor. infn. οχεῖν). *Intolerable, insupportable*.
 ἀσχημονέω, ὦ, fut. ἡσω, perf. ἡσχημῶνηκα (from ἀσχήμων, *unseemly*). To do an *unseemly act, to behave disgracefully, to disgrace one's self by one's conduct*.
 ἀσχημοσύνη, ης, ἡ (from ἀσχήμων, *unseemly*). *Indecency, indecorum*. —Deformity.
 ἀσώματος, ον (adj. from α, not, and σῶμα, a *body*). *Incorporeal*.
 ἄσωτος, ον (adj. from α, not, and

σώζω, to *preserve*). Not to be *saved*.—Profligate, prodigal, a spendthrift.
 ἀτακτέω, ὦ, fut. -ήσω, perf. ἡτάκτηκα (from ἀτακτος, in *disorder*). To be in *disorder or confusion, not to keep the ranks*.
 Ἀταλάντη, ης, ἡ. Atalanta, a daughter of Schoeneus, king of Scyrus, and famed, as a huntress, for her speed in running.
 ἀταλάφρων, ον (adj. from ἀτάλῃς, *tender*, and φρῆν, *mind*). Of *tender mind*.—Tender, innocent.
 ἀτάρ (conj.). But.
 ἀτάσθαλος, ον (adj. from ἀτάω, to *injure*). Wicked, criminal, insolent, impious, ungodly, rash, overbearing, arrogant, foolish.
 ἀτάφος, ον (adj. from α, not, and ταφός, a *tomb*). *Unburied, without the rites of sepulture*.
 ἄτε (conj., originally the accus. plur. neuter of ὅτε, and equivalent to καθ' ἃτε). Since, *inasmuch as, seeing that, because, whereas*.
 ἄτεκνος, ον (adj. from α, not, and τέκνον, a *child*). *Childless*.
 ἀτέρμων, ον (adj. from α, not, and τέρμα, a *limit*). *Unlimited, without limits, boundless*.
 ἄτη, ης, ἡ (from ἀάω, to *injure?*). *Harm, injury, evil, wrong*.—A *curse, a calamity, misfortune*.
 ἀτιθάσσεινος, ον (adj. from α, not, and τιθάσσειν, to *tame*). *Untamable, not to be tamed*.—Untamed, fierce.
 ἀτίμος, ον (adj. from α, not, and τιμή, *honour*). *Unhonoured, contemned*. —Dishonoured, deprived of all civil rights, infamous.
 Ἀτλαντίς, ἰδος, ἡ (a female patronymic derived from Ἄτλας). A daughter of Atlas.—In the plural, Ἀτλαντίδες, αἱ, the *Atlantides*, or seven daughters of Atlas, who were made a constellation after death, under the name of the *Pleiades*.
 ἀτοπος, ον (adj. from α, not, and τόπος, a *place*). Out of *place, misplaced, unbecoming, improper, silly, absurd*.—Uncommon, extraordinary.

Ἄτρεΐδης, ου, ὁ (patronymic from Ἄτρεΰς). *Son of Atreus*.—In the plural, Ἄτρεΐδαι, ὧν, οἱ, *the Atreidae, or sons of Atreus*, an appellation given to Agamemnon and Menelaus.

ἀτρεκέως (adv. from ἀτρεκής, *exact*). *Truly, faithfully*.

ἀτρέμῃ, and, before a vowel, ἀτρέμῃς (adv. from α, *not*, and τρέμω, *to tremble*). *Quietly, gently, softly, in an under tone*.

ἀτρεμῆς, ὦ, fut. -ήσω, perf. ἤτρεμκα (from ἀτρεμής, *unmoved*). *To be quiet, to be tranquil, not to tremble*.
ἀτρεπτος, ου (adj. from α, *not*, and τρέπω, *to turn or move*). *Immoveable, unchanging*.—*Not moved, unmoved, fixed, firm, unchanged, unaltered*.

ἀτρωτος, ου (adj. from α, *not*, and τρωσκω, *to wound*). *Invulnerable*.—*Unwounded*.

Ἀττική, ἥς, ἡ (properly the feminine of Ἀττικός, with γῆ understood). *Attica, a country of Greece, without the Peloponnesus, and lying to the south of Boeotia*.

Ἀττικός, ἡ, ὅν (adj.). *Attic, of Attica*.

ἀτρίζω, fut. ἀτρίξω, perf. ἤτρυχα. *To frighten, to perplex*.—In the passive, ἀτρίζομαι, *to be frightened, to be perplexed, to be powerfully agitated or wrought upon*.—ἀτρίζομένην ἀπολέσθαι, consult note, page 162, line 99.

Ἄτρυς, ὅς, ὁ. *Atyr, an ancient king of Lydia*.

ἀτυχέω, ὦ, fut. -ήσω, perf. ἤτέχηκα (from ἀτυχής, *unfortunate*). *To be unfortunate*.

ἀτυχής, ἑς (adj. from α, *not*, and τέχη, *fortune*). *Unfortunate, unhappy*.

ἀτυχία, ας, ἡ (from ἀτυχέω). *Misfortune, adversity, a misfortune, a disappointment, a failure, want of success*.

αὐ (adv.). Primitive meaning, *back, backward*; more usual signification, *again, back again, anew, once more, on the contrary, &c.*

Ἀυγείας, ου, ὁ. *Augéas, king of Elis, whose stables, containing an*

immense number of cattle, were cleansed by Hercules after they had remained for thirty years without cleansing. The hero accomplished the task in one day, by turning upon them the waters of a river.

αὐθαδῶς (adv. from αὐθαδής, *arrogant*). *Arrogantly, obstinately, in a self-willed manner, &c.*

αὐθις (adv., a lengthened form of αὐ). *Again, anew*.

αὐλέω, ὦ, fut. -ήσω, perf. ἤλαυα (from αὐλός, *a pipe*). *To play on the pipe*.—*To buzz, to hum, and of insects, and their peculiar music*.

αὐλή, ἥς, ἡ (from αὐ, *to blow*). 1. *A courtyard, an open airy court before a dwelling, surrounded with offices and stables*.—*A similar enclosure before a tent or hut*.—2. *A porch, or rather hall, a palace*.

αὐλητής, ου, ὁ (from αὐλέω, *to play upon the pipe*). *A piper, one who plays upon the pipe, a musician*.

αὐλητική, ἥς, ἡ (properly the feminine of αὐλητικός, with τέχνη understood). *The art of playing on the pipe*.

αὐλητικός, ἡ, ὅν (adj. from αὐλέω, *to play upon the pipe*). *Appertaining to the pipe, relating to the art of playing upon the pipe*.

αὐλητρίς, ἰδός, ἡ (from αὐλητής). *A female player on the pipe, a female musician*.

αὐλός, οὔ, ὁ (from αὐ, *to blow, to inflate*). *A pipe*.—*Erroneously rendered by many a flute*.

αὐξάνω and αἰξω, fut. αὐξήσω, perf. ἠύξηκα, *to increase, to augment, to enlarge, to cause to grow, to put forth*.—In the middle, αἰξομαι, *to grow, to prosper, to increase in size, to attain to power, to increase in popularity, to come into notice*.

αὐξησις, εως, ἡ (from αἰξω). *Increase, enlargement, growth*.—*The act of promoting growth*.

αὐός, α, ου (adj. from αὐ, *to dry up*). *Dry, arid, thirsty, parched*.

αἰπνός, ου (adj. from α, *not*, and τρυφώ, *to sleep*). *Sleepless, unquiet*

by sleep, never closing in sleep (said of the eye); wakeful, watchful.

αἶρα, εἰ, ἡ (from αἶω, to blow). A breeze, the breeze of morning, a gentle current of air.

αὔριον (adv.). To-morrow, on the morrow.

Αἰσῶνες, ὧν, οἱ. The Aisōnes, an ancient nation of Italy.

αἰσθηρός, ἄ, ὅν (adj. from αἶω, to dry up). Severe, harsh, austere, morose, sour, &c.

αἰτάω (conj., Æolic for ἀτάω). But, also, besides, furthermore, for, heretupon, meanwhile.

αἰσθητός, εἰς (adj. from αὐτός, self, and ἀρκέω, to suffice). Satisfied, contented, having sufficient.—Sufficient, equal or competent to a thing.

αἶτε (adv. from αὐ and τε). Back again, again.—Thereupon, hereupon.—In turn.—On the other hand, on the contrary.—Moreover, farther, &c.

αἰτίκῃ (adv. from αὐτός, the same, as though at the same instant). Immediately, instantly, straightway.

αἶτις, Ionic and Doric for αὐτίς. Again.

αἰσθητός (poetic for αὐτός, adv. from αὐτός). There, in that very spot.

Αἰτόλεμος, οὐ, ὁ. Autolēmus. 1. A son of Mercury and Chione, and famed for his craft in stealing. He was one of the Argonauts, and the instructor of Hercules in wrestling. —2. The name of an athlete at Athens, in the time of the thirty tyrants.

αὐτόματος, ὧν (adj. from αὐτός, self, and the old verb μάω, to desire). Of one's own accord, of one's own free will, spontaneous, voluntary.

Αὐτομέδων, ἄνθρωπος, ὁ. Automēdon, the charioteer of Achilles, and, after his death, of Pyrrhus. He went to the Trojan war with ten ships.

αὐτομολέω, ὦ, fut. -ήσω, perf. ἤτομολα (from αὐτόμαλος). To run away, to desert.

αὐτόματος, οὐ, ὁ (from αὐτός self, N n

and μολέω, to go). A deserter, one who goes away to the enemy of his own accord.

Αὐτονόη, ἡς, ἡ. Autonōē, daughter of Cadmus and mother of Actæon.

αὐτόνομος, οὐ (adj. from αὐτός, self, and νόμος, a law). Independent, controlled by laws of one's own making, said of states and communities.—Pasturing in freedom, feeding at large, said of animals.

αὐτός, ἡ, ὁ (pron.). Self, he himself, she herself, itself.—In the oblique cases it signifies him, her, it.—In the nominative with a verb, or in the oblique cases before or after the article, and with a noun, it denotes self, for the three persons, as above given.—ὁ αὐτός, the same.—ταῦτόν for τὸ αὐτό, the same thing.—ταῦτά for τὰ αὐτά, the same things.

αὐτοῦ, contracted for ταυτοῦ.

αὐτοῦ (adv., properly gen. sing. of αὐτός, and the same as ἐν αὐτοῦ τοῦ τόπου). On the same place, on the very spot. More commonly, here, there.

αὐτοφύης, εἰς (adj. from αὐτός, and φύω, to produce). Produced by nature alone, without art.—Native, indigenous, natural, real, genuine —τροφῆαι αὐτοφύεις, means of subsistence that are produced spontaneously; spontaneous nurture.

αὐτόχθων, ὧν (adj. from αὐτός, and χθών, the earth). Sprung from the earth, born in the land, native, indigenous.

αὐτως and αὐτῶς (adv.). Thus, so. ἀχὴν, ἑνός, ὁ. The neck.

Αὐχίσαι, ὧν, οἱ. The Auchisæ, an African tribe, which inhabited the western part of Africa.

αὐχηρός, ἄ, ὅν (adj. from αὐχμός). Dry, squallid, neglected, ill-looking, dirty, poor of aspect, rude, rough, &c.

αὐχμός, οὐ, ὁ (from αἶω, to dry up) Dryness, aridity, drought.—Squalidness, &c.

αἶω, fut. αὐώω, perf. ἤκα. To dry up, to parch.

ἀφαιρέω, ὦ, fut. ἀφαιρήσω, &c. (from ἀπό, from, and αἰρέω, to take).

To take away, to remove, to deprive, to separate, to cut off, to rob, to abrogate, &c.—In the passive, ἀφαιρέομαι, fut. ἀφαιρήσομαι, perf. ἀφῆρημαι, &c.

ἀφάλλομαι, fut. ἀφαλοῦμαι, perf. pass. ἀφῆλμαι, 2d aor. mid. ἀφῆλόμην, 2d aor. part. ayncopated, in Homer, into ἀπάλμενος. To leap from, to leap from place to place.

ἀφασμαρτέω, ᾧ, and ἀφασμαρτάνω, fut. ἀφασμαρτήσω, &c. (from ἀπό, from, and ἀσμαρτάνω, to wander, to err). To miss a mark, to miss, to lose, to be deprived of.

ἀφάνης, ἐς (adj. from α, not, and φαίνομαι, to appear). Unseen, not visible, ὑπκνοισα, obscure, &c.—ἐξ ἀφανούς, unobserved, unseen.

ἀφανίζω, fut. ἀφανίσω, perf. ἠφάνισκα (from ἀφάνης, invisible). To render invisible, to remove from the view, to conceal, to destroy, to annihilate.—In the middle, ἀφανίζομαι, to disappear, to vanish.

ἀφαντος, ον (adj. from α, not, and φαίνομαι, to appear). Not visible, unseen.

ἀφαρπάζω, fut. ἀφαρπάσω, &c. (from ἀπό, from, and ἀρπάζω, to seize). To seize or snatch from, to take from, to rob, to plunder.

ἀφαιρός, ἄ, ὄν (adj. from ἀφάνω, to dry up). Weak, feeble, powerless.

ἀφειδώς (adv. from ἀφειδής, prodigal). Unsparingly, profusely, lavishly.—Rigorously, severely, cruelly.

ἀφέλεια, ας, ἡ (from ἀφελής, simple, clear). Sincerity, candour, freedom from art or affectation, simplicity, purity, brightness.

ἀφελώς (adv. from ἀφελής, simple). Brightly, purely.

ἄψῃ, ἧς, ἡ (from ἄπτω, to touch). Touch, the sense of touch, feeling.

ἄφθογγος, ον (adj. from α, not, and φθόγγος, sound). Without sound, dumb, mute, silent.

ἄφθονιά, ας, ἡ (from ἄφθουος). Abundance, opulence.

ἄφθονος, ον (adj. from α, not, and φθόνος, envy). Abundant, opulent.

ἀφίξις, fut. ἀφίξω, perf. ἀφίξας, &c. (from ἀπό, from, and ἵκω, to send).

To send away, to let go, to dismiss, to allow to escape, to sing away, to neglect, to abandon, to omit, &c.—1st aor. ἀφίξα. 2d aor. ἀφῆν, &c.

ἀφικάνω, poetic form for ἀφικνέμαι. ἀφικνέομαι, fut. ἀφίξομαι, perf. ἀφίξμαι, 2d aor. mid. ἀφίκεσθην (from ἀπό, from, and ἵκνέομαι, to come). To come from.—To come to, to reach.

ἀφίπτῃμαι, fut. ἀποπτήσομαι, 1st aor. mid. ἀπεπτῃμαι, part. ἀποπτῃς, 2d aor. act. ἀπέπτην, from ἀφίπτω, which is not, however, in use in the present active, &c. (from ἀπό, from, αἶσθω, and ἵκνέμαι, to fly). To fly away, to escape.

ἀφίστημι, fut. ἀποστήσω, perf. ἀφίστηκα (from ἀπό, from, and ἵστημι, to place). To put away from, to put aside, to remove, to repel.—In the middle voice, ἀφίσταμαι, to withdraw one's self from a party or opinion, to give up or resign (as an office), to withdraw, to retire, &c.

ἄφλαστον, ον, τό. The best part of the poop of a vessel, together with the ornaments with which it was generally decorated.—τὰ ἄφλαστα, the stern ornaments of a vessel.

ἀφνειός, ὄν (adj. from ἀφενός, wealthy). Rich, opulent.

ἄφνω (adv.). Suddenly.

ἀφορᾶω, ᾧ, fut. ἀφορᾶσω, more commonly ἀπόφρομαι, &c. (from ἀπό, from, and ὁράω, to see). To see in the distance or from afar.—To look down, to look from.

ἀφορίᾶ, ας, ἡ (from ἀφορος, unfruitful). Unfruitfulness, unproductiveness.

ἀφορίζω, fut. ἀφορίσω, &c. (from ἀπό, from, and ὀρίζω, to limit, to bound). To separate by marking limits, to separate, to divide, to bound, to limit, to circumscribe.

Ἀφροδίτη, ἧς, ἡ. Aphrodītē, or, as she is commonly called by her Latin name, Venus, the goddess of love and beauty, said to have

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spring from the foam (ἀφρός) of the sea. She was the wife of Vulcan and mother of Cupid.

ἀφροντις, ἰδος (adj. from α, not, and φροντις, care). *Free from care, exempt from disquietude.*

ἀφρός, οὐ, ὁ. *Foam.*

ἀφροσύνη, ης, ἡ (from ἀφρων, foolish).

Want of sense or reason, folly.

ἀφρων, ον (adj.). *Foolish, &c.*

ἀφής, ἐς (adj. from α, not, and φύη, natural talent). *Unskilful.*

ἀφύλακτος, ον (adj. from α, not, and φυλάσσω, to watch). *Not watched, unguarded, not on his guard.*

Ἀχαια, ας, ἡ. *Achaia, a country of the Peloponnēsus, lying along the Sinus Corinthiacus.*

Ἀχαιοί, ὧν, οἱ. *The Achaeans, or people of Achaia.—In Homer, however, a name applied to the Greeks in general, though especially denoting the old Achæan stem.*

ἀχαριστία, ας, ἡ (from ἀχαριστος). *Ingratitude, unthankfulness.*

ἀχαριστος, ον (adj. from α, not, and χαρίζομαι, to thank). *Ungrateful, thankless.*

Ἀχαρναί, ὧν, αἱ. *Acharna, one of the most important boroughs of Attica, situate about seven miles to the northwest of Athens.*

Ἀχελώϊος, ον, ὁ. *Achelōus, l. a river of Epirus, rising in Mount Pindus, and, after dividing Ætolia from Acarnania, falling into the Sinus Corinthiacus. It is now the Aspro Potamo.—3. A river of Phrygia, rising in Mount Sipylus.*

Ἀχερούϊος, α, ον (adj.). *Acherusian.*

Ἀχέρων, οντος, ὁ (from ἄχος, sorrow, and πέω, to flow, as if denoting "the river of sorrow" ?). *Achëron, a river of Epirus, rising in the mountains west of Pindus, and falling into the Ionian sea. In the early part of its course it forms the Acherusia Palus, after which it disappears under ground, rises at some distance again, and then pursues its course to the sea. From its peculiar nature it*

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is placed by Homer in the lower world.

ἀχθόμεαι, fut. ἀχθήσομαι and ἀχθήσομαι, perf. ἤχθημαι, 1st aor. pass. ἤχθισθην (from ἀχθος, a burden). *To be heavily laden with sorrow, to sorrow, to grieve.—To be disgusted, to be displeased.*

Ἀχιλεὺς, ἦος, ὁ, and

Ἀχιλλεύς, ἑως, ὁ. *Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war. He killed Hector in single combat, and was himself afterward slain with an arrow by Paris.*

ἀχλύς, ὕος, ἡ. *Gloom, darkness, thick darkness.*

ἀχρόν, not in use, but from it we have the deponent middle ἀχρόμαι, fut. ἀχρόσομαι, perf. ἤχρυσμαι, (from ἀχρός, same as ἄχος). *To grieve, to be sad, to be afflicted, to be distressed.—To be filled with indignant grief, to be angry.*

ἄχος, εος, τό. *Grief, pain.*

ἄχρως, ὕδος, ἡ. *A wild pear-tree.*

ἀχρηστος, ον (adj. from α, not, and χρηστός, useful). *Useless, unprofitable, valueless.*

ἄχρι, and, before a vowel, ἄχρις (adv.). *Up to, even to, as far as.—ἄχρις οὐ, until.—ἄχρι νῦν, until now.*

ἄχῳ, Doric for ἤχῳ.

ἄψ (adv.). *Back, backward.*

ἀψιμαχία, ας, ἡ (from ἀψιμαχεύω, to skirmish). *A skirmish, a collision.*

ἀφωφῆρι (adv. from ἀφώφητος, noiseless). *Without tumult, noiselessly, silently.*

Ἀψυρτος, ον, ὁ. *Absyrtus, a son of Æetes, and brother of Medæa.*

ἄψυχος, ον (adj. from α, not, and ψυχή, life). *Without life, lifeless, inanimate, senseless.*

ἄως, ὄος, contracted οὖς, ὁ, Doric for ἥως, ἡ. *Dawn.*

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Βαβυλών, ὠνος, ἡ. *Babylon, capital of the Babylonian empire, situated on the river Euphrates.*

Βαβυλώνιος, ᾧ, ον (adj.). *Babylonian.*

βαδίζω, fut. βαδίσω, Attic fut. βαδίω, 423

perf. βεβάδικα (from βάδος, a step).
To go, to move along, to journey,
to travel.

βάθος, εος, τό (from βάθος, deep).
Depth.

βαθυκόλπος, ον (adj. from βαθύς,
deep, and κόλπος, a bosom). Deep-
bosomed.

Βάθυλλος, ου, ό. Bathyllus, a youth
of Samos, a favourite of Anacre-
on's.

βαθύς, εια, ύ (adj.). Deep, dense.—
βαθύν κοιμῆσθαι, to sleep deeply
or soundly.

βαίνω, fut. βήσομαι, perf. βέθηκα,
2d aor. έθην. To go.

βαιός, ά, όν (adj.). Small.

Βαιτική, ης, ή. Baetica, the southern
division of Spain, so called from
the river Bætis, which flowed
through it. It corresponds to the
modern Andalusia.

Βαίτις, ιος, ό. The Bætis, a river of
Spain, now the Guadalquivir.

βακτηρία, ας, ή (from the old verb
βάω, fut. βύξω, same as βαίνω,
to go, to walk). A staff.

Βακτριανός, ή, όν (adj.). Bactrian.

Βακτριανή, ης, ή (properly the femi-
nine of Βακτριανός, with χώρα
understood). Bactriana, a coun-
try of Upper Asia, now forming
part of Cabulistan.

Βάκτριος, α, ον (adj.). Bactrian.

βάκτρον, ου, τό (from the old verb
βάω, fut. βύξω, same as βαίνω, to
go). A staff.

Βακχεύω, fut. βακχεύσω, perf. βεβάκ-
χευκα (from Βάκχος). To be in-
spired by Bacchus, to rave, to cele-
brate the orgies of Bacchus.

Βάκχη, ης, ή (from Βάκχος). A fe-
male Bacchanalian, a Bacchant.

Βάκχος, ου, ό. Bacchus, son of Ju-
piter and Semélé, was the god of
wine. He married Ariadne, after
she had been abandoned by The-
seus in the isle of Naxos.

βάλλανειον, ου, τό. A bath.

Βαλλήρις, όν, ό. Balæres, the
ancient name of the islands Ma-
jorca and Minorca. The word is
derived from βάλλειν, to throw,
from the expertness of the inhab-
itants in the use of the sling.

βάλλω, fut. βάλω, perf. βέβηκα,
2d aor. έβάλον. To throw, to cast,
to strike, to beat down, to lay down
—In the middle voice, to lay for
one's self.

βάπτω, fut. βάψω, perf. βέβαπτε, 2d
aor. έβάπον. To dip, to plunge,
to immerse.—Hence, to dye.

Βάραθρον, ου, τό. A gulf, an
abyss, a deep cavern.—Also, the
name of a deep pit at Athens, into
which those convicted of capital
crimes were thrown and left to
perish.

βαρβάρικος, ή, όν (adj. from βάρ-
βάρος). Foreign, barbarous, bar-
barian.

βάρβαρος, ον (adj.). One who is not
a Greek, foreign.—Hence, as re-
moved from the refinement of
Greece, uncultivated, rude, unpol-
ished, barbarous, barbarian.—As a
noun, Βάρβαρος, ου, ό, a foreign-
er, a barbarian, applied particu-
larly to the Persians.

βάρβιτος, ου, ό and ή, and βάρβιτο,
ου, τό. A lyre.

βάρυν, ό, fut. βάρψω, perf. βέβη-
κα, perf. part. βεβάρης, syncope-
d for βεβάρηκώς (from βάρος, a
heavy burden). To burden, to load
heavily, to weigh down.—Hence,
to oppress, to afflict.

βάρυνς (adv. from βάρος, heavy).
Heavily, grievously, hardly, op-
pressively, impatiently.

Βάρκας, ά, ό. Barcas, the founder
of a celebrated Carthaginian fam-
ily, to which Hamilcar and Hanni-
bal belonged.

βάρος, εος, τό. A weight, a load,
a burden.—Hence, affliction, dis-
tress.

βάρυνω, fut. βάρυνώ, perf. βέβαρυ-
κα (from βάρος). To load heavily,
to burden, to press down under a
load, to incommode.—Hence, to
weigh down with grief, to afflict,
to distress.

βάρύς, εια, ύ (adj. from βάρος, a
weight). Heavy, weighty, burden-
some, grievous.

βάρυτης, ητος, ή (from βάρύς).
Weight, heaviness, distress, dif-
ficulty, affliction.

βασάνω, fut. **βασάνω**, Attic fut. **βασάνω**, perf. **βεβάσωνα** (from **βασάνος**). To apply to a touchstone to ascertain the quality of anything.—Hence, to test, to examine carefully, to put to the test, to torture.

βασάνος, ου, ἡ. A touchstone to try the quality of metals.—Hence, a test, a trial, an inquiry, an examination.

βασίλειᾱ, ας, ἡ (with long final α, from **βασίλειω**, to reign; whereas **βασίλειᾱ**, with short final α, comes from **βασίλεύς**, and signifies a queen). The sovereign power, royalty, a realm, a kingdom.

βασίλειον, ου, τό, and in the plural **βασίλειᾱ**, ων, τό. A royal mansion, a palace. In strictness, however, a mere adjective, **δῶμα**, a building, being understood with **βασίλειον**, and **δῶματα**, in the plural, with **βασίλειᾱ**.

βασίλειος, ου (adj. from **βασίλειος**). Pertaining to a king, kingly, royal, regal.

βασίλευς, εως, ὁ. A king, a monarch. When **βασίλεύς** stands without a case depending on it, in Greek writers, the king of Persia is meant.

βασίλευω, fut. **βασιλεύσω**, perf. **βεβασίλευκα** (from **βασίλεύς**). To have the power of a king, to rule over, to reign over, to be a king, to govern.

βασίλικός, ἡ, ὅν (adj. from **βασίλεύς**, a king). Kingly, regal, royal.

βασις, εως, ἡ (from **βαίνω**, to go). A going forward, a step, progress.—Also that on which one goes or stands, a foot, a base, a pedestal.

βασκάνω, fut. **βασκάνω**, perf. **βεβάσκαγα** (from **βάσκω**, to speak). To bind with a spell, to bewitch, to injure by the evil eye.

βασκάνιᾱ, ας, ἡ (from **βάσκανος**). The act of binding with a spell.—Envy, detraction, calumny.

βάσκανος, ου (adj. from **βασκάνω**). Injuring by magic spells, or by the evil eye.—Hence, from the feeling that induces such acts, envious, slanderous, calumnious.

βαστάω, fut. **βαστάω**, perf. **βεβάστακα**. To lift up, to carry, to bear away, to hold, to support.

βάψῃ, ἧς, ἡ (from **βάπτω**, to dye). An immersion into colouring matter.—Colouring liquid, dyestuff, colouring.

βόάλλω, fut. **βόάλλω**, perf. **ἐβόαλκα**. To draw off by suction, to milk.

βελλόντω, fut. **βελλόξω**, perf. **ἐβέλλοχα**. To excite disgust.—In the middle voice, to have disgust excited in one's self, to feel disgust, to loathe, to abhor, to detest.

βέβαιος, α, ου, and ος, ου (adj.). Secure, firm, steady, permanent, to be relied on.

βεβαιώω, ᾶ, fut. **βεβαιώσω**, perf. **βεβεβαίωκα** (from **βέβαιος**). To render secure, to make firm, to assure, to strengthen, to confirm.

βεβαίως (adv. from **βέβαιος**). Firmly, securely, permanently.

βείομαι, poetic for **βέομαι**.

βέλεμνον, ου, τό, poetic for **βέλος**. An arrow, a dart.

Βελέριον, ου, τό. **Bölertium**, a promontory of Britain, now the Land's End in Cornwall.

βέλος, εος, τό (from **βύλλω**, to cast). Any missile cast at a distant object.—An arrow, a dart, a javelin.

βελτίων, ου (adj., irreg. comp. to **ἀγαθός**). Better, braver, more virtuous, preferable.—Superl. **βέλτιστος**, η, ου, best, &c.

βέομαι (an old epic present from **βῶ**, **βείω**, **βαίνω**, to go, generally, though not always, with a future signification). To go on in life, to continue to live, to live.

βέρεθρον, ου, τό, Ionic for **βάρεθρον**. An abyss, &c.

Βήλος, ου, ὁ. **Bēlus**, a king of Egypt, son of **Epāphus** and **Libya**, and father of **Agēnor**.

βῆμα, ἄτος, τό (from **βαίνω**, to go). A step, a pace, a step to mount upon.—Hence, a judgment-seat, the public tribunal from which the orators spoke.

βιά, ας, ἡ. Strength, force, power, violence, constraint.

βίβω, fut. **βιῶω**, perf. **βεβίακα** (from **βία**). To accomplish by an exert-

tion of strength.—Hence, to force, to compel, to use violence in order to perform, to drag down by force.

βίαιος, α, ον (adj. from βία). Violent, powerful, oppressive.

βιβλίον, ου, τό (dim. of βιβλος). A small book, a treatise, a tablet, a letter.

βιβλος, ου, ἡ. A book.—Properly, the inner bark of the papyrus, of which paper was first made.

βιβρώσκω, fut. βρώσω, perf. βέβρωκα, 2d aor. έβρων. To eat, to devour, to consume.

βίος, ου, ό. Life, a life, a mode of life, the means of supporting life, a livelihood.

βίος, ου, ό (note the difference of accent from that of βίος, life). A bow.

βίωω, ώ, fut. βιώσω, perf. βεβίωκα, 2d aor. έβίωω, 2d aor. part. βιώς. To live.

Βίων, υνος, ό. Bion. 1. A native of Borysthènes, was sold as a slave. His master left him large possessions, upon which he went to Athens and studied philosophy.—2. Bion, a Greek poet, born near Smyrna, for an account of whom see page 12.

βλάβη, ης, ἡ. Injury, wrong, harm.

βλάπτω, fut. βλάψω, perf. βέβλαφα, 2d aor. έβλάβον. To obstruct one in his course.—Hence, to injure, to harm, to wrong.

βλαστάνω and βλαστέω, ώ, fut. βλαστήσω, perf. βεβλάστηκα, 2d aor. έβλαστον. To bud, to sprout, to shoot forth, to grow, to come forth.

βλασφημέω, ώ, fut. βλασφημήσω, perf. βεβλάσφημηκα (from βλάσφημος, defaming). To injure one by speaking against him, to slander, to calumniate, to blaspheme.

βλέμω, άτος, τό (from βλέπω). An object of sight, an aspect, a look.—A glance.

βλέπω, fut. βλέψω, perf. βέβλεφα. To see, to behold, to look at, to look towards.—βλέπω πρός, to face, to be turned in the direction of.

βλέφαρον, ου, τό (from βλέπω). An eyelid.

βλαχέομαι, ύμαι, fut. βλαχέσμαι, perf. βεβλήχημαι (from βλαχέ, a bleating). To bleat.

βοάω, ώ, fut. βοήσω, perf. βέβηκα (from βοή, a loud cry). To cry aloud, to shout, to call out, to call upon for aid, to roar, to chirp, to cackle.

βόας, ά, ον (adj. from βοός, an ox). Made of ox's hide, of oxhide.

βοή, ης, ἡ. A loud cry, a shout, a cry 'or help, clamour, noise, a cry, a sound.

βοήθειά, ας, ἡ (from βοηθέω). Assistance, succour, support.

βοηθέω, ώ, fut. βοηθήσω, perf. βοήθηκα (from βοή, a cry for help, and θέω, to run?). To run to relieve upon hearing a cry for aid.—Hence, to bring assistance, to offer succour, to aid, to help.

βοήθημα, άτος, τό (from βοηθέω). Assistance, succour, a source of aid, a remedy.

βοηθός, όν (adj. from βοηθέω). Aiding, assisting.—As a noun, βοηθός, ου, ό, a helper, an assistant.

βόθρος, ου, ό (from the same root with βαθύς, deep). A deep pit, a ditch, a hole, an excavation.

Βουλευάρχης, ου, ό (from βουλευοί, the Boeotians, and άρχω, to rule). A Boeotarch, a chief magistrate of the Boeotian confederacy.

Βοιωτής, ου, ό. A Boeotian.

Βοιωτιά, ας, ἡ. Boeotia, a country of Greece Proper, lying to the northwest of Attica.

Βοιωτίς, ιδος, ἡ (fem. adj. from Βοιωτός, a Boeotian). Boeotian.—As a noun, with γυνή understood, Boeotian woman.

βολή, ης, ἡ (from βάλλω, to throw). A throw, a cast, a hit, a blow.

βορά, άς, ἡ (from βιβρώσκω, to eat 2d aor. έβρων). Food, fodder provisions.

βοράνιον, ου, τό. The savin, a species of juniper.

Βορέας, ου, and Att. Βορῆας, ά, ό. Boreas, the name of the north wind. He was the son of Astræus and Aurora.—Also, the north wind, the north.

βόρειος, ά, ον, and ας, ον (adj.

from βορίας). Of the north, northern.

Βορυσθένης, εος, contracted ους, ό.

The Borysthènes, a large river of Scythia, falling into the Euxine Sea. It is now called the Dniéper.

Βόσκημά, άρος, τό (from βόσκη, to feed). A herd.

Βόσκορος, ου, τό. Boëdorum, an unknown Indian plant. Consult note, page 108, line 27.

Βόσκορος, ου, ό (from βοϋς, an ox, and πόρος, a passage). Boëpōrus, a long and narrow sea which an ox may swim over. The name was applied to two straits: the Thracian, connecting the Propontis with the Euxine, now the Straits of Constantinople; and the Cimmerian, connecting the Palus Mæotis with the Euxine, now the Straits of Jenicali.

Βόστρεχος, ου, ό. A lock of hair, a tress.

Βότρυς, τος, ό. The grape, a cluster of grapes, a bunch of grapes.

Βούβρωσις, εως, ή (from βου, an inseparable particle denoting great size, excess, &c., and βιβρώσκω, to devour). Excessive hunger, voracious appetite.

Βουκολέω, ά, fut. βουκολήσω, perf. βεβουκόληκα (from βουκόλος). To pasture oxen, to tend a herd of cattle, to be a herdsman.

Βουκόλος, ου, ό (from βοϋς, an ox or cow, and κόλον, food). A herdsman, a grazier.

Βούλευμά, άρος, τό (from βουλεύω). The result of deliberation, a resolve, counsel.

Βουλεύω, fut. βουλεύσω, perf. βεβούλευκα (from βουλή, counsel, will). To counsel, to advise, to deliberate, to plan.—In the middle voice, to deliberate with one's self.—Hence, as the result, to come to a determination, to resolve.

Βουλή, ής, ή. Will, counsel, intention, purpose, resolution.

Βούλησις, εως, ή (from βούλωμαι, to wish). Wish, desire, will, intention.

Βουληφόρος, ου (adj. from βουλή, counsel, and φέρω, to bring, to of-

fer). Giving counsel, presiding in council.

βούλωμαι, fut. βουλήσομαι, perf. βεβούλωμαι (from βουλή, will). To will, to wish, to desire, to resolve, to prefer.

βοϋς, βοός, ό. An ox, a bull.—ή βοϋς, a cow.—Also, cattle generally.

Βούσιρις, ίδος, ό. Busiris, a king of Egypt, son of Neptune and Libya, who sacrificed all foreigners that came to his dominions to Jupiter. He was slain, together with his son, by Hercules.

Βούτης, ου, ό. Bûtes, a Persian general. See note, p. 131, l. 21-23.

βράδews (adv. from βράδύς, slow). Slowly, heavily.

βράδύνω, fut. βραδύνω, perf. βεβράδυνκα (from βραδύς). To render slow, to retard.—As a neuter, to delay, to wait, to be tardy.

βραδύς, εια, ύ (adj.). Slow, tardy, heavy, dull, late, stupid.

Βραΐδας, ου and ά, ό. Brasidas, a famous general of Lacedæmon, slain in the defence of Amphipolis against the Athenians.

βραχέα (adv., properly accus. pl. neut. of βραχύς, short). Shortly, little, briefly, not far.

βράχεια, ων, τά (neut. plur. of βραχύς, used as a noun). Shoals, quicksands, shallows.

βράχιων, ονος, ό. The arm.

βράχος, εος, τό (from βραχύς). A shoal, a quicksand.—Used most commonly in the plural, τὰ βράχεια, shoals, &c.

βραχύς, εια, ύ (adj.). Short, small, little, brief, scanty.—βραχύ, acc. sing. neut., used adverbially, briefly, shortly, not far.—ἐν βραχεί, in a short space of time.

βρέγμα, άρος τό. A scull.

Βρεττανία, ας, ή. Britain.

Βρεττανική, ής, ή (with νήσος, an island, understood). The Isle of Britain, Britain.

Βρεττανικός, ή, όν (adj.). British.

Βρεττανός, ου, ό. A Briton, an inhabitant of Britain.

βρέφος, εος, τό. An infant, a young child, a child.

BYP

βρέχω, fut. βρέξω, perf. βέβροχα, perf. mid. βέβροχα, 2d aor. έβρόχον. *To wet, to moisten, to bedew, to shower upon, to soften.*

βριάρος, á, óν (adj. from βριάω, to strengthen). *Strong, powerful, violent.*

Βρόμιος, ου, ó (from βρόμος, noise; alluding to the noisy revels of the Bacchantes). *Bromius, a surname of Bacchus.*

Βοόμιος, á, ον (adj. from βοόμος, noise). *That makes a loud noise, noisy, riotous. bacchanalian.*

βροντάω, ώ, fut. βροντήσω, perf. βεβρόντηκα (from βροντή, thunder). *To thunder.*

βροντή, ης, ή. *Thunder.* As opposed to κεραυνός, it denotes the noise of the thunder, in Latin tonitru; whereas κεραυνός means the thunderbolt (i. e., lightning), in Latin fulmen.

βροτόεις, εσσα, εν (adj. from βρότος, gore). *Covered with gore, sprinkled with blood, bloody.*

βροτός, ού, ó. *A mortal, a human being, a man.*

βρόχος, ου, ó. *A cord with a noose. —A cord, a rope.*

βρῦχᾶμαι, ὠμαι, fut. βρῦχήσομαι, perf. βεβρῦχμαι (from βρῦχω, to roar loudly). *To roar, to bellow, to low, to howl.*

βρῦχηθμός, ού, ó (from βρῦχω, to roar loudly). *A roaring, a bellowing, a howling.*

βρῦω, fut. βρῦσω, perf. βέβρῦκα. *To bubble up. —To spring up, to bud forth, to sprout up, to put forth buds, to be in full bloom.*

Βυζάντιον, ου, τό. *Byzantium, a town situate on the Thracian Bosphorus. It is now Constantinople.*

Βυζάντιος, ου, ó. *An inhabitant of Byzantium, a Byzantine.*

βυθίος, á, ον (adj. from βυθός). *Lying in the depths of the sea. —Hence, deep in the sea, submerged, deep.*

βυθός, ού, ó (Æolic for βύθος). *Depth, the deep, the sea.*

βύρα, ης, ή. *A hide, a skin.*

Βυρσα, ης, ή (from the Punic word

ΓAM

Βασσα, a citadel, by a transposition of sr). *Byrsa, a citadel in Carthage, on which was the temple of Esculapius.*

βωκόλος, ω, Doric for βουκόλος, ου, ó. *A herdsman.*

βῶλος, ου, ή. *A clod of earth, a lump, a mass.*

βωμός, ού, ó (from βαίνω, old form βῶω, to go). *A step, an elevation, an altar.*

βωστρέω, ώ, fut. βωστήσω, perf. βεβώστηκα (formed from βῶω, to call out). *To call aloud for, to make proclamation for.*

βώτας, á, Doric for βούτης, ου, ó. *A herdsman, a keeper of herds.*

Γ.

γά, Doric for γῆ.

Γάγγης, ου, ó. *The Ganges, a famous river of India.*

γαῖα, ας, ή (poet. for γῆ). *The earth*

γάλα, ακτος, τό. *Milk.*

γάλαξίας, ου, ó (from γάλα, with κύκλος, understood). *The milky way, the galaxy.*

Γαλάται, ών, οί. 1. *The Galatians, inhabitants of Galatia.*—2. *The Gauls, the inhabitants of ancient Gaul.*

Γαλατία, ας, ή. *Galatia, a country of Asia Minor, lying west of Pontus and northeast of Phrygia.*—2. *The name of ancient Gaul among the Greeks.*

Γαλατικός, ή, óν (adj.). *Gallic.*

γᾶλήνη, ης, ή. *A calm at sea, a calm.*

Γαλήνη, ης, ή. *Galēnē, one of the Nereids.*

Γαλλία, ας, ή. *Gaul, an extensive country of Europe, comprising considerably more than modern France.*

Γαλλικός, ή, óν (adj.). *Gallic.*

γᾶλωρ, ω, and Attic γᾶλωρ, ω, ή. *A sister-in-law.*

γάμω, ά, fut. γάμψω, γαμέω, and Attic γάμῶ, 1st aor. έγαμῶσα and έγαμα, perf. γεγάμηκα. *To take to wife, to marry (said of the man).*

—In the middle voice, γαμέμαι, γάμει, to marry, to be given in marriage (said of the female).

ΓΕΑ

γάμος, *ον* (adj. from γαμέω). *Of or belonging to marriage, nuptial.*
γάμος, *ον*, *ό* (from γαμέω, to marry).

The marriage ceremony, marriage, nuptials.

Γανυμήδης, *εος*, contr. *ους*, *ό*. *Ganymedes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jove, and made cup-bearer of the gods in the place of Hēbē.*

γάρ (conj.). *For.* It is never used at the beginning of a sentence; is employed sometimes in interrogations with the force of *then*; as, τίς γάρ; *who then?*

γαστήρ, *τέπος*, contr. *τρός*, *ή*. *The belly, the stomach.—Hence, appetite, greediness.*

γαστριμαργός, *ον*, *ό* (from γαστήρ and μάργος, gluttonous). *A greedy eater, a glutton, a gourmandizer.*

γαυλός, *οὔ*, *ό*. *A milk-pail, a bucket.*

γαυρόω, *ω*, fut. γαυρώσω, perf. γεγαυρώκα (from γαῦρος, proud). *To render proud, to make proud.—In the middle voice, to render one's self proud, to be elated.*

γέ (an enclitic particle, of a limiting or distinctive force). *Indeed, at least, in particular, yet.—Έγωγε, I for my part; σύγε, thou for thy part, &c.*

Γεδρωσία, *ας*, *ή*. *Gedrosia, a barren province of Persia, lying along the Red Sea. It is now called Mekran.*

γείναιμι (a poet. form from the old verb γένω, to beget), used only in the pres., imperf., and 1st aor. *To beget, to bring forth, to bear, to be born.—1st aor., έγεινάμην, always transitive.*

γεινιῶσις, *εως*, *ή* (from γεινιάζω). *Neighbourhood, vicinity, proximity.*

γεινιάζω and γεινιῶω, *ω*, fut. γεινιῶσω, perf. γεγεινιῶκα (from γείτων). *To be neighbouring, to be near, to border upon, to adjoin.*

γείτων, *ον* (adj. from γέα, γῆ, land). *Neighbouring, contiguous.—As a noun, ό γείτων, a neighbour.*

γέλω, *ω*, fut. γελῶσω, perf. γεγέλῶκα. *To laugh, to smile.—To laugh at, to deride, to ridicule.*

ΓΕΡ

γελοῖος, *α*, *ον* (adj. from γέλω. *Laughable, ridiculous.*

γέλω, *ωτος*, *ό* (from γέλω). *Laughter, a laugh, a smile.*

γέμω, fut. γεμῶ, perf. γεγέμηκα, perf. mid. γέγομα. *To be filled, to be loaded, to be full, to be loaded with.*

γενεά, *ως*, *ή* (from γένος, a race). *Generation, birth, a family, a race.*

γενειάζω, fut. γενειῶσω, perf. γεγενεῖῶκα and γενειῶω, *ω*, fut. γενειήσω, perf. γεγενειήκα (from γένειον). *To have a beard, to be bearded, to attain the age of manhood.*

γενειάς, *αδος*, *ή* (from γένειον, the chin). *The chin, the hair on the chin, the beard.*

γενειήτης, *ον*, *ό* (from γενειῶω). *Bearded.*

γένειον, *ον*, *τό*. *The chin, the beard.*
γένεσις, *εως*, *ή* (from the obsolete γένω, to beget). *Generation, origin, creation, birth, formation.*

γενετή, *ης*, *ή* (from γένος, a race). *Birth, origin.*

γενναῖος, *α*, *ον* (adj. from γέννῃ, poetic for γένος, a race). *Of a noble race, noble, excellent, generous, brave.—Used as a noun in the neuter, γενναῖον, ον, τό, that which is inborn, noble disposition, generous sentiment.*

γενναίως (adv. from γενναῖος). *Nobly, generously, bravely, gallantly.*
γεννώω, *ω*, fut. γεννήσω, perf. γεγέννηκα (from γένος). *To beget, to bear, to generate, to bring forth, to produce.*

γένος, *εος*, contr. *ους*, *τό* (from the old verb γένω, to beget). *Birth, a race, lineage, descent, a kind, a family, a tribe, a nation, a species.*

γεραιός, *οὔ*, *ό* (properly an adj. from γῆρας, old age, with ἀνὴρ understood). *An old man, an elder.*

γέρανος, *ον*, *ό*. *A crane.*

γέρας, *ατος*, sync. *αος*, contr. *ως*, *τό*. *A reward given to merit, as distinguished generally from what one receives by lot, or by equal distribution.—Honour, dignity, rank, esteem, an expression of esteem.*

Γερμανία, *ας*, *ή*. *Germany.* This name was applied by the ancients

not only to Germany, but also to Denmark, Sweden, and the neighbouring countries, comprising about one third part of Europe.

Γερμανοί, ὄν, οἱ. *The Germans.*

γέρβρον, οὐ, τό. *Anything made of osier twigs interwoven, wicker-work, a wicker shield.*

γέρων, οὐ (adj.). *Old, aged, advanced in years.*—As a noun, γέρων, οὐ-τος, ὁ, *an old man*; οἱ γέροντες, *the old, the aged.*

γεύμᾱ, ἄτος, τό (from γεύομαι). *The thing tasted, meat, drink.*—Also, *taste, the act of tasting.*

γεύω, fut. γεύσω, perf. γέγευκα. *To give to taste.*—In the middle voice, *to give to one's self to taste, to taste, to partake of, to enjoy.*

γεφύρω, ὤ, fut. γεφύρωσω, perf. γεφύρωκα (from γέφυρᾱ, a bridge). *To make a bridge, to build a bridge over, to connect by a bridge, to bridge.*

γεωγράφειν, ὤ, fut. γεωγράφησω, perf. γεγεωγράφηκα (from γέα, γῆ, the earth, and γράφω, to describe). *To write a description of the earth, to be a geographer.*

γεώδης, εἰς (adj. from γέα, γῆ, earth, and εἶδος, appearance). *Resembling earth, earthy.*—Rich, fertile.—In the neuter, as a noun, τὸ γεώδες, *earthy matter.*

γεωλοφία, αἰς, ἡ (from γέα, γῆ, the earth, and λόφος, an elevation). *A slight elevation of ground, a hill, a mound, a hillock, an eminence.*

γεωργέω, ὤ, fut. γεωργήσω, perf. γεγεωργήκα (from γεωργός). *To cultivate land, to subsist by tilling land, to be a husbandman.*

γεωργία, αἰς, ἡ (from γεωργέω). *Cultivation of the soil, husbandry.*—In the plural, αἱ γεωργίαι, *the labours of the husbandman, agricultural operations.*

γεωργικός, ῃ, ὄν (adj. from γεωργός). *Pertaining to a husbandman, agricultural, engaged in agriculture, rural, rustic.*—As a noun, in the neut. plural, τὰ γεωργικά, *agricultural pursuits, branches of agriculture, matters appertaining to agriculture.*

γεωργός, ὅς, ὁ (from γέα, γῆ, earth, and ἔργον, work). *A cultivator of the soil, a husbandman, a farmer.*
γεωρύχος, οὐ (adj. from γέα, γῆ, and ὀρύσσω, to dig). *Digging in the earth.*

γῆ, γῆς, contr. from γέα, γέος, ἡ. *The earth, the ground, land, soil.*

Γῆ, Γῆς, ἡ (as a proper name). *Earth or Terra, the same as Earth, the most ancient of all the divinities after Chaos.*

γηγενής, εἰς (adj. from γῆ, and γένος, a race). *Sprung from the earth, earth-born, aboriginal.*

γηθέω, ὤ, and γῆθω, fut. γηθήσω, perf. γεγήθηκα, perf. mid. (with a prevent signification) γέγηθα (from γαίω, to rejoice). *To rejoice, to be glad.*

γηραιός, ἄς, ὄν (adj. from γῆρας). *Old, aged, advanced in years.*

γῆρας, ἄτος, by syncope ἄος, contr. αἰς, τό. *Old age, advanced age.*

γηράσκω and γηρέω, ὤ, fut. γηρέσω, γεγήρακα (from γῆρας). *To grow old, to be old.*

Γηρόννης, οὐ, ὁ. *Gerion.* a monster having three bodies and three heads, who lived in the island of Gades, on the coast of Spain. He himself was killed, and his flocks and herds were carried off, by Hercules.

γίγας, αντος, ὁ. *A giant.*—οἱ Γίγαντες, *the Giants, sons of Coelus and Terra.*

γίνομαι (later form γίνωμαι), fut. γενήσομαι, perf. γεγέννημαι, perf. mid. γέγονα, 2d aor. mid. ἐγενόμην (from the obsolete γένω, to beget). *To become, to exist, to be, to spring, to arise, to be born.*—Perf. mid. part., in neut., as a noun, γεγονός, ὅτος, τό, *the occurrence, the event.*

γινώσκω (later form γινώσκω), fut. γνώσομαι, perf. ἔγνωκα, 2d aor. ἔγνω, 2d aor. part. γνούς (from γνοέω, a form of νοέω, to perceive). *To know, to perceive, to discern, to understand, to recognise, to decide.*

Γλαῦκος, οὐ, ὁ. *Glaucus, I. A son of Minos II. king of Crete, and*

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Πασίπλῃ; he was smothered in a vessel of honey.—2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.
γλαυκῶπις, ἰδος, ἡ (from γλαυκός, bluish-green, and ὤψ, the eye). *Having eyes of a bluish-green.*—An epithet of Minerva, from the fierce expression of her eyes, which resembled those of the lion, &c.
γλαῦξ, κός, ἡ. *A screech-owl, an owl.*
γλαῦφρός, ἄ, ὄν (adj. from γλάφυ, to hollow out). *Hollowed (as if by a chisel).*—Hence, *polished, elegant, ornamental, fine, pretty.*
γλυκερός, ἄ, ὄν (a poetic form of γλυκύς). *Sweet, agreeable, pleasant.*
γλυκὺς, ας, ἡ (from γλυκύς, and θυμός, spirit). *Sweetness of disposition, gentleness, tenderness.*
γλυκύς, εἶς, ὅ (adj.). *Sweet, agreeable, gentle, kind, pleasant.*
γλῶσσά, ης, and Att. γλῶττᾶ, ης, ἡ (from γλῶξ, same as γλωχίν, a point?). *The tongue.*
γνάθος, ου, ἡ (from κνάω, to scrape). *The jaw, the cheek, the jaw-teeth.*
γναφεῖον, ου, τό (from γνάπτω, to card wool). *A fuller's shop.*
γνήσιος, ἄ, ου (adj. contr. from γενέσιος, natal). *Spring from the same origin, of the same race.*
Γνίφην, υνος, ὁ. Gniphon.
γνώμη, ης, ἡ (from γινώσκω, to know). *The faculty of judgment, reason.*—Good sense.—Opinion, knowledge, understanding, mind, counsel, deliberation.
γνώμων, ου (adj. from γινώσκω, to know). *Discerning, discovering.*—As a noun, γνώμων, υνος, ὁ and ἡ, a discoverer, an investigator, a judge, the index of a dial.
γνωρίζω, fut. γνωρίσω, perf. ἐγνώρικα. *To know, to recognise.*
γνώριμος, ου (adj. from γνωρίζω). *Known, recognised, well-known, famous, distinguished.*
γοῶν, ὤ, fut. γοήσω, perf. γεγόηκα, irreg. 1st aor. ἐγόηνα, 2d aor. ἐγοόν. *To lament, to bewail, to deplore.*
, οντός, έως, ὁ (from γένω, obsolete,

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to beget). *A father*—In the plural, οἱ γονεῖς, parents.
γονή, ης, ἡ (from the old verb γένω, to beget). *That which is produced offspring, a race, production, origin.*
γόνυ, γόνυρος, poet. gen. γονῦρος, contr. γονός, τό. *The knee.*—Poet. plural, γούνα, γούνα, &c.
γόος, ου, ὁ, and γόη, ης, ἡ (from γοῶν, to lament). *Lamentation, wailing, mourning.*
Γοργίας, ου Doric ᾱ, ὁ. *Gorgias, a celebrated rhetorician who lived at Athens about 430 B.C. He was surnamed Leontinus, from Leontini in Sicily, his native town.*
Γοργώ, ὄος, contr. οῦς, and Γοργών, ὄνος, ἡ. *A Gorgon.*—αἱ Γοργόνες, the Gorgons, three sisters, daughters of Phorcys and Ceto, whose names were *Stheno, Euryale, and Medusa*, all immortal except Medusa.
Γοργώ, ὄος, contr. οῦς, ἡ. *Gorgo, the daughter of Cleomenes.*
Γόρτυνᾶ, ης, ἡ. *Gortyna, a city of Crete, next to Cnossus in importance.*
γούν (adv. for γε, οὖν). *Then at least.*—Therefore, certainly, then, for, at least, now, accordingly.
γραῖα, ας, ἡ (fem. of γραῖος, contr. for γεραίός, old, with γυνή, woman, understood). *An old woman, an aged female.*
γράμμα, ἄτος, τό (from γράφω, to write). *Any written character or figure, a letter of the alphabet.*—In the plural, τὰ γράμματα, a number of letters put together.—Hence, an epistle, literature, learning, the sciences, languages, letters, elementary studies.
γραμματεὺς, έως, ὁ (from γράφω, to write). *A writer, a secretary.*
γραῖς, αῖος, ἡ (from γεραίός, old). *An old woman, an aged female attendant.*
γραφεῖον, ου, τό (from γράφω, to write). *An instrument to write with, a stylus or style.* See note on page 49, line 24.
γράφῃ, ης, ἡ (from γράφω). *A writing, a painting.*—A charge, an

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indictment or legal accusation of a public delinquent. The term employed for a charge in a private suit was δίκη.

γράφω, fut. γράψω, perf. γέγραφα.

To scratch, to trace marks or lines.

—Hence, *to paint, to represent, to delineate.*—*To write, to write down, to propose a law.*—In the middle voice, *to cause a person's name to be written down by the magistrate, to accuse, to prosecute.*

Γρύλλος, ου, ὁ. Gryllus, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinea, B.C. 363.

γρύψ, ὑπός, ὁ. A griffon, a fabulous animal, partaking of the nature of the lion and eagle.

γυῖον, ου, τό. A limb, a member.

γυμνάζω, fut. -ᾶσω, perf. γεγυμνάκα (from γυμνός, naked). *To lay bare. —To exercise naked. —To exercise, to practise.*

γυμνάσιον, ου, τό (from γυμνάζω).

A place where gymnastic exercises are taught, a school for exercise, a gymnasium.—In the plural, τὰ γυμνάσια, gymnastic exercises.

γυμνής, ἦτος, ὁ (from γυμνός, naked). *Naked, poorly clad, bare.*

γυμνήτης, ου, ὁ, and γυμνήτης, ἴδος, ἡ (from γυμνός, naked). *Naked, bare, destitute.*

Γυμνησίαι, ων, αἱ (νῆσοι understood). *Gymnēsiæ, the Greek name of the Baleares.*

γυμνικός, ἡ, ὅν (adj. from γυμνός, naked). *Of or pertaining to gymnastic exercises, gymnastic.*

γυμνόπους, ουν, gen. -ποδος (adj. from γυμνός, and πούς, a foot). *Barefooted.*

γυμνός, ἡ, ὅν (adj.). *Naked, bare, not clothed, thinly clad, without an outer garment. —Destitute, poor.*

γυμνῶω, ῶ, fut. -ῶσω, perf. γεγυμνῶκα (from γυμνός). *To make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, ᾧ, ον (adj. from γυνή) *Of or pertaining to women, womanish, feminine, female, effeminate.*

γυνή, γυναῖκος, ἡ. A woman, a fe-

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male, a wife.—Voc. sing. γύναι, from the old nominative γυναι.

γύψ, ὑπός, ὁ. The vulture.

Γωβρύας, ου, ὁ. Gobryas, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

γωνός, ου, ὁ, and γωνία, ας, ἡ. An angle, a corner, a retired place.

Δ.

δαδούχος, ου, ὁ (from δός, contr. for δαίς, a torch, and ἔχω, to hold).

A torch-bearer.

δαιδάλεος, ᾧ, ον (adj. from δαιδάλλω, to work skilfully). *Highly ornamented, skilfully wrought, variegated.*

Δαίδαλος, ος, ὁ. Dadālus, a famous Athenian artist, who built the Cretan labyrinth for King Minos. Having been confined in this along with his son, they made their escape by means of wings formed of feathers and wax.

δαϊμόνιος, ᾧ, ον, and ος, ον (adj. from δαίμων). *Proceeding from the divinity, divine, godlike. —Strange, insatuated.* See note on page 156, line 39.

δαίμων, ονος, ὁ. A divinity, a deity, a genius or guardian spirit.—*Fortune, chance, fate.*

δαίνυμι, fut. δάσω, perf. δέδωκα (from δαίω, to divide). *To divide, to distribute.*—Hence, *to give a feast, to entertain.*—In the middle voice, δαίνυμαι, &c., *to feast.*

δαίρω, same as δέρω.

δαίς, ἴδος, contr. δός, δαδός, ἡ. A torch. See δός.

δαυτός, ὅς, ἡ (Ionic for δαίς, a feast, from δαίω, to divide). *A feast, an entertainment, a banquet.*

δάκνω, fut. mid. δήξομαι, perf. δέδηχα, 2d aor. ἐδάκον (most of the tenses are formed from the obsolete δήκω). *To bite, to sting (said of a serpent, also of a bee), to wound.*

δάκρυ, ὅς, τό (poet. for δάκρυον). *A tear.*—In the plural, *tears, lamentations, &c.*

δακρῦνός, ὅσσα, γεν (adj. from δάκρυον). *Shedding tears, weeping*

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—Sing. neut. used as an adverb, *δακρυόεν, tea-fully, amid tears.*
δακρῶν, ου, τό. A tear.—Weeping, lamentation.—Applied also to the exuding juices of trees.
δακρυχέων, έουσα, εον (pres. part. from δακρυχέω, to shed tears, of which no other part is used by Homer). Shedding tears, weeping, pouring forth tears.
δακρῶν, fut. -ύσω, perf. δεδάκρυκα (from δάκρυν). To weep, to shed tears, to lament.
δακτύλιός, ας, ή (from δάκτυλος, a finger, with ending τρα, θρα, denoting the instrument). A fingertip, a covering for the fingers.
δακτύλιος, ου, ό (from δάκτυλος). A ring for the finger, a ring.
δάκτυλος, ου, ό. A finger.—ό μέγας δάκτυλος, the thumb.—δάκτυλος ποδός, a toe.
δάμναις and δάμνω, ώ, fut. δάμνω, perf. δέδμηκα (as from δέμω), 2d aor. έδύμουν. To tame, to subdue, to bring under the yoke, to break (said of horses).
δάμναις, εως, ή. A heifer, a calf.
Δανῆ, ης, ή. Danāē, daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter.
Δανῆος, ου, ό. Danāus, a son of Belus, who sailed from Egypt with his fifty daughters, on account of a dissension with his brother Aegyptus, and settled at Argos in Greece. From him the people of that city were called Danaoi, Danaī, a name which was afterward applied to all the Greeks.
δανείζω, fut. -είσω, and Att. -ειώ, perf. δεδύνεικα (from δάνος, a loan). To loan out, to lend on interest, to lend.—In the middle voice, to cause to be lent unto one's self, to borrow.
δαός, εος, τό (from δαίω, to burn). A torch.
δᾶπανη, ης, ή (from δαπάνω, to expend). Expense, waste, prodigality, cost.
δᾶπνημα, ατος, τό (from the same). Expense, &c.
ἐκπεδον, ου, τό (from δᾶ, Doric for γᾶ, earth, and πέδον, a basis) A

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floor, a pavement, a foundation, a piece of ground.
Δαρδάνεις, ών, οι. Dardanians, inhabitants of Dardania, a region north of Macedonia, afterward called Dacia Mediterranea.
Δαρδανίτης, ου, ό (patronymic from Δάρδανος, Dardānus). Son or descendant of Dardanus.
Δαρδανίτης, α, ου (adj.). Trojan.
Δαρείος, ου, ό. Darius, the name of three kings of Persia.
δάς, δᾶδός, ή (contr. from δαίς, from δαίω, to burn). A torch, a firebrand.
δασμολόγος, ου, ό (from δασμός, tax, and λέγω, to collect). A tax-collector, an excise-officer.—An extortioner.
δασμός, ου, ό (from δαίω, to divide, perf. pass. δέδοσμαι). Division, allotment.—Tax, tribute.
δασύς, εια, ύ (adj.). Thick, close set.—Covered with hair, bristly, shaggy.
δάφνη, ης, ή. Laurel, or, more accurately, bay, a laurel-tree, a bay-tree.
Δάφνη, ης, ή (as a proper name) Daphnē, daughter of the river Peneus. She was changed into a laurel-tree to avoid the pursuit of Apollo.
δαφνηφόρος, ου (adj. from δάφνη, and φέρω, to bear). Bearing laurel, crowned with laurel.—As a substantive, δαφνηφόρος, ό, the laurel-bearer.
Δάφνης, ίδος, ό. Daphnis, a shepherd of Sicily, son of Mercury by a Sicilian nymph.
δαψιλεύς, ας, ή (from δαψιλής). Profusion, abundance, prodigality.
δαψιλής, ές (adj. from δάπτω, to consume). Abundant, profuse, rich, sumptuous, liberal.
δαψιλώς (adv. from δαψιλής). Abundantly, profusely, richly, &c.
δέ (a particle). But, however, yet, therefore, moreover, while, now &c. in the latter member of a proposition, stands opposed to μέν in the former. As an enclitic, δε is appended to nouns to denote motion to or towards. Compare Ἀθήνας.

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δεῦρε, εὖς, ἡ (from δέω, to want).

Want, need.—Also, prayer, supplication, entreaty.

δεῖ (an impersonal verb), fut. δεήσει, 1st aor. ἐδέησε, perf. δέδεηκε, pres. inf. δεῖν, pres. part. δέον. *It is necessary, it is fitting, it must.*—δεῖ τινα, one should, one must.—δεῖ τινα, something is wanting.—μικροῦ δεῖν, to want but little, to be on the point of.—As an adverbial phrase, almost, nearly.

δείγμα, ἄρος, τό (from δεικνύμι, to show). *A specimen, a sample, example.*

δεῖδω, fut. δείσω, perf. δέδεικα, perf. mid. δέδοικα, δέδια and δέδια, imp. δεῖδιθι. *To fear, to dread, to stand in awe of.*—*To be anxious.*

δείκνυμι and δεικνύω, fut. δείξω, perf. δέδειχα. *To show, to point out, to disclose, to make apparent, to represent.*

δελή, ης, ἡ. *The evening, the decline of the day, the afternoon.*

δειλιάω, ὦ, fut. -ιάσω, perf. δεδειλιάκα (from δειλός). *To be timid, to act in a cowardly manner.*

δειλός, ἡ, ὄν (adj. from δείδω, to fear). *Fearful, timorous, cowardly.*—*Wretched, unfortunate.*—As a noun, ὁ δειλός, *the coward.*

δειμαίνω, fut. -μᾶνῶ, perf. δεδείμαγκα (from δειμα, fear). *To fear, to stand in awe, to be terrified.*

δεινός, ἡ, ὄν (adj.). *Frightful, terrible, dreadful.*—*Strong, powerful.*

—*Grievous, dire, bad, vexatious.*—*Wonderful.*—As a noun, in the neut. plural, τὰ δεινά, *evils, calamities.*—In the neuter sing., as ὁ δεινόν, *sternly, &c.*

δεινότης, ητος, ἡ (from δεινός). *The quality causing terror or amazement.*—*Power, force, skill, cunning.*—*Difficulty, danger.*

δεινῶς (adv. from δεινός). *Terribly, dreadfully, strongly, greatly, &c.*

δειπνέω, ὦ, fut. -ήσω, perf. δέδειπνηκα, Attic 2d perf. δέδειπνα (from δειπνόν). *To take supper, to dine.*

δειπνόν, ον, τό. *A supper, a meal, a feast, an entertainment.* The δειπνόν was the principal meal

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among the Greeks, and was appended to the cena of the Romans, which was taken about 3 o'clock in the afternoon.

δειπνοποιέω, ὦ, fut. -ήσω, perf. δέδειπνοποίηκα (from δειπνόν, and ποιέω, to make). *To prepare supper.*—In the middle voice, *to come supper to be prepared for one's self, to sup, to take the evening meal.*

δείρω, a later form of δέρω. *To flay, &c.* See δέρω.

δέκα (numeral adj. indecl.). *Ten.* δεκάραρχία, ας, ἡ (from δεκαράρχης, a commander of ten). *The command of a decade, the office of a decurio, a decaderchy.*

δεκάπηγος, υ (adj. from δέκα, and πήγος, a cubit). *Ten cubits long.*

δέκατος, η, ον (numeral adj. from δέκα). *The tenth.*—In the neut. sing., as an adverb, δέκατον, *in the tenth place, tenthly.*

δέλεαρ, ἄρος, τό. *A bait, a lure.*

Δέλτα, τό (indecl.). *The fourth letter of the Greek alphabet.*—Also, *the Delta*, a triangular island formed at the mouth of the Nile by the mud and sand deposited by the river; so called from its resemblance to the Greek delta.

δελφίν and δελφίς, ινος, ὁ. *A dolphin.*

Δελφοί, ὄν, οί. *Delphi*, a small but famous city of Phocis, in Greece, situated on the southern side of Mount Parnassus, and containing a celebrated oracle of Apollo.

δελνίον, ον, τό (from δέμω, to construct). *A bedstead, a couch.*

δενδρῆεις, δέσσα, ἄν, Doric for δενδρήεις, ἥεσσα, ἦεν (adj. from δένδρον, a tree). *Abounding in trees, woody.*

δενδρίτης, ον, ὁ, and δενδρίτης, ἴδος, ἡ (from δένδρον). *Trained on trees.*

See note on page 96, line 33. δένδρον, ον, and δένδρος, εος, τό. *A tree.*

δεξιὰ, ἄς, ἡ (fem. of δεξιός, with χεῖρ understood). *The right hand*—ἐν δεξιᾷ, *on the right hand, to the right.*

δεξιόμαι, οἶμαι, fut. -ώσμαι, perf

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δεξιόμαι (from *δεξιός*). *To take by the right hand, to grasp the right hand.*
δεξιός, ὁ, ὄν (adj. from *δέχομαι*, *to take*). *The right, on the right.—Dexterous, skilful.—Auspicious, favourable.*—In the neut. plural, τὰ δεξιὰ (μέρη understood), *the right.*
δεξιτερός, ὁ, ὄν (adj., poetic for *δεξιός*). *On the right, &c.*
δέος, εὖς, τό (from *δεῖω*, *to fear*). *Fear, dread.*
δέρας, ἄρος, and *δέρος*, εὖς, τό (poetic for *δέρμα*). *A skin, a hide.*
δέρμα, ἄρος, τό (from *δέρω*). *A hide, a skin (of the crocodile).*
δέρω, fut. *δερώ*, perf. *δέδαρκα*, 2d aor. *ἐδώρον*, perf. mid. *δέδορα*. *To skin, to flay, to bare.—To flay by stripes, to scourge.*
δέσμα, ἄρος, τό (from *δέω*, *to bind*). *A bond, a fastening.*—In the plural, τὰ δέσμωτα, *ornaments for the head.*
δεσμεύω, fut. *-εύσω*, perf. *δεδέσμευκα* (from *δεσμός*, *a fetter*). *To fetter, to bind.*
δεσμός, οὐ, ὁ (from *δέω*, *to bind*). *A fetter, a chain, a bond or tie.*—In the plural, τὰ δεσμά.
δεσμοτήριον, ον, τό (from *δεσμός*, *to bind*). *A prison.*
δεσπότης, ον, ὁ (from *δεσπάζω*, *to rule absolutely*). *A lord, a master, a despot.*
Δευκαλίων, υἱος, ὁ. *Deucalion*, son of *Prometheus*, married *Pyrrha*, daughter of *Pandora*. When *Jupiter* destroyed mankind by a flood, *Deucalion* and *Pyrrha* alone were saved.
δεῦρο (adv.). *Hither.* Used with verbs of motion. It is employed also in calling to any one, by way of encouragement or request; and if addressed to only one individual, then *δεῦρο* is used; but if to more than one, *δεῦτε* is employed.
δεῦτε (adv.). *Hither.* See *δεῦρο*.
δεύτερος, α, ον (numeral adj.). *Second.—δεύτερον* (neut. taken adverbially), *secondly.*
δέω, fut. *δεήσω*, perf. *δεδέηκα* (poetic for *δέω*). *To want.* It is

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used more frequently in the middle voice, *δέομαι*, *to be in want.*
δέχομαι, fut. *δέξομαι*, perf. *δέδεγμαι*. *To receive, to take, to succeed to.*—*To receive an attack, to sustain an onset.*—*To lie in wait for.*
δέω, fut. *δήσω*, perf. *δέδεκα*, perf. pass. *δέδεμαι*. *To bind, to chain, to fetter.*
δέω, fut. *δεήσω*, perf. *δεδέηκα*. *To want, to need.*—It is usually impersonal in the active.—In the middle, *δέομαι*, with the genitive, *To want, to need, to require, to ask for, to request, to entreat, to pray for.*
δή (conj., a strengthened form of *δέ*) *Now, certainly, truly, indeed, assuredly.*—*Yet, but then, in fine, then*—Often used ironically, *forsooth.*—ἀλλ' ἄγε δή, *but come then.*—πῇ δὴ; *where then?*—καὶ δὴ, *and even.*—ἐνταῦθα δὴ, *thereupon then.*
δήγμα, ἄρος, τό (from *δάκνω*, *to bite*). *A bite, a wound with the teeth, a sting (of a serpent).*
δήσιος, α, ον (adj., Ionic for *δαίσιος*, from *δαῖς*, *a furious combat*). *Hostile.*
δηῖω, ὦ, fut. *-ώσω*, perf. *δεδήτωκα* (from *δηῖος*). *To ravage, to lay waste.*
δηλονότι (adv. for *δήλον ὅτι*, *it is evident that*). *Evidently, without doubt, namely.*
Δήλος, ον, ἡ. *Dēlos*, one of the *Cyclādes*, which floated beneath the waves until *Neptune* fixed it firmly to receive *Latona*, and made it manifest to the view (*δηλον*). Hence its name. The modern appellation is *Sdille*.
δηλος, η, ον (adj.). *Manifest, evident, clear, apparent, visible, known.*
δηλώω, ὦ, fut. *-ώσω*, perf. *δεδήλωκα* (from *δηλος*). *To make manifest, to make known, to show forth, to explain, to announce.*
δημαγωγέω, ὦ, fut. *-ήσω*, perf. *δεδημαγωγέωκα* (from *δημαγωγός*). *To be a popular leader, to be a demagogue.*
δημαγωγία, ας, ἡ (from *δημαγωγέω*).

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The act of influencing or leading the people.—The office or station of popular leader.

δημᾱγωγός, οὔ, ὁ (from δῆμος, the people, and ἄγω, to lead). A popular leader, a demagogue.

Δημᾱδής, οὔ, ὁ. Demādes, an Athenian, who, from a sailor, became an orator. He was taken prisoner by Philip at Chæronea, and was afterward put to death by Cassander, B.C. 318.

Δημᾱράτος, οὔ, ὁ. Demarātus, the son and successor of Ariston on the throne of Sparta, B.C. 526.

Δημήτηρ, τερος, contr. τρος, and Δημήτρα, ας, ἡ. Ceres, called by the Greeks Demēter, goddess of corn and harvests. The name is thought to come from δῆ for γῆ, the earth, and μήτηρ, mother, making Ceres identical with "mother earth," and the great principle of fertility that pervades its bosom.

Δημήτριος, οὔ, ὁ. Demetrius. 1. A son of Antigōnus and Stratonice. He was surnamed Poliorcētes, from his skill in besieging cities, employing for that purpose machines and engines of his own invention, and of stupendous size.—2 Surnamed Phalēreus (three syllables), from his native place, Phalērum in Attica. He was made governor of Athens by Cassander, B.C. 312, and became at first very popular; but, after having governed the city for the space of ten years, was driven out by Antigonus and Demetrius Poliorcētes. The fickle Athenians now heaped as many contumelies upon his name as they had previously bestowed honours upon him.—3. A Cynic philosopher, who flourished at Rome during the reign of Nero.

δημιουργέω, ὦ, fut. -ήσω, perf. δεδημουργηκα (from δῆμος, public, and ἔργον, work, a trade). To exercise a trade.—To make, produce, to fabricate, to perform in general.

δημοκρατέομαι, οὔμαι, fut. -ήσομαι, perf. δεδημικράτῆμαι (from δῆμος, the people, and κρατέω, to rule).

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To have a democratical form of government, to possess a democracy (said of a people).

δήμος, οὔ, ὁ. The people, the populace.—A borough, a territory, a land.—A democracy, a democratical form of government.—οἱ δήμοι, the boroughs into which Attica was divided, amounting in all to 174.

δημός, οὔ, ὁ. Fat.

Δημοσθένης, οὔ, ὁ. Demosthēnes, the most celebrated of the Grecian orators, a native of the borough of Pæania in Attica.

δημοσιεύω, fut. -εύσω, perf. δεδημοσιεύκα (from δημόσιος). To make public, to publish, to divulge.—Neuter, to be public, to be in common.

δημόσιος, α, ον (adj. from δῆμος, the people). Public.—δημοσίᾱ, at the public expense, supply δαπάνη.—παρερχόμενος εἰς τὸ δημόσιον, coming before the people or into public.—ὁ δημόσιος, the public executioner, supply δοῦλος.—τὰ δημόσια, public affairs.

δημότης, οὔ, ὁ (from δῆμος, a borough). One of the same borough.—One of the people.—A private individual.

δημοτικός, ἡ, ὄν (adj. from δημότης). Appertaining to the people, republican.—Well-disposed, popular, affable.

Δημόφίλος, οὔ, ὁ. Demophīlus.

δημώδης, ες (adj. from δῆμος, the populace, and εἶδος, appearance). Common, vulgar, public.—Commonly received, prevalent among the people, popular.

Δημόναξ, ακτος, ὁ. Demōnax, a celebrated philosopher of Crete.

δῆτα (particle from δῆ). Then, now, in a word, without doubt, surely, very likely, probably.—Often ironical, forsooth, &c.

διῷ (prep. governing the genitive and accusative). With the genitive it signifies through, by means of in, by, &c. Thus, δι' Ἑλλάδος, through Greece; διῷ βίον, through or during life; διῷ νυκτός, by night; δι' ἔτους, for a year, year-

by; δι' ἑαυτοῦ, *by means of himself*; δι' ὀρκῶν, *by means of oaths*; δι' ὑποψίας, *in suspicion*; διὰ χειρός, *in one's hand, in hand, &c.*—With the accusative, *through, on account of, &c.*; αἶ, διὰ πόντον, *through the deep*; διὰ τοῦτο, *on this account, for this reason*; διὰ τῆς; *wherefore? on what account? why?*—In composition it has often the force of *dis-* in English, and of *dis, trans, tra,* in Latin, denoting passage, &c. It frequently, too, has the force of *thoroughly*.

διαβαίνω, fut. διαθήσομαι, &c. (from διὰ, *through* or *over*, and βαίνω, *to go*). *To go through or over, to cross, to pass over.*—διαβεβηκώς τοῖς ποσίν, see note, page 58, line 7-18.

διαβάλλω, fut. διαβάλω, &c. (from διὰ, *through*, and βάλλω, *to cast*). *To throw or cast through, to transpire, to slander, to calumniate, to render suspicious, to denounce.*—*To pass over, to cross.*

διάβυσσις, εως, ἡ (from διαβαίνω). *A crossing, a passing over, a passage across.*

διαβιός, ἡ, ὅν (adj. from διαβαίνω). *To be passed or crossed over, fordable, passable.*

διαβιβάζω, fut. διαβιβῶσω, perf. διαβεβίβηκα (from διὰ, *through*, and βιβάζω, *to cause to go*). *To cause to pass through or over, to transport, to carry through or over, to assist one in departing, to help off.*

διαβλέπω, fut. διαβλέψω, &c. (from διὰ, *thoroughly*, earnestly, and βλέπω, *to look*). *To look earnestly, to see clearly, to see through.*

διαβοᾶω, ᾶ, fut. διαβοήσω, &c. (from διὰ, *thoroughly*, and βοᾶω, *to shout*). *To shout aloud, to cry aloud, to noise abroad, to render famous or infamous.*—In the passive, διαβούμαι, ῶμαι, *to be celebrated, to become famous.*

διαβοητός, ὅν (adj. from διαβοᾶω). *Cried aloud, noised abroad, celebrated, rendered famous.*—*Decried, notorious, infamous.*

διαβολή, ἡς, ἡ (from διαβάλλω, *to slander*). *Slander, calumny, a slanderous accusation, a reproach.* διαγίγνομαι, fut. διαγενήσομαι, &c. (from διὰ, *through*, and γίγνομαι, *to exist, &c.*). *To hold out, to subsist, to continue to live on.*—*To intervene, to elapse.*

διαγιγνώσκω, fut. διαγνώσομαι, &c. (from διὰ, *thoroughly*, and γινώσκω, *to know*). *To know thoroughly or accurately, to distinguish, to discriminate (i. e., to know between), to ascertain clearly, to decide.*

διαγράφω, fut. διαγράψω, &c. (from διὰ, *throughout*, and γράφω, *to write, to delineate, &c.*). *To delineate, to sketch, to describe.*—*To draw up a list.*—*To distribute, to assign, &c.*

διαγω, fut. διάξω, &c. (from διὰ, *through*, and ἄγω, *to lead*). *To transport, to lead or convey beyond, or to the other side.*—*To pass, to pass one's time, to continue.*

διαγωνίζομαι, fut. διαγωνισομαι, &c. (from διὰ, *thoroughly*, and ἄγωνίζομαι, *to contend*). *To contend strenuously, to fight vigorously, to strive resolutely.*

διάδημα, ἄρος, τό (from διαδέω, *to bind around*). *A diadem, a band or fillet around the brow.*

διαδίδωμι, fut. διαδώσω, &c. (from διὰ, *through*, and δίδωμι, *to give*). *To transmit, to pass from one to another, to propagate, to spread, to circulate.*—*To partition, to distribute.*

διαζώννυμι, fut. διαζώσω, perf. διέζωκα (from διὰ, *thoroughly*, and ζώννυμι, *to encircle*). *To encircle as with a girdle.*

διάθεσις, εως, ἡ (from διατίθημι, *to arrange*). *Condition.*—*Delivery, action, gesture.*

διαθήκη, ἡς, ἡ (from διατίθημι, *to dispose, to arrange*). *A will, a testament.*

δαίνω, fut. διανῶ, perf. δεδίαγκα. *To moisten, to wet.*

διαίρω, ᾶ, fut. διαιρήσω, &c. (from διὰ, *through*, and αἰρέω, *to take*). *To divide, to cut through, to sep*

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erate.—Τὸ distinguish, to determine.

διαίρω, fut. διάρῳ, &c. (from διά, thorough intervening space, and αἶρω, to raise). To lift up, to elevate, to raise, to encourage.

διαίτᾱ, ης, ἡ. A mode of life, a plan of life, means of support, subsistence, diet, regimen.—An abode, a dwelling, an apartment, a chamber.

διαίτῳ, ὦ, fut. διαιτήσω, perf. δediaίτηκα (from διαίτα). To feed, to maintain, to prescribe a certain mode of life or regimen.—To act as umpire, to accommodate differences.

διαιτητής, οὔ, ὁ (from διαίτῳ). A judge, an umpire, an arbitrator.

διακαθαίρω, fut. διακαθαρή, &c. (from διά, thoroughly, and καθαίρω, to cleanse or purify). To cleanse thoroughly, to purify completely, to cleanse, to purify.

διακαίω, fut. διακαύσω, &c. (from διά, through, and καίω, to burn). To burn through, to burn up, to set completely on fire, to blaze out upon.—To inflame, to arouse, to excite, to kindle up.

διακαλύπτω, fut. διακαλύψω, &c. (from διά, denoting division or separation, and καλύπτω, to cover). To uncover.

διάκειμαι, future διακείσομαι, &c. (from διά, completely, throughout, and κείμαι, to lie). To be established, to be ordained.—To be disposed or affected, to be in a particular state of body or mind.—εὖ διακείσθαι, to be well.—κακῶς διακείσθαι, to be ill.—εἰρηνικῶς διακείσθαι, to be peaceably disposed.

διακείρω, fut. διακερῶ, &c. (from διά, thoroughly, and κείρω, to shear). To shear off, to cut off, to cut in pieces.—Τὸ render null and void, to rescind, to despoil.

διακελεύομαι, future διακελεύσομαι, perf. διακεκέλευμαι (from διά, thoroughly, and κελεύω, to order, &c.). To order earnestly, to command.—To exhort, to encourage, to advise, to warn, to persuade, &c.

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διακληρώ, ὦ, fut. διακληρώσω, &c. (from διά, throughout, and κληρώ, to cast lots). To distribute by lot, to transfer or dispose by lot, to choose by lot.—In the middle, διακληροῦμαι, to obtain by lot, to draw lots.

διακομίζω, fut. διακομίσω, &c. (from δια, through, over, and κομίζω, to carry). To convey through, to carry over, to transport, to introduce.—In the middle, to pass from one place to another, to pass over. διακονέω, ὦ, fut. διακονήσω, perf. δediaκόνηκα, and διακονέομαι, εἰμαι (from διακονος). To wait upon, to serve, to attend upon.—To administer, to manage.—To perform any function for another.

διακονίω, fut. διακονίσω, &c. (from διά, thoroughly, and κονίω, to cover with dust). To cover with dust.—In the middle, διακονίσαι, to cover one's self with dust, as the athletes were accustomed to do before commencing their exercises, to prepare for combat.—To raise a cloud of dust around one.

διακονος, ου, ὁ and ἡ (from an obsolete verb, διώκω or διήκω, akin to διώκω). An attendant, a servant, a waiter.—One who acts for another.

διακόσιοι, αι, α (numeral adj.). Two hundred.

διακόσμησις, εως, ἡ (from διακοσμέω, to regulate). Arrangement, regulation, disposition, administration.

διακρίνω, fut. διακρίνῳ, &c. (from διά, denoting separation, &c., and κρίνω, to judge). To separate, to distinguish, to discern, to determine, to decide between, &c.

διακυμαίνω, fut. διακυμάνῳ, perf. διακεκύμαγκα (from διά, thoroughly, violently, and κυμαίνω, to raise in waves). To raise up in waves, to render stormy, to make turbulent, &c.

διακωλύω, fut. διακωλύσω, &c. (from διά, thoroughly, and κωλύω, to restrain). To impede, to hinder, to restrain, to keep from.

ιαλαμβάνω, fut. διαλίσσεται, &c. (from διά, denoting separation, or

division, and λαμβάνω, to take). To take a share or portion, to participate in.—To separate, to divide, to distinguish between.—To occupy, to take up, to cover, to fill, &c.

διαλέγω, fut. διαλέξω, &c. (from διά, denoting separation, and λέγω, to choose, &c.). To choose between, to select, to set apart.—In the middle voice, to discourse, to converse, to confer, to utter, &c.

διαλείπω, fut. διαλείψω, (from διά, denoting separation, and λείπω, to leave). To leave an intermediate space, to let an interval of time elapse, to intermit, to omit, to forbear, &c.

διάλεκτος, ου, ή (from διαλέγω). A dialect, a language, discourse, language.

διάλεξις, εως, ή (from διαλέγομαι). A conference, a conversation.

διάλιθος, ου (adj. from διά, thoroughly, and λίθος, a precious stone). Ornamented with precious stones.

διαλλάγή, ης, ή (from διαλλάσσω). A reconciliation.

διαλλάσσω, fut. διαλλάξω, &c. (from διά, thoroughly, and ἄλλασσω, to change). To change, to alter, to substitute.—To reconcile, to terminate a difference as umpire.—To depart from, to be distant from, to distinguish.—In the passive, to be reconciled, &c.—In the middle, to become reconciled, to exchange with one another, &c.

διάλισις, εως, ή (from διαλύω, to separate). A reconciliation, a pacification.—In the plural, the terms of a treaty, the conditions of a reconciliation.

διαλύω, fut. διαλύσω, &c. (from διά, thoroughly, and λύω, to separate). To dissolve, to separate, to loosen, to discharge, to abolish, to destroy, to estrange differences, to reconcile.—In the middle, to become reconciled, to enter into a treaty with.

διαμαχόμεαι, fut. διαμαχέσσομαι, and Attic διαμαχοῦμαι, &c. (from διά, thoroughly, and μάχομαι, to fight). To fight resolutely, to fight to the

end, to contend manfully.—To give battle, to engage.

διαμειβω, fut. διαμειψω, &c. (from διύ, thoroughly, and μείβω, to change). To exchange, to change.—In the middle, to exchange, to change, to traffic, &c.

διαμένω, fut. διαμενῶ, &c. (from διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.

διαμετρέω, ὦ, fut. διαμετρήσω, &c. (from διά, through, and μετρέω, to measure). To measure through, to measure thoroughly, to measure off, to proportion, to distribute.

διώμετρος, ου, ή (properly an adj. with γραμμή, a line, understood, from διαμετρέω). A diameter, a line drawn through a central point, &c.

δάμμος, ου (adj. from διά, thoroughly, and ἄμμος, sand). Sandy throughout, entirely sandy.

διαμονή, ης, ή (from διαμένω). Continuation, perseverance, duration, &c.

διανέμω, fut. διανεμῶ, &c. (from διά, denoting separation, and νέμω, to assign). To divide, to distribute, to allot, to assign, &c.

διανίστημι, fut. διανείστω, &c. (from διά, thoroughly, and ἀνίστημι, to place up). To arouse, to make to stand up, to erect, to rear.—To stand upright.

διανοέσσομαι, οὔμαι, fut. διανοήσομαι, perf. διανενόημαι (from δια, thoroughly, and νοέσσομαι, to reflect). To reflect carefully, to reflect, to conceive in mind, to consider of, to design, to intend, &c.

διανομή, ης, ή (from διανέμω). A distribution, an allotment, a division.

διπαντός (adv. from διά, through, and παντός, gen. sing. of πᾶς, with χρόνον understood). Always, continually.—Everywhere, thoroughly, wholly. When it has these latter meanings, some other noun, and not χρόνον, must be supposed to be understood.

διαπεράω, ὦ, fut. διαπεράσω, and Ionic διαπερήσω, &c. (from διά, through, and περάω, to pass). To pass through or over, to cross.

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διαπέτομαι, fut. διαπετήσομαι, and contr. διαπτήσομαι, &c. (from διά, through, and πέτομαι, to fly). To fly through, to fly.

διαπίπτω, fut. διαπεσοίμαι, &c. (from διά, through, and πίπτω, to fall). To fall through, to fall in pieces or apart, to decay, to fall away.

διαπλέκω, fut. διαπλέξω, &c. (from διά, through, and πλέκω, to weave, &c.). To interweave, to intertwine, to weave, to braid.

διαπλέω, fut. διαπλευνόμαι, &c. (from διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, fut. διαπνεύσω, &c. (from διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through.—To recover breath, to revive.—In the passive, διαπνέομαι, to be ventilated.

διαπομπήμος, on (adj. from διαπέμπω, to send away). Sent away, despatched, transported.

διαπονέω, ὦ, fut. διαπονήσω, &c. (from διά, thoroughly, and πονέω, to labour). To bestow careful labour upon, to elaborate, to perfect, to toil, to procure by toil, &c.

διαπορέω, ὦ, fut. διαπορήσω, &c. (from διά, thoroughly, and ἄπορέω, to be at a loss). To be in great want, to be embarrassed, to be quite at a loss.

διαπορθέω, ὦ, fut. διαπορθήσω, &c. (from διά, thoroughly, and πορθέω, to ravage). To ravage, to destroy, to lay waste, &c.

διαπράσσω, fut. διαπράξω, &c. (from διά, thoroughly, and πράσσω, to do). To finish, to complete, to effect, to bring to pass.—To put an end to, to destroy.

διαπρεπής, ἔς (adj. from διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, splendid, illustrious, excellent.

διαιρυνθάνομαι, future διαπνεύσομαι, &c. (from διά, thoroughly, and ρυνθάνομαι, to inquire, &c.): To make strict or diligent inquiry, to examine thoroughly, to inquire, &c.

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διάπυρος, on (adj. from διά, thoroughly, and πύρ, fire). Glowing, red hot fiery, &c.

διαρκής, ἔς (adj. from διαρκέω, to suffice). Sufficient.—Equal to, capable of holding out.—Lasting, durable, constant.—Supplied with means of subsistence.

διαρπύζω, fut. διαρπύσω and διαρπύξω, &c. (from διά, thoroughly, and ἄρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, future διαρρέσω, &c. (from διά, through, and ῥέω, to flow). To flow through, to flow away, to escape, to pass away rapidly, to perish.

διαρρήγνυμι, future διαρρήξω, &c. (from διά, thoroughly, and ῥήγνυμι, to break). To break in pieces, to tear, to burst, to break through.

διάρρυθτος, on (adj. from διαρρέω, to flow through). Well watered, irrigated.

διαστέομαι, fut. διαστέσομαι, 1st aor. διεστέναμην, perf. pass. διέστυμαι, 2d aor. mid. διεσσύμεν (from διά, through, and στέομαι, to stir one's self, to move rapidly). To pass through rapidly, to rush through, to hasten through.

διασκάπτω, fut. διασκάψω, &c. (from διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.

διασκεδάννυμι, fut. διασκεδάσω, perf. διεσκεδάκα (from διά, thoroughly, and σκέδαννυμι, to scatter). To dissipate, to disperse, to scatter, to spread abroad.

διασπών, ὦ, fut. διασπείω, &c. (from διά, denoting separation, and σπών, to draw, to drag). To draw apart, to drag apart, to tear asunder, to tear in pieces.—To distract, harass.—In the passive, to be distracted, to be harassed, with cares, business, &c.

διασπείρω, fut. διασπερῶ, &c. (from διά, thoroughly, and σπείρω, to sow, to scatter). To disseminate widely, to scatter up and down, to disperse.

διάστυσις, σως, ἡ (from διά, apart

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and *ἰσθῆναι*, to stand). *Distance*, *intermediate space*.—An interval, a cleft.—Disagreement, dissension, discord.

διάστημα, ἄτος, τό (from *διά*, apart, and *ἰσθῆναι*, to stand). *Intermediate space*, *distance*, *an interval*, &c.

διαστρώννυμι, fut. *διαστρώσω*, perf. *διέστρωκα* (from *διά*, thoroughly, and *στρώννυμι*, to spread). To spread out carpets, couch-coverings, &c., to smooth down couch-coverings, &c., to lay out, to prepare a place for an entertainment, to get ready a place for a public meeting.

διασχίζω, fut. *διασχίσω*, &c. (from *διά*, through, and *σχίζω*, to split). To split, to cut open, to sever, to divide.

διασώζω, fut. *διασώσω*, &c. (from *διά*, thoroughly, and *σώζω*, to save). To save from any danger, to carry through safely.

διαταράσσω, fut. *διαταράξω*, &c. (from *διά*, through, and *ταράσσω*, to disturb). To trouble, to agitate, to alarm, to disturb, to throw into embarrassment.

διατείνω, fut. *διατενῶ*, &c. (from *διά*, through, and *τείνω*, to extend). To stretch out, to extend, to aim at, to tend to, to appertain to, to concern, &c.

διατειχίζω, fut. *διατειχίσω*, &c. (from *διά*, through, and *τειχίζω*, to draw a wall, to fortify). To draw a wall across, to obstruct with a wall.

διατελέω, ὦ, fut. *διατελέσω*, &c. (from *διά*, thoroughly, and *τελέω*, to complete). To finish, to accomplish.—To continue, to persevere, to remain. Connected with a participle, it expresses the continuation of a state or condition; as, *διατελῶ ποιῶν*, I continue doing.

διατέμνω, fut. *διατέμω*, &c. (from *διά*, through, and *τέμνω*, to cut). To cut through, to split, to divide, to sever.

διατηρέω, ὦ, fut. *διατηρήσω*, &c. (from *διά*, thoroughly, and *τηρέω*,

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to keep). To observe, to preserve, to keep.

διατίθημι, fut. *διαθήσω*, &c. (from *διά*, thoroughly, and *τίθημι*, to place). To dispose, to arrange, to set in order, &c.

διατρέφω, fut. *διατρέψω*, &c. (from *διά*, thoroughly, and *τρέφω*, to nourish). To nourish, to support, to bring up, to provide for.

διατριβή, ἥς, ἡ (from *διατριβήν*, 2d aor. pass. of *διατρίβω*). Delay, time spent in, a mode of life, abode, sojourn, occupation, zealous application.—A place of amusement, sport, conversation.—*τὴν διατριβὴν ποιῆσθαι*, to abide.

διατρίβω, fut. *διατρίψω*, &c. (from *διά*, thoroughly, and *τρίβω*, to spend, &c.). To abide, to tarry, to pass time, to live, to spend time.

διατροφή, ἥς, ἡ (from *διατρέφω*). Support, nourishment.

διατυπώω, ὦ, fut. *διατυπώσω*, perf. *διατέτυπα* (from *διά*, thoroughly, and *τυπώω*, to make an impression). To form, to fashion, to figure, to represent.

διανγής, ἐς (adj. from *διά*, thoroughly, and *αὐγή*, splendour). Brilliant, splendid, bright.

διαφῶγω (obsolete form, from which comes *διεφῶγον*, as a 2d aor. to *διεσθίω*). To eat through, to bite through, to bite severely.

διαφανής, ἐς (adj. from *διά*, thoroughly, and *φαίνομαι*, to appear). Transparent, clear, bright, manifest.

διαφερόντως (adv. from *διαφέρω*, to excel). Conspicuously, especially, in an especial degree, remarkably.

διαφέρω, fut. *διοίσω*, &c. (from *διά*, through, and *φέρω*, to bring, &c.). To bring or carry through, to carry.—To differ from another.—To surpass, to excel, to be eminent, to be different.

διαφεύγω, fut. mid. *διαφεύξομαι*, &c. (from *διά*, through, and *φεύγω*, to flee). To flee through, to flee across, to escape.

διαφθείρω, fut. *διαφθερῶ*, &c. (from *διά*, thoroughly, and *φθείρω*, to

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- destroy). To ruin totally, to destroy, to corrupt.
- διαφλέγω, fut. διαφλέξω, perf. διαπύλεχα (from διῶ, thoroughly, and φλέγω, to burn). To burn completely, to consume, to burn through.
- διαφορά, ὤς, ἡ (from διαφέρω, to differ). A difference, an alteration, a change.—A controversy, a feud.
- διάφορος, ον (adj. from διαφέρω, to differ). Different, distinguished, remarkable, eminent, excelling.
- διαφύη, ἥς, ἡ (from διαφύω, to grow between). An interval.—A vein, a seam, in mining.
- διαφυλάσσω, fut. διαφυλάξω, &c. (from διαί, thoroughly, and φυλάσσω, to guard). To preserve, to watch over carefully, to guard effectually, to watch, to observe narrowly.
- διαχαίνω, fut. διαχᾶνῶ, &c. (from διαί, thoroughly, and χαίνω, to gape). To open the mouth widely, to gape widely, to gape.
- διάχρυσος, ον (adj. from διαί, thoroughly, and χρυσός, gold). Gilded over.
- διδασκαλεῖον, ον, τό (from διδάσκω). A school, a place of instruction.
- διδασκάλιον, ον, τό (from διδάσκω). The fee of a teacher, pay for instruction.
- διδάσκω, ον, ὁ (from διδάσκω). A teacher.
- διδάσκω, fut. διδάξω, perf. δεδιδῶχα. To teach, to instruct.—In the middle, to cause to be instructed.
- διδυματόκος, ον (adj. from δίδυμος, twin, and τίκω, to bring forth). Bringing forth twins, the mother of twins.
- Διδύμοι, ον, οί. 1. The Twins, the constellation Gemini.—2. A place in the vicinity of Miletus, in Asia Minor, where Apollo (hence sur-named Didymæus) had a celebrated temple and oracle. The priests who served here were called Branchidæ.
- διῶκος, ον (adj. from δίς, twice). Double, twin.—As a noun, δίδυμος, ὁ and ἡ, a twin child.

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- Διδώ, ἥς, contr. ὅς, ἡ Dido, daughter of Belus king of Tyre, and wife of Sichæus. After the murder of her husband by Pygmalion, she fled with a few followers and founded Carthage in Africa.
- δίδωμι, fut. δώσω, perf. δέδωκα, 2d aor. ἔδων, perf. pass. δέδομαι, 1st aor. pass. ἐδόσθην. To give, to bestow, to permit, to grant, to assign, to deliver.
- διείργω, fut. -είρξω, &c. (from διαί, between, and εἰργω, to separate). To separate between, to divide, to keep apart.
- διέξιμι, fut. -είσομαι, &c. (from διαί, completely, and ἔξιμι, to go forth). To go altogether out of.—Hence, to pass through, to traverse, to go over.—To read over, to narrate.
- διερχομαι, fut. -ελεύσομαι, &c. (from διαί, completely, and ἔρχομαι, to go out of). To go completely out of.—To go through, to pass over, to come forth.
- διεξοδος, ου, ἡ (from διαί, completely, ἔξ, out, and ὁδός, a way). A passage outwards way through, an issue, an exit.
- διεργάζομαι, fut. -ᾶσομαι, &c. (from διαί, completely, and ἐργάζομαι, to achieve). To perfect, to accomplish.—To destroy.
- διέρχομαι, fut. -ελεύσομαι, &c. (from διαί, through, and ἔρχομαι, to go). To go through, to cross over.—To go over in mind, to consider.—To narrate, to treat.
- διευκρίνέω, ῶ, fut. -ινήσω, perf. διεκρίνηκα (from διαί, thoroughly, and εὐκρίνέω, to arrange in order). To arrange accurately, to examine into for the purpose of arranging to discuss.
- διέχω, fut. -έξω, &c. (from διαί, asunder, and ἔχω, to have or hold). To divide, to open, to cleave.—As a neuter, to stand asunder, to be distant, to be apart, to extend.
- διηγέομαι, οὔμαι, fut. -ηγῶμαι, &c. (from διαί, through, and ἡγέομαι, to lead). To lead through.—Hence, to relate at length, to recount, to declare.

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διήγημα, ἄρος, τό (from διηγέομαι).

A narration, a recital.

διήκω, fut. -ήσω, &c. (from διά, through, and ἔκω, to come). To come through, to traverse, to reach through, to extend to.

διηκεῖς, ἐς (adj. from διά, through, and ἡνεκῆς, extended). Extended throughout, continuous, uninterrupted, perpetual.—Persevering.

διίσταμι, fut. διαστήσω, &c. (from διά, asunder, and ἵσταμι, to place). To separate, to put asunder, to cause dissension.—As a neuter, to be distant, to be at variance.—

διεστηκός, distant.

δικάζω, fut. -ᾶσω, perf. δεδίκηκα (from δίκη, justice). To render justice, to judge, to pronounce sentence, to decide.—In the middle voice, to cause justice to be rendered to one's self, to go to law.

δικαιολογία, ας, ἡ (from δικαιολογέω, to plead a cause). A pleading of one's cause, pleading in self-defence, justification.

δικαιοπράγην, ᾧ, fut. -ήσω, perf. δεδικαιοπράγηκα (from δίκαιος, just, and πράσσω, to do or act). To do what is just, to act justly.

δίκαιος, ὁ, ον (adj. from δίκη, justice). Just, upright.—ὁ δίκαιος, the Just, an epithet of Aristides.—παρὰ τὸ δίκαιον, contrary to justice.

δικαιοσύνη, ης, ἡ (from δίκαιος). Justice.

δικαίως (adv. from δίκαιος). Justly, with reason.

δικαστήριον, ον, τό (from δικάζω, to pronounce sentence, with ending τήριον, denoting place). A place where sentence is pronounced, a judgment-seat, a tribunal.

δικαστής, οὔ, ὁ (from δικάζω, to pronounce sentence). A judge.

δίκελλα, ης, ἡ. A mattock, a pickaxe, a spade.

δική, ης, ἡ. Justice, right, a suit or action at law, penalty, punishment, atonement.—Adverbially, κατὰ δίκην, or δίκην (κατὰ understood), after the manner of, like, answering to the Latin iuxta.

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Δίκη, ης, ἡ. Dîcê, one of the three Hours, goddess of justice.

Δικταῖος, α, ον (adj.). Dictæan, of Dictæ, an epithet of Jupiter, from Δίκη, Dîcê, a mountain in Crete where he was concealed from his father Saturn.

διμηνος, ον (adj. from δις, twice, and μῆν, a month). Of two months, two months old.

διμορφος, ον (adj. from δις, twice, and μορφή, a form). Having a double form, of a double form, of the mixed nature of two.—Of a mixed nature.

διό (conj. for δι' ὅ, from διά, on account of, and ὅ, which). On which account, wherefore.—Therefore, on this account.

Διογένης, εος, contr. ους, ὁ. Diogenes, a celebrated Cynic philosopher of Sinôpê.

Διόθεν (adv. from Διός, gen. of Ζεύς, Jupiter, with endingθεν, denoting motion from). From Jupiter.

διοικέω, ᾧ, fut. -ήσω, &c. (from διά, thoroughly, and οἰκέω, to manage). To regulate, to administer, to dispose, to direct, to govern.

διοικητής, οὔ, ὁ (from διοικέω). An administrator, a director, an overseer.

Διομήδης, εος, ὁ. Diomêdes. 1. Son of Tydeus and Deiphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war.—2. A king of Thrace, who fed his horses with human flesh.

Διονύσιος, ον, ὁ. Dionysius, a celebrated tyrant of Syracuse, raised to that rank from the station of a private citizen.

Διόνυσος, ον, ὁ. Bacchus.

διόπερ (conj. for δι' ὅπερ, on account of which). Wherefore, on which account, whence.—Therefore.

ἐκρθάω, ᾧ, fut. -ώσω, perf. διώρθωκα (from διύ, thoroughly, and ὀρθόω, to straighten). To make straight, to rectify, to restore, to re-establish, to repair, to remedy.

διορίζω, fut. -ίσω, &c. (from διά, be-

between, and ὀρίζω, to limit). To set limits between, to bound, to separate, to divide.

διόρυσσω, fut. -ῶ, &c. (from διά, through, and ὀρύσσω, to dig). To dig through.

δίος, α, ον (adj. contr. from διός, from Διός, gen. of Ζεύς, Jupiter). Properly, of or from Jupiter.—More commonly, divine, godlike.—*Illustrious, distinguished.*

Διοσκουροι, ων, οι (from Διός, gen. of Ζεύς, Jupiter, and κοῦροι, Ion. for κόροι, sons). *Dioscūri, or sons of Jupiter, an epithet of Castor and Pollux.*

διότι (for διὰ ὅτι, on which account). *Wherefore.—On this account, because, therefore, that.*—As an interrogative, *wherefore? why?*

διοτρεφής, ἑς (adj. from Διός, gen. of Ζεύς, Jupiter, and τρέφω, to bring up). *Brought up by Jupiter, Jove-nurtured.*

Διοφών, ὠντος, ὁ. *Diophon.*

δίπλαξ, ἄκος, ἡ (from δίς, twice, and πλάξ, a fold). *A double robe.* See note on page 161, line 66.

διπλάσιάζω, fut. -ᾶσω, perf. δέδιπλάσιῃκα (from διπλάσιος). *To double, to redouble.*

διπλάσιος, ᾶ, ον (adj. from δίς, twice, and πλῆσιος, equal). *Twice as much, double.*

διπλός, ὅη, ὅον, contr. οῖς, ἡ, ὅν (adj. from δίς, twice, and πλέω, an old form of πλέω, to fold). *Twofold, double.*—Hence, *ample, spacious.*

δίπους, ουν, gen. -ποδος (adj. from δίς, and πούς, a foot). *Two-footed, biped.*

δίς (numeral adv.). *Twice, double, in two parts.*—*Separately.*

δίσκος, ον, ὁ (from δίσκειν, to sting). *A discus, a quoit, a disk.*

δισσός, ἡ, ὅι, and Att. διττός, ἡ, ὅν (adj. from δίς, twice). *Double.*—*Two, in the plural.*

δισχιλίοι, αι, α (num. adj. from δίς, twice, and χίλιοι, a thousand). *Two thousand.*

δίφορος, ον, ὁ (contr. from διφόρος, from δίς, double, and φέρω, to bear).

Primitively, *a chariot seat holding two persons.*—*A double seat, a seat, a throne.*

δίφυς, ἑς (adj. from δίς, double, and φύς, nature). *Of a double nature, of a twofold nature.*

δίχηνος, ον (adj. from δίς, in two parts, and χηλή, a cloven foot). *Cloven-footed, with cloven hoofs, two-toed.*

δίψα, ης, ἡ. *Thirst.—Longing.*

διψᾶω, ὦ, fut. -ήσω, perf. δέδιψα (from δίψα). *To thirst, to be thirsty.—To long for.*

δίω, imperf. ἔδιον, perf. mid., with signification of the present, δέδαε (an old epic form for δέιδω). *To fear, to be afraid, to flee.* A peculiarity of this verb is, that the active voice is always employed by Homer to express the intransitive signification, while the transitive one is expressed by the passive form, δίομαι, inf. δέσθαι, subj. δίωμαι, to cause to flee, to frighten away, &c.

διωγμός, οῦ, ὁ (from διώκω). *Pursuit, prosecution, persecution.*

διώκω, fut. -ώσω, perf. δέδιωχα. *To put in motion, to pursue, to prosecute, to expel.*

διώεις, εως, ἡ (from διώκω). *Pursuit, prosecution.*

διώνυξ, ὅχος, ἡ (from διά, through, and ὀρύσσω, to dig). *A canal, a trench.*

δμῆ, ἡς, ἡ (fem. of δμῶς, from δαμάω, to subject). *One reduced to subjection a female slave.*—*A maid-servant, a female attendant.*

δοῖς, dual indecl., and δοῖοι, δοῖαι, δοῖά plural (an Epic form of δύο). *Two, both.*

δοκέω, ὦ, fut. -ήσω, and δόξω, perf. δέδοχα, perf. pass. δέδογμα. *To think, to be of opinion, to appear, to seem, to suppose, to pretend.*—Impersonal, δοκεῖ, 1st aor. ἔδοξε, &c., *it seems good, it pleases, it appears, it seems fitting* (with the dative).

δοκός, οῦ, ἡ. *A beam.*

δόλιος, α, ον (adj. from δόλος, a stratagem). *Cunning, crafty, artful, deceitful.*

δόμος, ου, ὁ (from δέμω, to construct).
A building, an edifice, a house, a mansion.

δόναξ, ἄκος, ὁ (from δονέω, as it is easily shaken by the wind). A reed.

δονέω, ὦ, fut. -ήσω, perf. δεδόνηκα.
To bend, to agitate, to shake, to disturb.

δόξα, ης, ἡ (from δοκέω, to think).
Opinion, notion, supposition, belief, fame, notoriety, glory, esteem.

δορά, ὤς, ἡ (from δέρω, to flay). A skin, a hide.

δορκάς, ἄδος, ἡ (from δέδορκα, perf. mid. of δέρκω, to see; from its quick sight). An antelope.

δόρπον, ου, τό. Supper, the evening meal.

δόνν, δόρῃτος, Ion. δούρῃτος, contr. δουρός. A spear.—Poetic plural,

δοῦρα, gen. δούρων, &c.
δορυφόρος, ου, ὁ (from δόνν, and φέρω, to carry). A spearman, a soldier of the body-guard.

δόσις, εως, ἡ (from δίδωμι, to give).
A gift, a present.

δουλεύω, fut. εὔσω, perf. δεδούλευκα (from δούλος, a slave). To be a slave, to serve.

δούλη, ης, ἡ (f. om. δούλος). A female slave.

δούλλιος, ου (adj. from δούλος). Of slavery, servile.—δούλιον ἡμῶν, the day of slavery.

δούλος, ου, ὁ (from δέω, to bind). A slave.

δουλόω, ὦ, fut. -ώσω, perf. δεδούλωκα (from δούλος). To enslave, to subjugate.

δοῦπος, ου, ὁ (akin to κτύπος, from τύπτω, to strike). A heavy sound, clash, clangour, noise.

Δούρις, ἰδος, ὁ. Düris, an historical writer, a native of Samos.

δράκων, οντος, ὁ (from δρᾶκύν, 2d aor. part. of δέρκω, to see; from the piercing sight assigned by the ancients to their fabled dragon). A dragon, a serpent.

Δράκων, οντος, ὁ. Draco, an Athenian lawgiver, who lived B.C. 623; he was noted for the extreme severity of his laws.

δράμα, ἄτος, τό (from δράω, to act)

An action, a representation of an action, a play, a drama.

δραπέτης, ου, ὁ (from διδράσκω, δράω, to run away). A runaway slave, a fugitive.

δραπετίδας, ου, Doric for δραπετίδης, ου, ὁ (from the same). A runaway slave, a runaway.

δρασμός, οῦ, ὁ (from διδράσκω, to run away). Flight, escape.

δοαχμή, ης, ἡ (from δρούσσω, to grasp with the hand). Primitive meaning, a handful (i. e., of oboli, the term obolus being here used in its primitive meaning of a spike).—Hence, a drachma, an Athenian coin worth seventeen cents, five mills.

δράω, fut. ἄσω, perf. δέδρακα. To do, to be active.—To perform, to deal with.

δρέπῃνον, ου, τό (from δρέπω, to break off). A sickle, a scythe, a curved sword, a goad.

δριμύλος, ου (adj. from δριμέος, sharp). Somewhat sharp, painful, pungent.

δρομαῖος, α, ου, and ος, ου (adj. from δρόμος). Of or for running, running, on a run.

δρομῖς, ἄδος, (adj. from δρόμος). Used for running, swift of foot, fleet.

δρόμος, ου, ὁ (from δέδρομα, perf. mid. of obsolete δρέμω, assigned to τρέχω, to run). Running, the course, a race-course, a chase.—ἡππον δρόμος, a day's journey on horseback.

δρόσος, ου, ἡ. Dew.

Δρύας, αντος, ὁ. Dryas, the name of the father and of the son of Lycurgus, king of Thrace.

δρῦμός, οῦ, ὁ (from δρύς). A forest, a wood.—Poet. plural, τὰ δρῦμά.

δρῦς, ὄος, ἡ. An oak tree, a tree (of any kind).

δύνάμαι, fut. -ήσομαι, perf. δεδύνημαι. To be able, to have power, I can, to avail, to be worth, to mean.

δυνάμις, εως, ἡ (from δύνάμαι). Power, ability, influence, force, efficacy, worth.—In the plural, αἱ δυνάμεις, forces, troops.

δυναστεία, ας, ἡ (from δυναστεύω).

Authority, government, rule.

δυναστεύω, fut. -εύσω, perf. δεδυνάστευκα (from δυνάστης). To exercise sovereign power, to govern, to rule over.

δυνάστης, ου, ὁ (from δύναιμι, to be powerful). One who possesses sovereign power, a sovereign, a lord, a despot, a ruler.

δυνάτης, ἡ, ὅν (adj. from δύναιμι, to be able). Having ability, able, capable, powerful, influential.—ὡς δυνατόν, as far as possible, as much as possible.

δύο and δύω, nom. and accus. dual; gen. and dat. δυοῖν, Attic δυεῖν; plural, δύω, δυῶν, δυοί, δύω. Two.

δυσάμμορος, ου (adj. from δύς, a negative particle, here used intensively, and ἀμμορος, unhappy). Very unfortunate, ill-fated.

δυσειδαῖα, ας, ἡ (from δυσειδής). Deformity, unsightly appearance, ugliness.

δυσειδής, ἐς (adj. from δύς, a negative particle, and εἶδος, appearance). Of an unbecoming appearance, ill-favoured, deformed, ugly.

δυσείσβολος, ου (adj. from δύς, denoting difficulty, and εἰσβολή, an irruption). Difficult to enter, difficult of access, impregnable.

δυσέλικτος, ου (adj. from δύς, denoting difficulty, and ἐλίσσω, to roll). Difficult to unravel, much involved, complicated.

δυσέξοδος, ου (adj. from δύς, denoting difficulty, and ἐξοδος, a departure). From which a departure is difficult, inextricable.

δυσέργος, ου (adj. from δύς, a negative particle, and ἔργον, labour). Slow in working, inactive, sluggish.—Laborious, toilsome.

δυσημερία, ας, ἡ (from δυσημερέω, to have ill success). Ill success, misfortune.

δυσθυμία, ας, ἡ (from δύσθυμος, dejected). Dejection, despondency, despair.

δύσως, αως, ἡ (from δύνω, to go down). The setting (of the sun), sunset.—The west.—A descent.

δυσκαρτέρητος, ου (adj. from δύς,

with difficulty, and καρτέρα, to endure). Difficult to endure, insupportable.

δυσκατάλητος, ου (adj. from δύς, with difficulty, and καταλέω, to comprehend). Difficult of comprehension, unintelligible.

δυσκάταπολέμητος, ου (adj. from δύς, with difficulty, and καταπολέμω, to conquer in war). Hard to subdue, unconquerable.

δυσμάθης, ἐς (adj. from δύς, with difficulty, and μάθειν, 2d aor. inf. of μαθάνω, to learn). Slow to learn, learning with difficulty.

δυσμάχος, ου (adj. from δύς, with difficulty, and μάχομαι, to contend). Hard to contend with.

δυσμενής, ἐς (adj. from δύς, denoting aversion, and μένος, mind). Ill-disposed, hostile.

δυσμη, ἥς, ἡ (poet. for δύσις, from δύνω, to go down). Sunset, the west.—Descent.

δύσμορος, ου (adj. from δύς, a negative particle, and μόρος, fate). Ill-fated, unfortunate, wretched.

δυσσύμβολος, ου (adj. from δύς, with difficulty, and συμβάλλω, Att. for συμβάλλω, to hold intercourse). Difficult to have dealings with.—Difficult to confer with.

δυσοίκητος, ου (adj. from δύς, with difficulty, and οἰκέω, to inhabit). Difficult to be inhabited, uninhabitable.

δυσπάθω, ω, fut. -ήσω, perf. δεδυσπάθηκα (from δυσπαθής, suffering severely). To suffer severely.—To be impatient.

Δυσπάρης, ἰδος, ὁ (from δύς, a privative particle, and Πάρις, Paris). Ill-fated Paris.

δυσπειθής (adv. from δυσπειθής, stubborn). Stubbornly, reluctantly.

δυσπερίληπτος, ου (adj. from δύς, a negative particle, and περιλαμβάνω, to enclose). Difficult to encompass.—Hard to understand.

δυσπίστως (adv. from δύσπιστος, incredulous). Incredibly, mistrustfully.

δυσπορος, ου (adj. from δύς, with dif

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faculty, and πόρος, a passage).

Difficult to pass.—Difficult.

δόσποτος, ον (adj. from δός, a negative particle, and πόρος, fate).

Ill-fated, unhappy.

δοσσηνος, ον (adj. from δός, a negative particle used intensively, and στήνω, to groan). *Wretched, miserable, unfortunate.*

δοστροχέω, ὦ, fut. -ήσω, perf. δέδοστροχέα (from δοστροχής, unlucky). *To be unhappy, to be unlucky.*

δοσφορέω, ὦ, fut. -ήσω, perf. δέδοσφορήκα (from δοσφορος, insupportable). *To be heavily afflicted, to bear impatiently, to grieve.*

δοσχειμερος, ον (adj. from δός, used intensively, and χειμα, winter). *Extremely cold, very inclement.*

δοσχεραίνω, fut. -ράνω, perf. δέδοσχεράγκα (from δοσχερός). *To be unable to endure, to abhor, to be averse to.*

δοσχερός, ες (adj. from δός, with difficulty, and χεῖρ, a hand). *Awkward in doing a thing, clumsy.—Offensive, vexatious.—Opposing, contradictory, morose, disagreeable, &c.*

δύω, δύνω, &c., post. for δύο (num. adj.). *Two.*

δύω and δύνω, fut. δύσω, perf. δέδύκα, 2d aor. ἔδυν, and middle, with the same signification, δύομαι, &c. *To go into or under, to enter, to go beneath, to set, to go down.*

δωδέκατος, η, ον (num. adj.), post. for δωδέκατος. *The twelfth.*

δώδεκα (indecl. num. adj.), contr. from δύο, τωο, and δέκα, ten). *Twelve.*

δωδέκατος, η, ον (num. adj. from δώδεκα). *The twelfth.*—Neuter singular as an adverb, δωδέκατον, *twelfthly.*

Δωδονίς, ἰδος (adj.). *Dodonæan, of Dodona, a town of Epirus, where were a grove and oracle of Jupiter.*

δῶμα, δρος, τό (from δέμω, to build). *An edifice, a house, an abode.*

δωρεά, ἄς, ἡ (from δῶρον, a gift). *A gift, a present.*

δωρεών (adv., properly acc. sing. of δωρεά). *As a gift, gratis.*

δωροῦμαι, οἶμαι, fut. -ήσομαι, perf.

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δεδόσθαι (from δῶρον, a gift). *To bestow upon as a gift, to give.*

Δωριεύς, ἑως, ὁ. *A Dorian.*

Δωρίς, ἰδος (adj. used only in the feminine). *Dorian.*—As a noun, with γυνή understood, a *Dorian female.*—With γῆ understood, *Doris*, a small district of Greece, situate to the south of Thessaly.—

Also, *Doris*, a goddess of the sea, daughter of Oceanus and Tethys. δῶρον, ον, τό (from δῶω, root of δίδωμι, to give). *A gift, a present.*

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ἐάν, Att. ἐν (conj. contr. from εἰ and ἄν), mostly with the subjunctive mood. *If, in case, whether.—ἐάν μὴ, unless, if not, except.*

ἐαπ. ἄρος, τό, contr. ἡρ, ἦρος, τό. *The spring.*

ἐαυτοῦ, ἧς, οῦ (reflex. pron., nominative wanting). *His own, her own, its own, of himself, of herself, &c.* Used often by the Attics also for the first and second persons.

εἴω, ὦ, imp. εἴω, fut. εἴσω, perf. εἴκα. *To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.*

εἴων : see note on page 165, line 55. ἐβδομήκοντά (num. adj. from ἑβδομος, with numeral suffix). *Seventy.*

ἑβδομος, η, ον (num. adj. from ἑπτά, seven). *The seventh.*—Neuter sing. as an adverb, ἑβδομον, *seventhly.*

ἐβενος, ον, ἡ. *Ebony.*

ἐγγίγνομαι, fut. ἐγγενήσομαι, &c. (from ἐν, in, and γίγνομαι, to be born). *To be born in.*—Perf. mid. ἐγγέγνα.

ἐγγίζω, fut. ἴσω, perf. ἤγγικα (from ἐγγύς, near). *To draw near, to approach.*

ἐγγονος, ον, ὁ. *A grandson.—A descendant.*

ἐγγράφω, fut. -γράψω, &c. (from ἐν, in, and γράφω, to write). *To enroll, to inscribe, to register.*

ἐγγυῶν, ὦ, fut. -ήσω, 1st aor. ἐνεγυόησα, perf. ἐγγεγυόηκα (from ἐγγύς, surety). *To give as security, to pledge one's self, to promise, to deliver.—To betroth.*

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ἐγγύθεν (adv. from ἐγγύς, with termination *θεν*, denoting motion from). From near, close by, near.

ἐγγύς, (adv.). Near, at hand.—Soon.—Comparative ἐγγυτέρω and ἐγγιον, nearer.—Superlative ἐγγυτάτω and ἐγγιστά, nearest, next. ἐγείρω, fut. -ερώ, perf. ἤγερκα, with Att. redupl. ἐγήγερκα, perf. mid. ἐγρήγυρα, with the signification of the present. To awaken, to excite, to arouse, to animate.

ἐγκυθύνω, fut. -ενθήσω, &c. (from *εν*, *in*, and *καθεύδω*, to sleep). To sleep in, to lie down upon.

ἐγκάλέω, ὦ, fut. -καλέσω, &c. (from *εν*, upon, and *καλέω*, to call). To call upon.—To summon, to prosecute, to accuse, to reproach, to inculcate.

ἐγκάλλομαι, fut. -ύψω, &c. (from *εν*, *in*, and *καλύπτω*, to hide). To hide in, to envelop.—In the middle voice, to hide one's self in anything, to conceal one's self.—To envelop one's self.

ἐγκαρτερῶ, ὦ, fut. -ήσω, &c. (from *εν*, *in*, and *καρτερῶ*, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκαταλείπω, fut. -λείψω, &c. (from *εν*, *in*, and *καταλείπω*, to abandon). To leave behind in, to abandon in, to leave, to desert.

ἐγκανμα, ἄτος, τό (from ἐγκαίω, to imprint by burning). The print of a burn, a brand, a burn.

ἐγκειμαι, fut. -είσομαι, perf. wanting (from *εν*, *in*, and *κείμαι*, to lie). To lie in.—To be intent upon, to press upon, to insist, to urge.

ἐγκελεύω, fut. -εύσω, &c. (from *εν*, on, and *κελεύω*, to urge). To call on in order to excite, to encourage.

ἐγκεφάλος, ου, ό (from *εν*, *in*, and *κεφαλή* the head). The brain.

ἐγκλημα, ἴτος, τό (from ἐγκαλέω, to accuse). An accusation, a charge, a reproach.

ἐγκλίνω, fut. -κλίνω, &c. (from *εν*, on, and *κλίνω*, to bend). To lean upon, to bend down, to incline, to give a slant to.

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ἐγκλίσις, εως, ή (from ἐγκλίνω). An inclination, a bend, oblique direction.

ἐκονέω, ὦ, fut. -ήσω, perf. ἐκεκόνεκα (from *εν*, *in*, and *κύνεις*, dust). To be covered with dust from speed.—Hence, to make haste.

ἐγκράτεια, ας, ή (from ἐγκρατής). Self-control, moderation, abstinence.

ἐγκρατής, ές (adj. from *εν*, *in*, and *κράτος*, power, control). Having power over, possessed of, continent, temperate, moderate.

ἐγκρύπτω, fut. -ύψω, perf. ἐγκέκρυφα (from *εν*, *in*, and *κρύπτω*, to conceal). To conceal in, to cover.

ἐγκωμίζω, fut. -ύσω, perf. ἐγκεκωμῖκα (from ἐγκώμιος). To praise.

ἐγκώμιος, ου (adj. from *εν*, *in*, and *κώμος*, a festive assembly). Pertaining to festivities at which the praises of heroes were sung.—Hence, celebrating in song or with music, &c., panegyric.—In the neuter, ἐγκώμιον, ου, τό (with *εως* understood). A song in praise of any one, encomium, praise, a eulogy.

ἐγχειρίδιον, ου, τό (from *εν*, *in*, and *χείρ*, the hand). A handle, a dagger.—Primitive meaning, anything taken in the hand.

ἐγχειρίζω, fut. -ίσω, perf. ἐγκεχειρίκα (from *εν*, *in*, and *χείρ*, the hand). To place in the hands.—To deliver, to consign, to intrust.

ἐγγελευς, νος, Att εως, ή. An eel. ἐγγέω, fut ἐγγεύσω, &c. (from *εν*, into, and *γέω*, to pour). To pour into one vessel from another.—To pour into, to pour out, to fill up.—1st aor. ἐνέχεα.

ἐγχώριος, ου (adj. from *εν*, *in*, and *χωρά*, a country). Born in a country, native, indigenous.—of ἐγχώριοι (ἄνθρωποι understood), the inhabitants of a country.

ἐγώ, gen. ἐμοῦ and μοῦ (pera. pron.). I.—In Attic, with enclitic *γε* for emphasis, ἐγώγε, I at least, I for my part.

ἐγών, poet. for ἐγώ, used before a vowel.

ἐδάφος, εος, τό (from ἔδος, a damish

That on which anything rests, a foundation.—The ground.

ἔδεσμαι, ἄρος, τό (from ἔδω, to eat).

Food, victuals.

ἐδῆνός, υός, ἡ (from ἔδω, to eat).

Food.—Feasting.

ἔδων, ου, τό (used only in the plural). Plural ἔδνα, Ionic ἐδῶνα, τό, bridal presents.

ἔδος, εος, τό (from ἔχομαι, to sit down). A seat, a dwelling, an abode.

ἔδω, fut. ἐδέσω and ἔδομαι, perf. ἐδήσκα, aor. act. in use is ἐφάγον, from the obsolete φάγω, perf. pass.

ἐδήδεσμαι, 1st aor. pass. ἠδέσθην.

To eat, to devour, to consume.

ἐδωδή, ἡς, ἡ (from ἔδω). Food, victuals, feasting.

ἐδωδιμος, ου (adj. from ἐδωδή). Edible, good for food.

εἰπεῖν, poet. for εἰπεῖν.

ἐέργω, poet. for ελργω.

ἔχομαι, fut. ἐδοῦμαι, perf. wanting, 1st aor. ἔξεσθην. To seat one's self, to sit down, to sit.

ἐθέλω, fut. ἐθελήσω, perf. ἠθέληκα. To will, to wish, to feel inclined.

ἐθίζω, fut. ἐθίσω, perf. ἐθίκα (from ἔθος, custom). To accustom, to habituate.—As a neuter, to be wont, to be accustomed.—Perf. pass., with the signification of the present, ἐθίσμαι, I am wont.

ἔθνος, εος, τό. A nation, a people.

ἔθος, εος, τό (from ἔδω). Habit, custom, usage.

ἔθω, the pres. used only in the part. ἔθων. To be wont.—Perf. mid., with the signification of the present, εἰωθα, I am wont.—κατὰ τὸ εἰωθός, according to custom—ὡσπερ εἰωθε, as is customary.

εἰ (conditional particle). If, whether, joined with the indicative and optative in Attic writers, but in the epic writers with the subjunctive also.—With the indicative it signifies since, and when followed by γάρ, oh that I would that!—εἰ καὶ, although.—εἰ μὴ, unless.—εἰτις, if any one, also used for ὅστις.

εἶπ, ἄρος, τό, poet. for ἔαρ. Spring. εἶδος, εος contr. ους, τό (from εἶδω,

to see). The look, aspect, exterior, form, figure, appearance.

εἶδω. To see—An old verb, from which εἶδον, ἴδε, ἴδομαι, &c., remain in use as aorist to ὁρίω.—In the middle, εἶδομαι, 1st aor. εἶούμην. To be seen, to appear, to seem.

εἶδω (present always used in the signification to see). Tenses from it with the signification to know, &c., fut. εἰδήσω, more commonly εἰσομαι, perf. (from γινώσκω) ἔγνωκα.—Perf. mid. οἶδα, I have comprehended, and, consequently, I know, thus acquiring the force of a present, while the pluperfect ἤδειν takes the signification of the imperfect, I knew.—Perf. imp. ἴσθι, opt. εἰδείην, subj. εἰδῶ, inf. εἰδέναι, part. εἰδώς, via, ὄς.

εἰδῶλον, ου, τό (dim. from εἶδος, a form). An image, a statue, a representation.

εἰθε (from εἰ, a particle of wishing). Oh that! would that! joined with the optative mood, and with the aorist indicative.

εἰκάζω, fut. -άσω, perf. εἰκάκα, Att. ἤκακα, perf. pass. εἰκασμαι, Att. ἤκασμαι (from εἰκός). To make like, to liken.—To compare, to conjecture, to represent.—In the middle, to liken one's self, to assume a form.

εἰκελος, ου (adj. from εἰκός). Like, resembling.

εἰκός, ὅτος, τό (neut. of εἰκώς, part. of εἴκα, perf. mid. of the obsolete εἴω). That which is like, that which is probable, what is right, the natural, the reasonable.—ὡς εἰκός, as is natural, as is the custom.

εἰκοσι (num. adj.). Twenty.

εἰκοσιτέσσαρες, α (num. adj. from εἰκοσι, and τέσσαρες, four). Twenty-four.

εἰκοστός, ἡ, ὄν (num. adj. from εἰκοσι). The twentieth.

εἰκότως (adv. from εἰκότος, gen. of εἰκός). Justly, rightly, properly.

εἰλω, fut. εἰλω, perf. εἰχα. To yield, to give way.

εἰλω, obsolete in the present, fut. εἰλω, perf. mid., with a present

signification, *εοικα*, pluperf., with the signification of the imperfect, *ἐφαίνετο*. *To be like, to resemble, to appear, to seem.*—*εοικε* (used as an impersonal), *it seems, it is fit.*—Perf. part *εοικώς*, Att. *εἰκώς*, *resembling, like.*
εἰκών, ὄντως, ἡ (from *εἰκω*). *A likeness, an image, a delineation, a statue.*
Εἰλειθυιά, ας, ἡ. *Pithyia*, called also *Lucina*, the goddess who presided over childbirth.
εἰλίπους, ουν (adj. from *εἰλω*, *to roll*, and *πούς*, *the foot*). *Bent-footed*, i. e., *rolling the feet in walking*; an epithet of oxen, from their peculiar manner of walking, owing to their joints being more loosely set than those of other animals.
εἰλω, more commonly *εἰλέω*, fut. *εἰλήσω* and *ἐλω*, 1st aor. *ἐλσα*, perf. pass. *ἐέλμαι*, aor. pass. *ἐἴλην*, inf. *ἀλῆναι*, part. *ἀλείς*. *To roll up, to press together, to confine, to shut up.*
Εἰλώτης, ου, ὁ. *A Helot*. The Helots were so called from Helos, a town of Laconia, which was taken by the Spartans, who reduced the inhabitants to slavery.
εἶμα, ἄτος, τό (from *εἶμαι*, perf. pass. of *ἐννύμι*, *to clothe*). *Clothing, a garment.*
εἰμαρμένον, ου, τό (neut. of *εἰμαρμένος*, Att. for *μεμαρμένος*, perf. pass. part. of *μείρομαι*, *to obtain by lot*). *A decree of destiny, destiny, fate.*
εἶμι, fut. *ἔσομαι*, imperf. mid. *ἤμην*. *To be, to exist, to live.*—*οὐκ ἔστι*, *it is not possible.*—*ἐσθ' ὅτε*, *sometimes, at times.*
εἶμι, imperf. *ἔειν*, fut. mid. *εἰσομαι*, 2d aor. act. *ἔω* and poet. *ἦτον*. *To go, to go on a journey, to travel.*—*εἰς χεῖρας ἔλναι*, *to come to an engagement, to join battle.*
εἶν, poet. for *ἐν*. *In, &c.*
ἐννῆρες, ον, αἱ. *A husband's brothers' wives.*
ἐννῆτος, poet. for *ἐννῆτος*. *The ninth.*
εἵνεκα, poet. for *ἐνεκα*. *On account of, &c.*

εἰσιν, inf. *εἰπεῖν*, part. *εἰσίν* (2d aor. of the old verb *εἶπω*, not in use), assigned as aorist to *φημί*. *To say, to speak, to utter.*
εἴπερ (conj. from *εἰ* and *πέρ*). *If however, although, even though.*
εἴποθι (adv. from *εἰ*, *if*, and *ποθι*, *anywhere*). *If anywhere.*
εἴρω, fut. *εἴρω*, perf. *εἴρω*. *To shut in, to enclose.*—But *εἴρω*, with *λοῖσι*, *to shut out, to keep off from, to forbid, to prevent, to restrain.*
εἰρεστιά, ας, ἡ (from *εἶρεσσω*, *to row*). *Rowing.*
εἰρήνη, ης, ἡ. *Peace.*—As a proper name, *Irēnē*, one of the three hours, goddess of peace.
εἰρηνικῶς (adv. from *εἰρηνικός*, *peaceable*). *Peaceably, in peace, quietly.*
εἰρητή, ης, ἡ (from *εἴρω*, *to confine*). *A place of confinement, a prison.*
εἰς (prep., governs the accusative only). *To, into, relating to, with respect to, on, an account of, for, against.*—In the relations of time *εἰς* signifies *towards, for, during, at.*—With numerals it signifies *about, as many as, to the number of.*—Frequently *εἰς* is joined with the genitive, where some noun is understood; as, *εἰς Ἀΐδου*, *supply δῶμα*; *εἰς τὰ ὀπίσω*, *backward*; *εἰς τοῦτο* (with the genitive), *to such a degree of.*
εἰς, μία, ἐν (num. adj.). *One.*
εἰσάγω, fut. *-άσω*, &c. (from *εἰς*, *in*, and *ἄγω*, *to bring*). *To lead into, to introduce, to bring forward.*
εἰσβαίω, fut. *-θήσομαι*, &c. (from *εἰς*, *into*, and *βαίω*, *to go*). *To go into, to enter, to go on board.*
εἰσβάλλω, fut. *-βάλλω*, &c. (from *εἰς*, *into*, and *βάλλω*, *to throw*). *To throw into, to rush upon, to make an irruption, to invade.*—*To discharge itself, to empty.*
εἰσδύω and *εἰσδύνω*, fut. *εἰσδύσω*, &c. (from *εἰς*, *into*, and *δύω*, *to go down*). *To go down into, to creep into, to descend into.*—Middle voice, *εἰσδύομαι*, &c., with the same signification.
εἰσιδόν, inf. *εἰσιδῆναι*, &c. (from *εἰς*, *into*, and *εἶδω*, *to look*), assigned as

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εἰδ. acc. to εἰδούμ. *To look into, to gaze at, to behold.*
εἰσεμῖ. &c. (from εἰς, into, and εἰμι, to go). *To go into, to enter, to come into.*
εἰσερχομαι, fut. εἰσελεύσομαι, &c. (from εἰς, into, and ἔρχομαι, to come). *To come into, to enter, to go into, to pay a visit.*
εἰσέτι (adv. from εἰς, into, and εἰ, still). *Unto a still longer time, still farther, yet longer, still, besides.*
εἰσηγέμαι, οὔμαι, fut. -γήσομαι, &c. (from εἰς, into, and ἡγέομαι, to lead). *To lead forth into, to bring forward, to introduce, to propose, to induce.*
εἰσηγητής, οὗ, ὁ (from εἰσηγέομαι). *One who brings forward, a proposer, an introducer, an inventor.*
εἰσόδος, οὗ, ἡ (from εἰς, into, and ὁδός, a path or way) *A way into, an entrance.*
εἰσόκε, Doric for εἰσόκα (poetic for εἰς ὁ κε). *Till, until, as or so long as.*
εἰσορᾶν, ᾶ, fut. in use εἰσούφομαι, &c. (from εἰς, into, and ὁρᾶν, to look). *To look into, to see into, to behold, to gaze upon.*
εἰσορμίζω, fut. -ορμίσω, perf. εἰσώρμικα (from εἰς, into, and ὁρμίζω, to bring to a harbour). *To bring a ship into port.*
εἰσφέρειν, fut. εἰσέσω, &c. (from εἰς, into, and φέρω, to bring). *To bring into, to bring in.—To introduce, to propose.*
εἰσφορέω, ᾶ, fut. -ήσω, &c. (from εἰς, into, and φορέω, a form of φέρω, to bring). *To bring into, to store up, to collect.*
εἰσχεῖν, fut. εἰσχεύσω, &c. (from εἰς, into, and χέω, to pour). *To pour into, to pour out, i. e., into another vessel.—In the middle, to pour itself into, to empty into, to flow into.*
εἰσω (adv. from εἰς, into), and ἔσω. *Within, into, to.*
εἰτα (adv.). *So then, thereupon, thus then, therefore, next.*
εἴτε (conj. from εἰ and τε). *Whether.*
 —εἴτε εἴτε, *whether or, as as, either . . . or.*

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εἷς, neuter εἷ (from εἰ, if, and τις, any one). *If any one.*
ἐκ, before a vowel ἐξ (prep., governs the genitive only). *Out, out of, from, away from, beyond.* It is employed in the relations of time, place, and cause or origin: 1st. As to the place, *out of, from the interior of,* which supposes that one has been *inside of,* whereas ἀπό means *from near, from the vicinity of.* 2d. As to time, ἐξ οὗ, *from the time that, since, after which;* ἐκ πολλοῦ, *long since, for a long time.* 3d. The cause, &c. *Through, by means of, by.* In composition it denotes *out, away, forth, utterly, completely, &c.*
Ἑκάβη, ης, ἡ. *Hecuba, daughter of Dymas, according to Homer, but, according to others, of Cineus; and wife of Priam, king of Troy.*
ἐκαστος, η, ον (adj.). *Each, every, every one.*
ἐκάστοτε (adv. from ἐκαστος). *Each time, every time, continually.*
ἐκάτερος, ᾶ, ον (adj. from ἐκός, separate). *Either of two taken separately, each one, one or other, both.*
ἐκατέρωθεν (adv. from ἐκάτερος). *From either side, on both sides.*
ἐκάτι, Doric for ἐκτι. *By the favour of, by the pleasure of, on account of.*
ἐκατόμβη, ης, ἡ (from ἐκατόν, a hundred, and βούς, an ox). *A hecatomb, properly, a sacrifice of a hundred oxen or victims; a solemn sacrifice.*
ἐκατόμπυλος, ον (adj. from ἐκατόν, a hundred, and πύλη, a gate). *Hundred-gated, having a hundred gates.*
ἐκατόν (num. adj. indecl.). *A hundred.*
ἐκατοστός, ἡ, ὄν (num. adj. from ἐκατόν). *The hundredth.*
ἐκβαίνω, fut. -θήσομαι, &c. (from ἐκ, out, and βαίνω, to go). *To go forth from, to disembark, to descend from.*
ἐκβάλλω, fut. -βάλω, &c. (from ἐκ, out of, and βάλλω, to cast). *To cast out of, to discharge from.—*

EKE

To drive forth, to eject, to expel, to banish.

ἐκθιρώσκω, fut. ἐκθρώσω, &c. (from ἐκ, completely, and βιρώσκω, to eat up). To devour completely, to consume utterly, to eat up.

ἐκβοῶ, ὦ, fut. -βοήσω, &c. (from ἐκ, out, aloud, and βοῶ, to cry). To cry out aloud, to proclaim, to call aloud for, to make loud proclamation for.

ἐκβολή, ἥς, ἡ (from ἐκβάλλω). A discharge, the mouth of a river.

ἐκγελῶ, ὦ, fut. -γελῶσω, &c. (from ἐκ, out, aloud, and γελῶ, to laugh). To laugh aloud, to laugh out.

ἐκγονος, ου, ὅ (from ἐκγίγνομαι, to be born of). Offspring; a descendant.

ἐκθέρω, fut. -θέρῶ, &c. (from ἐκ, completely, and θέρω, to slay). To slay completely, to strip the hide completely off.

ἐκδέχομαι, fut. -δέξομαι (from ἐκ, from, and δέχομαι, to receive). To receive from, to succeed to, to expect.—To stretch away, to extend.

ἐκδέω, fut. -δήσω, &c. (from ἐκ, from, and δέω, to fasten). To fasten from, to bind to.

ἐκδιδάσκω, fut. -διδάξω, &c. (from ἐκ, thoroughly, and διδάσκω, to teach). To teach thoroughly, to instruct carefully, to inform fully.

ἐκδίδωμι, fut. ἐκδώσω, &c. (from ἐκ, away, and δίδωμι, to give). To give away, to yield up, to publish.

ἐκδιώκω, fut. -διώξω, &c. (from ἐκ, out, and διώκω, to drive). To drive out, to put to flight, to pursue.

ἐκδύνω and ἐκδύνω, fut. δύνω, &c. (from ἐκ, out, and δύνω, to come). To come forth out of, to appear, to step out.—To put off, as armour, to undress, i. e., to come out of one's armour or clothes.

ἐκεῖ (adv.). There, in that place.

ἐκείθεν (adv. from ἐκεῖ, with ending θεν denoting motion from). From that place, thence, thenceforward, from the following circumstance

ἐκεῖνος, η, ο (pron.). He, she, it.—

This, that.—Primitive meaning,

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that person or thing there, one root being ἐκεῖ.

ἐκθριψίω, fut. -ίω, perf. ἐκτεθρίπην (from ἐκ, completely, and θριψίω, to mow). To mow down, to reap.—Also, to gather in the crop.

ἐκθνήσκω, fut. -θνήσκει, &c. (from ἐκ, completely, and θνήσκω, to die). To be quite dead, to perish.—Also, to lie as dead.

ἐκθορέω, ὦ, fut. -ήσω, perf. ἐκτεθήρηκα, 2d aor. ἔξεθορον (from ἐκ, from, and θορέω, a later form for θρώσκω, to leap). To leap from, to spring up from.

ἐκκαθαίρω, fut. -καθάρῶ, &c. (from ἐκ, thoroughly, and καθαίρω, to cleanse). To cleanse out thoroughly, to eviscerate.—To purify: with τὸν βίον, to purify life, i. e., to free it from everything lawless and violent.

ἐκαίδεκα, (num. adj. indecl. from ἑξ, six, καί, and, and δέκα, ten). Sixteen.

ἐκκλέω, ὦ, fut. -έτω, &c. (from ἐκ, out, and κλέω, to call). To call out, to summon forth, to convoke.

ἐκκαλύπτω, fut. -νήω, &c. (from ἐκ, off, from, and καλύπτω, to cover). To uncover, to unveil, to expose, to disclose, to reveal.

ἐκκίμνω, fut. -κίμνῃ, &c. (from ἐκ, out of, through, and κίμνω, to toil). To toil through, to be wearied out.

ἐκκειμαι, fut. -κείσομαι, &c. (from ἐκ, out, and κείμαι, to lie). To lie exposed, to lie open, to be public.

ἐκκλησία, ας, ἡ (from ἐκκαλέω, to convoke). An assembly of the people convoked by heralds, a public assembly.

ἐκκλίνω, fut. -κλινῶ, &c. (from ἐκ, from, and κλίνω, to bend). To bend from a straightforward course, to turn to one side, to go out of the way, to give way, to incline.

ἐκκομίζω, fut. -ίσω, &c. (from ἐκ, out, and κομίζω, to carry). To carry out for interment.

ἐκλάμπω, fut. -λάμψω, &c. (from ἐκ, out, and λάμπω, to shine). To shine out brightly, to shine brilliantly

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ἐκλανθάνω, fut. -λήσω, &c. (from ἐκ, *totally*, and λανθάνω, *to cause to forget*). *To cause total oblivion.*

—In the middle, *to forget completely.*

ἐκλείπω, fut. -λείψω, &c. (from ἐκ, *out*, and λείπω, *to leave*). *To leave out, to omit.—To leave behind, to forsake.—As a neuter, to disappear, to die.—In the middle, to be inferior to, to cease.*

ἐκλύω, fut. -λύσω, &c. (from ἐκ, *from*, and λύω, *to loose*). *To loose from, to release, to soften, to dissolve.—To wear out, to exhaust.*

ἐκνήφω, fut. -νήψω, &c. (from ἐκ, *from*, and νήφω, *to be sober*). *To become sober, i. e., from having been intoxicated.*

ἐκούσιος, ᾧ, *on* and *ος*, *on* (adj. from ἐκύν, *willing*). *Voluntary, of one's own accord, spontaneous.*

ἐκουσίως (adv. from ἐκούσιος). *Voluntarily, willingly, spontaneously.*

ἐκπέμπω, fut. -πέμψω, &c. (from ἐκ, *out*, and πέμπω, *to send*). *To send out, to send away, to send forth to battle, to dismiss.*

ἐκπέρθω, fut. -πέρσω, &c. (from ἐκ, *totally*, and πέρθω, *to destroy*). *To destroy totally, to sack.*

ἐκπετάννυμι, fut. -πετύσω, perf. ἐκ-πεπτάκα, syncopated into ἐκπέπ-τακα, perf. pass. ἐκπέπταμαι, 1st aor. pass. ἐξεπετίσθην (from ἐκ, *out*, and πετάννυμι, *to spread*). *To spread out, to unfold, to expand.—To open, to untwine and cast away. See note, page 175, verse 43.*

ἐκπέττω and ἐκπέσσω, fut. -πέψω (from a form πέπτω), &c. (from ἐκ, *thoroughly*, and πέττω, *to cook*). *To cook thoroughly, to hatch.*

ἐκπήγνυμι, fut. -πήξω, &c. (from ἐκ, *firmly*, and πήγνυμι, *to fasten*). *To join or fasten firmly, to congeal, to freeze, to benumb.*

ἐκπηδάω, ᾧ, fut. -ήσω, &c. (from ἐκ, *forth*, and πηδάω, *to spring*). *To sally forth, to spring forth from, to rush out of.*

ἐκπίπτω, fut. -πεσοῖμαι, &c. (from ἐκ, *out of*, and πίπτω, *to fall*). *To fall out of, to be drenched from,*

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to escape from, to rush forth, to proceed from, to spread abroad, to be imparted to.

ἐκπλέω, fut. -πλεύσομαι, &c. (from ἐκ, *out of*, and πλέω, *to sail*). *To sail out of, to sail away.*

ἐκπλήξω, εως, ἥ (from ἐκπλήσσω). *Sudden terror, consternation, awe.*

ἐκπλήσσω, fut. -πλήξω, &c. (from ἐκ, *completely*, suddenly, and πλάσσω, *to strike*). *To strike with sudden alarm, to terrify, to throw into consternation, to stun.*

ἐκπνέω, fut. -πνεύσω, &c. (from ἐκ, *forth*, and πνέω, *to breathe*). *To breathe forth, to expire, to die, i. e., to breathe forth life.*

ἐκποδών (adv. from ἐκ, *from*, and ποδών, gen. pl. of πούς, *the foot*). *From before the feet.—Hence, out of the way, apart, away.—ἐκποδών ποιεῖσθαι, to put out of the way, to despatch, to remove.*

ἐκπολεμῶ, ᾧ, fut. -ώσω, perf. ἐκπε-πολέμωκα (from ἐκ, *completely*, and πολεμῶ, *to make war*). *To involve in war, to arouse to open war, to exasperate, to embroil.*

ἐκπονέω, ᾧ, fut. -πονήσω, &c. (from ἐκ, *out*, and πονέω, *to work*). *To work out, to produce by labour.—Hence, to adorn, to beautify.*

ἐκπρεπής, ἐς (adj. from ἐκπρέπω, *to excel*). *Excelling, illustrious.*

ἐκπύρῳ, ᾧ, fut. -ώσω, perf. ἐκπεπύ-ρωκα (from ἐκ, *completely*, and πυρῶ, *to set on fire*). *To set all on fire, to wrap in flames, to destroy by fire.*

ἐκρέω, fut. ἐκρεύσομαι, Attic 2d aor. ἐξερέβην, &c. (from ἐκ, *out*, and ρέω, *to flow*). *To flow out of, to flow away.—To slip out of, to escape.*

ἐκρίπιζω, fut. -ίσω, &c. (from ἐκ, *completely*, and πίζω, *to fan or blow*). *To fan or blow into a flame, to rekindle.—To revive.*

ἐκρίπτω, fut. -ρίψω, &c. (from ἐκ, *off*, and ρίπτω, *to cast*). *To cast off, to sling away.*

ἐκσοβέω, ᾧ, fut. -σοθήσω, perf. ἐκ-σοσόθηκα (from ἐκ, *away*, and σοβέω, *to drice*). *To drive away, to frighten away.*

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ἐκσῶναι, *ως, ἡ* (from ἐξίστημι, to displace). A displacing, disorder. —Mental distraction, alienation, insanity.

ἐκτείνω, fut. -τενώ, &c. (from ἐκ, out, and τείνω, to stretch). To stretch out, to extend.

ἐκτῆκω, fut. -τήξω, &c. (from ἐκ, away, and τήκω, to melt). To melt away, to dissolve.—To consume.

ἐκτίθηναι, fut. ἐκθήσω, &c. (from ἐκ, out, and τίθηναι, to place). To put forth, to expose.

ἐκτίνω, fut. -τίσω, &c. (from ἐκ, off, and τίνω, to pay). To pay off, to repay, to atone for, to pay.

ἐκτοῦθι (adv. from ἐκτός, outside, with ending θι, denoting place where). On the outside, out of, without.

ἐκτοπίζω, fut. -τοπίσω, perf. ἐκτέτοπικα (from ἐκ, away from, and τόπος, a place). To remove from one's usual abode, to retire, to depart.

Ἑκτόρεος, *η* Ion. for *α*, *ον* (adj. from Ἑκτωρ, Hector). Of or belonging to Hector.

Ἑκτορίδης, *ον*, *ὁ* (patronymic from Ἑκτωρ, Hector). Son of Hector, epithet of Astyanax.

ἐκτός (adv. from ἐκ, out). Outside, without, away from.—*ἡ* ἐκτός θάλασσα, the outer sea, i. e., the Atlantic Ocean.

ἕκτος, *η*, *ον* (num. adj. from ἕξ, six). The sixth.—Neut. sing. as an adverb, ἕκτον, sixthly.

ἐκτότε (adv. from ἐκ, from, and τότε, then). From that time, since then, thence.

ἐκτρέπω, fut. -τρέψω, &c. (from ἐκ, from, and τρέπω, to turn). To turn away from, to avert.—In the middle, to turn one's self aside, to deviate.—To change one's form, to transform one's self.

ἐκτρέφω, fut. -θρέψω, &c. (from ἐκ, completely, and τρέφω, to bring up). To bring up from infancy, to nurture, to support.

ἐκτρέχω, fut. -θρέξομαι, more commonly -δράμωμαι, &c. (from ἐκ, from, and τρέχω, to run). To run

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from, to rush forth, to spring forth.

ἐκτροφέω, *ω*, fut. -ψώ, &c. (from ἐκ, completely, and τροφή, to be given to pleasure). To be wholly given to pleasure, to be sunk in luxury, to indulge in luxury.

ἐκτυφλώ, *ω*, fut. -ώσω, &c. (from ἐκ, completely, and τυφλός, to blind). To make completely blind, to deprive wholly of sight.

Ἑκτωρ, *ορος, ὁ*. Hector, son of Priam and Hecuba, the most valiant of all the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκτέρα, *ως*, Ionio ἐκτρή, *ης, ῃ*. A mother-in-law.

ἐκφραύζω, fut. -ίω, &c. (from ἐκ, completely, and φραύζω, to despise). To hold in utter contempt to despise.

ἐκφέρω, fut. ἐφοίω, &c. (from ἐκ, forth, and φέρω, to carry). To carry forth or out, to bring forward, to produce.—To publish, to make known, to discover.—In the passive, -ομαι, 1st aor. ἐξηνήχθην, to be carried forth, to be driven from the right course.

ἐκφεύγω, fut. -εύω, &c. (from ἐκ, from, and φεύγω, to flee). To flee from, to avoid, to escape.

ἐκφυλάσσω, and Att. -φύλαττω, fut. -ύξω, &c. (from ἐκ, carefully, and φυλάσσω, to watch). To watch carefully, to wait for.

ἐκχέω, fut. -χεύσω, &c. (from ἐκ, out, and χέω, to pour). To pour out, to spill, to empty.—To waste.

ἐκών, *οὔσα, ὄν* (adj.). Voluntary, willing, of one's own accord.

ἐλαία, *ας, ἡ*. An olive-tree, an olive. ἐλαιον, *ον, τό* (from ἐλαία). Olive oil, oil.

ἐλασσών, *ω*, fut. -ώσω, perf. ἥλασσενα (from ἐλάσσω, less). To render less, to diminish, to reduce, to depress.—In the middle, to render one's self less than, to be inferior to.

Ἐλᾶτειά, *ας, ἡ*. Elatæa, the most important city of Phocis next to Delphi, situated near the Cephissus. It is now called *Elaphia*.

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ἑλκη, ης, ἡ. *The pine-tree, the fir-tree.*

ἐλάττωμα, ἄτος, τό (from ἐλαττώω, *to reduce*). *Reduction, diminution, loss.*

ἐλάττων, ον, Att. for ἐλάσσων, ον (adj. from poet. ἐλαχός, and assigned as the irregular comparative to μικρός). *Smaller, less, worse, inferior, &c.*

ἐλαύνω, fut. ἐλάσω, Att. ἐλώ, perf. ἤλακα, and with Att. redup. ἐλήλακα (from the old verb ἐλάω, *to urge onward*). *To drive, to press hard on, to put to flight.—To advance, to ride, to proceed.—To beat out, to work (of metals).—ἐλάνειν κώπην, to pull an oar, to row.*

Ελάφος, ου, ὁ. *A stag.*

ελαφρός, ὁ, ὄν (adj.). *Light, easy to be borne.*

ελαφρός (adv. from ελαφρός). *Lightly, nimbly, gently, &c.*

ἐλάχιστος, η, ον (adj., superl. of ἐλαχός, an old form; it is assigned as the irregular superlative to μικρός). *Smallest, least, &c.*

ἐλαχός, εἰς, ὅ (adj., an old poetic form for μικρός). *Small, little, short, worthless.—From it are formed ἐλάσσων and ἐλάχιστος, assigned as the irregular comparative and superlative to μικρός.*

ἐλάω, an old verb rarely used in the present. From it the tenses of ἐλαύνω are formed.

ἐλεαίρω, fut. ἐλεῶρῶ, perf. ἤλεαρκα (from ἔλεος, pity). *To pity, to take pity on.*

ἐλεγεία, ας, ἡ, and ἐλεγείον, ου, τό (from ἔλεος, an elegy). *A poem in elegiac measure, an elegy, a poem.* See note, page 119, line 10.

Ελαγχος, ου, ὁ (from ἐλέγχω). *A proof, conviction.*

ἐλέγχω, fut. ἐλέξω, perf. ἤλεχα. *To refuse, to convict, to convince.*

ἐλεεινός, ἡ, ὄν (adj. from ἔλεος, pity). *Pitiable, exciting pity, affecting, sad, meriting compassion.*

ἐλεέω, ὦ, fut. ἐλέήσω, perf. ἤλέηκα (from ἔλεος, pity). *To pity, to commiserate.*

ἐλεημοσύνη, ης, ἡ (from ἐλεέμεν,

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compassionate). *Compassion.—Alms, bounty.*

ἐλειος, ον (adj. from ἔλεος, a marsh). *Marshy, swampy.*

ἐλελίξω, fut. ἐλελίξω, perf. εἰλέλιχα (poet. for ἐλίσσω). *To brandish, to cause to thrill, to quiver, &c.*

Ἑλένη, ης, ἡ. *Helēna*, daughter of Leda by Jupiter, and wife of Menelaus, king of Sparta. She was the most beautiful woman of her age, and her abduction by Paris was the cause of the Trojan war.

ἔλεος, ου, ὁ. *Pity, compassion, mercy.—Fem., the goddess of Mercy.*

ἐλευθερία, ας, ἡ (from ἐλεύθερος). *Freedom, liberty.*

ἐλεύθερος, ὁ, ον (adj. from ἐλεύθω, an old form for ἔρχομαι, *to come and go*). *Free, i. e., having the right to come and go where one pleases.*

ἐλευθερώω, ὦ, fut. -ώσω, perf. ἤλευθέρωκα (from ἐλεύθερος). *To free, to emancipate, to release, to liberate, to deliver.*

Ἐλευσίνιος, α, ον (adj.). *Eleusinian.*

Ἐλευσινόδθεν (adv. from Ἐλενοίς, with ending -θεν denoting motion from). *From Eleusis.*

Ἐλευσίς, ἱνός, ἡ. *Eleusis*, a city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres, called, from the place, Eleusinian.

ἐλεφαντιστής, ου, ὁ (from ἐλέφας). *An elephant hunter.*

ἐλέφας, αντος, ὁ and ἡ. *The elephant.—Ivory.*

Ἑλικών, ὄνος, ὁ. *Helicon*, a famous mountain in Boeotia, near the Gulf of Corinth, sacred to Apollo and the Muses.

ἐλεσίπεπλος, ον (adj. from ἐλκω, *to trail*, and πέπλος, a robe). *Long-robed, whose garments sweep the ground.*

ἐληθμός, εθ, ὁ (from ἐλκω, *to drag*). *A dragging away into captivity.*

ἐλκος, εος, τό. *A wound.*

ἐλκύνω, fut. -ῶσω, perf. εἰλκῦκα (a later form for ἐλκω) *To drag, &c.*

ἐλκω, fut. ἐλῶ, perf. εἰλχα. *To*

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draw, to drag, to pull along, to trail on the ground.—*To drink.*

Ελλάς, ἄδος, ἡ. *Hellas.* The term was first applied to a city and region of Thessaly, where Hellen reigned, but afterward extended to all Thessaly, and finally to the whole of *Greece*, Thessaly itself excluded. Whence, in later writers, *Ἑλλάς* is to be translated *Greece*.

Ἑλλη, ης, ἡ. *Hellē*, daughter of Athamas and Nephelē, sister to Phrixus. She fled from her father's house with her brother, being carried through the air on a golden ram; but in her passage she became giddy, and fell into that part of the sea afterward called from her Hellespont.

Ἕλλην, ητος, ὁ. 1. *Hellen*, son of Deucalion and Pyrrha, king of Phthiotis, in Thessaly.—2. *A Greek*.—οἱ Ἕλληνες, *the Greeks*, so called as tracing their descent from the mythic Hellen.

Ἑλληνικός, ἡ, ὅν (adj. from Ἕλλην, *a Greek*). *Grecian, Greek*.

Ἑλληνίς, ἰδος, ἡ (fem. adj.). *Grecian*.

Ἑλλάσποντος, ον, ὁ (from Ἕλλη, *of Hellē*, and πόντος, *the sea*). *The Hellespont*, a narrow strait between Europe and Asia, near the *Ægean Sea*. It is now called *the Dardanelles*.

ἑλλείψης, ἐς (adj. from ἑλλείπω, *to leave behind*). *Defective, imperfect, wanting*.

ἐλλοχῶ, ὦ, fut. -ήσω, &c. (from ἐν, *in*, and λοχῶ, *to lie in wait*). *To lie in wait for in any place.—To lay snares for.*

ἐλλω, the theme of ἔλσαι, ἐλμαι, &c., assigned to εἰλω. See εἰλω. **ἑλος, εος, τό.** *A marsh, a wet meadow.*

ἐλπίζω, fut. -ίσω, perf. ἤλπικα (from ἐλπίς). *To hope, to expect.*

ἐλπίς, ἰδος, ἡ. *Hope, expectation*. **ἐλπω, fut. ἔλψω.** *To excite expectation.*—In the middle, ἐλπομαι, fut. ἐλψομαι, perf., with the signification of the present, ἐλπτα, ἱuperf., with the signification of the imperf.,

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ἐόλπεν. *To have hopes raised in one's self, to hope.*

ἐλῦμος, ον, ὁ. *Millet, a species of grain.*

ἐλύω, fut. ἐλύσω, perf. ἐλύκα, perf. pass. ἐλύμαι, 1st aor. pass. part. ἐλυσθεις. *To roll up, to wrap up.*—**ἐλῶδης, ἐς** (adj. from ἔλος, *a marsh*, and εἶδος, *appearance*). *Marshy, swampy.*

ἐμαυτοῦ, ἧς (reflex. pron., nom. wanting, from ἐμοῖ, gen. of ἐγώ, *I*, and αὐτός, *self*). *Of me myself, my own, mine.*

ἐμβαίνω, fut. -θήσομαι, &c. (from ἐν, *in*, and βαίνω, *to go*). *To go into, to enter, to ascend.—To embark, to go on board, to advance.*

ἐμβάλλω, fut. -βάλλω, &c. (from ἐν, *in*, and βάλλω, *to throw*). *To throw in, to lay upon, to inflict on.—To suggest, to excite in.—To discharge itself, to empty.—To make an irruption into.*

ἐμβιβάζω, fut. -άσω, perf. ἐμβεβέκα (from ἐν, *into*, and βιβάζω, *to cause to go*). *To make enter, to cause to go on board, to put on board, to lead into.*

ἐμβιόω, ὦ, fut. -ιώσω, &c. (from ἐν, *in*, and βιόω, *to live*). *To live in.* **ἐμβολή, ἧς, ἡ** (from ἐμβάλλω, *to rush into*). *An irruption, an invasion, an attack.*

ἐμβρόντητος, ον (adj. from ἐμβροντία, *to strike with thunder*). *Thunder-stricken.* See note on page 78 line 19–28.

ἐμβροχίζω, fut. -ίσω, perf. ἐμβροχίσκα (from ἐν, *in*, and βρόχος, *a hunter's net*). *To catch in a net, to ensnare.*

ἐμβυθίζω, fut. -ίσω, perf. ἐμβυθίσκα (from ἐν, *in*, and βυθίζω, *to plunge*). *To plunge in the deep, to submerge, to engulf.*—Perf. pass. part. ἐμβυθισμένος.

ἐμψάνης, ἐς (adj. from ἐν, *deeply*, and ψάινωμαι, *to rave*). *Raving, frantic, furious.*

ἐμμελής, ἐς (from ἐν, *in*, and μέλος, *tune*). *In tune, melodious, modulated.*—*Tasteful, elegant, suitable*. **ἐμμελῶς** (adv. from ἐμμελής). *Harmoniously.—Neatly, suitably, properly, in a becoming manner.*

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ἡμῖν, fut. -μένω, &c. (from ἐν, in, and μένω, to remain). *To remain in, to persevere in, to continue in.*
 μέτρος, ον (adj. from ἐν, in, and μέτρον, measure). *In measure, measured.—In metre, poetical.*

ἐμὶ, Doric for εἰμὶ.

ἐμός, ἡ, ὄν (pronominal adj. from ἐμοῦ, gen. of ἐγώ, I). *My, mine.*

ἐμπᾶθής, ἐς (adj. from ἐν, in, and πάθος, strong feeling). *With excited feelings, deeply moved or affected, impassioned.*

ἐμπᾶθῶς (adv. from ἐμπᾶθής). *Under strong excitement, ardently, zealously, deeply.—Comparative, ἐμπᾶθέστερον.*

ἐμπᾶλιν (adv. from ἐν, intens., and πάλιν, back again). *Backward, back again.—Anew.—Contrary.*

ἐμπάσσω, fut. -πάσω, &c. (from ἐν, on, and πᾶσσω, to scatter). *To scatter upon, to sprinkle over.*

Ἐμπεδοκλῆς, βους, ὁ. Empedocles, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished B.C. 444.

ἐπῆς, Ionic for ἐπας (adv. from ἐν, on, and πᾶς, the whole). *On the whole, however.*

ἐμπιμπλημι, fut. -πλήσω, perf. ἐμπέπληκα (from ἐν, in, and πιμπλημι, to fill). *To fill up, to fill.*

ἐμπιπρημι, fut. ἐμπρήσω, perf. ἐμπέπρηκα (from ἐν, in, and πιπρημι, to kindle). *To kindle in a flame, to set fire to.*

ἐμπίπτω, fut. -πεσοῦμαι, (from ἐν, in, and πίπτω, to fall). *To fall in or upon, to meet with, to fall into the hands of, to plunge into.*

ἐμπλέω, fut. -πλευσομαι, &c. (from ἐν, in, and πλέω, to sail). *To sail in.*

ἐμπλήθω, fut. -πλήσω, &c. (from ἐν, in, and πλήθω, to fill). *To fill up in, to fill.*

ἐμποδίζω, fut. -δίσω, perf. ἐμπεπόδισκα (from ἐν, on, and ποῦς, a foot). *Literally, to fasten on the feet.—To shackle, to entangle, to impede.*

ἐμποδῶν (adv. from ἐν, among, and ποῦς, a foot). *Literally, among the feet.—Before the feet, in the way.*

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ἐμποίεω, ὦ, fut. -ήσω, &c. (from ἐν, in, and ποίεω, to work). *To work in, to insert, to infuse, to produce in, to transmit.*

ἐμπορεύομαι, fut. -εύσομαι, &c. (from ἐν, about, in, and πορεύομαι, to travel). *To travel about in a country for trade, to travel as a trader, to traffic.*

ἐμπορία, ας, ἡ (from ἐμπορος). *Commerce, trade, traffic.*

ἐμπορίον, ον, τό (from ἐμπορος). *A market-place for goods, an emporium, a mart.—A storehouse.*

ἐμπορος, ον, ὁ (from ἐν, upon, and πόρος, passage to and fro). *One who trades from place to place, a merchant.*

ἐμπρήθω, fut. -ήσω, perf. ἐμπέπρηκα (from ἐν, on, and πρήθω, to burn). *To place fire on anything to burn.—To set on fire, to burn.*

ἐμπροσθεν (adv. from ἐν, in, and πρόσθεν, before). *In the fore part, before, in front, in the presence of.*

ἐμπρόσθιος, ον (adj. from ἐμπροσθεν). *Anterior, fore.—ἐμπρόσθιοι πόδες, the fore feet.*

ἐμπύω, fut. ἐμπύσω, perf. ἐμπέπυκα (from ἐν, in, on, and πύω, to spit). *To spit upon, to spit into, to spit into the bosom of.*

ἐμπυκάω, fut. -πυκάσω, &c. (from ἐν, in, and πυκάω, to cover over). *To cover over in, to cover closely, to conceal carefully.*

ἐμφράσσω and Attic ἐμφράττω, fut. -φράξω, &c. (from ἐν, in, and φράσσω, to shut up). *To shut up in, to enclose.—To stop up, to block up, to obstruct.*

ἐμφρων, ον (adj. from ἐν, in, and φρήν, mind). *In his right mind, rational, intelligent.*

ἐμφύτος, ον (adj. from ἐμφύω). *That is implanted, innate, natural, native.—Ingrafted.*

ἐμφύω, fut. -φύσω, &c. (from ἐν, in, and φύω, to produce). *To produce in, to infuse into.—The perf. and 2d aor. as neuter, to grow upon, to cling to. See note, p. 156, v. 38.—Middle voice, to fasten one's self to, &c., same as the neuter.*

ἐν (prep.), governs the dative only.

in, on, upon, at, among.—*ἐν ἡδου, in hades* (δόμῃ being understood).—*ἐν λόγοις εἶναι, to be in high repute, &c.*—In composition, with verbs, it retains its usual meaning, *in, &c.*, such verbs governing the dative. With adjectives it denotes *in, furnished with, having, containing*, and may also be rendered by *somewhat* or the ending *-ish*.

ἐνῳγιος, on (adj. from *ἐν, in*, and *ὄγιον, a combat*). *Engaged in combat, warlike, vigorous, energetic.*

ἐνᾶλγκιος, on (adj. from *ἐν, intens.*, and *ἄλγκιος, like*). *Like in all respects, like.*

ἐνᾶλλος, ᾶ, on, and *ος, on* (adj. from *ἐν, in* or *on*, and *ἄλς, the sea*). *Maritime, naval, marine.*

ἐναλλάσσω and Attic *-αλλάττω, fut. -αλλάξω, perf. ἐνῆλλαχα* (from *ἐν, intens.*, and *ἀλλάσσω, to change*). *To exchange, to trade, to barter, to alter.*

ἐνάλλομαι, fut. -ἄλοῦμαι, &c. (from *ἐν, on*, and *ἄλλομαι, to leap*). *To leap upon, to leap in.*

ἐνάντιος, ᾶ, on (adj. from *ἐν, on*, and *ἄντιος, in front of*). *On the part in front of, opposite, over against, in front.*—*Hostile.*—As a noun, *ἐνάντιος, on, ὁ, an enemy, an opponent.*

ἐναντίως (adv. from *ἐνάντιος*). *In an opposite direction, adversely, on the other side.*—*ἐναντίως ἔχειν, to be opposed to.*

ἐναπολείπω, fut. -λείψω, &c. (from *ἐν, in*, and *ἀπολείπω, to leave behind*). *To leave behind in, to abandon in, to leave on the spot.*

ἐνάπτω, fut. -ᾄψω, &c. (from *ἐν, on*, and *ἄπτω, to fasten*). *To fasten on, to fit to, to attach to.*

ἐναρα, on, τά (from *ἐναίρω, to kill*), used only in the plural. *Spoils taken from the slain, spoils.*

ἐναρμόζω, fut. -αρμόσω, &c. (from *ἐν, in*, and *ἀρμόζω, to fit*). *To fit in, to join into, to adjust, to arrange, to suit.*

ἐνδοτος, η, on (num. adj. from *ἐννέα, nine*), a better form than *ἐννέτος*. *The ninth.*

ἐναΐω, fut. -αΐσω, &c. (from *ἐν, on*, and *αἶω, to kindle*). *To kindle into a blaze, to set fire to, to set on fire.*—*To excite.*

ἐνδοεής, ἐς (adj. from *ἐν, intens.*, and *δέω, to want*). *In great need, needy, destitute, wanting, deficient in, insufficient.*

ἐνδεία, ας, ἡ (from *ἐνδοεής*). *Want, indigence, deficiency.*

ἐνδείκνυμι, fut. -δείξω, &c. (from *ἐν, intens.*, and *δείκνυμι, to show*). *To show clearly, to point out, to set forth, to prove.*

ἐνδέκωτος, η, on (num. adj. from *ἐνδεκα, eleven*). *The eleventh.*—As an adverb, in the neuter, *ἐνδέκατον, eleventhly.*

ἐνδελεχής, ἐς (adj.). *Holding out, permanent, constant.*

ἐνδέχομαι, fut. -δέξομαι, &c. (from *ἐν, in*, and *δέχομαι, to take*). *To take or hold in, to receive, to accept, to admit.*—*Impersonally, ἐνδέχεται, &c., it is practicable, it is lawful, it is usual.*

ἐνδέω, fut. -δέσω, &c. (from *ἐν, in*, and *δέω, to want*). *To be wanting in, to be in need of.*—In the middle, *ἐνδέομαι, fut. ἐνδέεσθαι, &c., to be in want, to suffer want.*
ἐνδέω, fut. -δέσω, &c. (from *ἐν, on*, and *δέω, to bind*). *To bind on, to fasten to, to fix upon, to enclose, to fetter.*

ἐνδεώς (adv. from *ἐνδοεής, needy*). *In want, insufficiently, defectively.*—*ἐνδεώς ἔχειν, to stand in need of.*

ἐνδιατρίβω, fut. -τρίψω, &c. (from *ἐν, in*, *διά, throughout*, and *τρίβω, to pass*). *To pass one's whole life or time in, to continue, to dwell in, to stay.*

ἐνδίδωμι, fut. -δώσω, &c. (from *ἐν, into*, and *δίδωμι, to give*). *To give up to, to yield, to permit, to submit.*—*To play or strike up* (in music).

ἐνδοθεῖ (adv. from *ἐνδον*). *Within.*
ἐνδον (adv. from *ἐν, in*). *Within.*

ἐνδοξος, on (adj. from *ἐν, in*, and *δόξα, renown*). *Renowned, glorious, illustrious.*

ἐνδοσις, εως, ἡ (from *ἐνδίδωμι, to*

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yield). *A yielding up, a surrender, delivery.*
ἐνδύω, ἄρος, τό (from ἐνδύω). *Anything put on, clothing, a garment, armour.*
ἐνδύω and -δύνω, fut. -δύσω, &c. (from ἐν, into, and δύνω, to enter). *To enter into, to go into, to put on.—In the middle, to dress one's self, to clothe one's self, i. e., to enter into one's clothes.*
ἐνέδρα, ας, ἡ (from ἐν, in, and δέσσω, a sitting). *A sitting or lying in wait, an ambuscade, a reserve.*
ἐνεμν, fut. -τοῦμαι, &c. (from ἐν, in, and ἐμν, to be). *To be in.—Impersonally, ἐνεστι and ἐνι, &c., it is permitted, it is possible.*
ἐνεκα (adv.), governs the genitive. *On account of, for the sake of, because of.*
ἐνέργεια, ας, ἡ (from ἐν, in, and ἐργον, work). *Activity, operation, energy, striving.*
ἐνερῶ, ᾧ, fut. ἐνεργῶ, perf. ἐν-
 ἡργηκα (from ἐν, in, and ἐργον, work). *To labour in, to toil in, to perform.—To be active.*
ἐνερθε (adv.). *From below, beneath, under, below.*
Ενεραί, ὧν, οἱ. *The Venēti, a people of Italy, in Cisalpine Gaul, near the mouths of the Po. They were fabled to have migrated thither from Asia Minor, under the guidance of Antenor, after the Trojan war.*
ἐνέχω, fut. ἐνέξω or ἐνοχῶ, &c. (from ἐν, on, and ἔχω, to hold). *To hold or keep on, to hold fast to, to retain by, to detain upon.*
ἐνθα (adv.). *Here, there, where, whither, of place.—Then, when, of time.*
ἐνθάδε (adv. from ἐνθα, with ending δε, denoting motion to). *To this place, hither.—Thither, there.*
ἐνθεάω, fut. ἐνθεῶ, perf. ἐνθεῆ-
 ᾱκα (from ἐν, in, and θεάω, to inspire). *To inspire with a divine spirit.—In the middle, to be filled with a divine spirit, to be enthusiastic, to be frantic.*
ἐνθεν (adv.). *Hence, thence, here-upon, whence.*

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ἐνθουσιάζω and **ἐνθουσιᾶω**, ᾧ, fut. ἐνθουσιᾶω, perf. ἐνθεουσιᾶσθαι (from ἐνθου, divinely inspired). *To be divinely inspired, to be enthusiastic, to be filled with martial fury.*
ἐνθουσιαστικός, ἡ, ὅν (adj. from ἐνθουσιάζω). *Filled with enthusiasm, frantic.—Active, animating, inspiring.*
ἐνθιμῶμαι, οἶμαι, fut. -ήσομαι, perf. ἐνθεύωμαι (from ἐν, in, and θυμός, the mind). *To turn over in one's own mind, to revolve, to ponder on, to consider, to reflect upon.—The active voice is seldom used.*
ἐνθύμημα, ἄρος, τό (from ἐνθιμῶμαι). *Consideration, reflection, argument.*
ἐνθύμιος, ὧν (adj. from ἐν, in, and θυμός, the mind). *Taken into the mind, reflected on, considered, pondered on.*
ἐνι for ἐνεστι, 3d sing. pres. indic. of ἐνεμν. *It is lawful, it is possible, &c.*
ἐνι, poetical for ἐν. *In, &c.*
ἐνιαυτός, ὧν (adj. from ἐνιαυτός). *Recurring yearly, annual, for a year.*
ἐνιαυτός, οἶ, ὁ. *A year.—ἐν ἐνιαυτὸν and κατ' ἐνιαυτὸν, every year, yearly.*
ἐνιπτ, fut. ἐνίπτω, &c. (from ἐν, into, and ἵπτω, to cast). *To cast into, to fling upon.—πρὸς ἐνίπτειν, to set fire to.*
ἐνιοι, αἱ, α (adj. from ἐνι οἱ, there are those who). *Some, certain.*
ἐνιοτε (adv. from ἐνι, for ἐνεστι, there is, and ὅτε, when). *There is a time when.—Sometimes, at times, occasionally.*
ἐνίσκον, imp. ἐνίσκη, subj. ἐνίσκω, inf. ἐνίσκειν, &c., assigned as 2d aor. to ἐνέτω. *See ἐνέτω.*
ἐνίσσω and **ἐνίσκω** (a defective verb, used only in the present and aorist). *The aorist has two forms, ἐνέπινον and ἐνέπιναν (used only in 3d pers. sing.). To chide, to upbraid, to revile, to rebuke, to reproach.*
Ἐννα, ης, ἡ. *Enna, a city of Sicily, famed for the worship of Ceres. In the plains of Enna, Proserpina*

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was sporting when Pluto carried her away.

ἐννάτος, η, ον (num. adj. from ἐννέα, nine). *The ninth.*

ἐννέα (num. adj. indecl.) *Nine.*

ἐννεήκοντα (num. adj. indecl.) *Ninety.*

ἐννέπω and ἐνέπω, fut. ἐνίψω, more seldom ἐνισπῶ (from the obsolete ἐνίσπω), 2d aor. without augment, ἐνισπον, subj. ἐνίσπω, inf. ἐνισπεῖν. *To say, to speak, to utter, to tell, to declare.*

ἐννήμερ (adv. from ἐννέα, nine, and ἡμερ, a day). *During nine days, for the space of nine days.*

ἐννοιά, ας, ἡ (from ἐν, in, and νοῦς, the mind). *Thought, reflection, consideration, a conjecture.*

ἐννύμι, fut. ἔσω and ἔσωω, 1st aor. ἔσσα, 1st aor. mid. ἐσοῦμαι and ἐσοῦμαι, perf. pass. εἰμαι (the simple verb occurs only in poetry). *To put on, to clothe one's self in, to cover one's self with.*

ἐνοικέω, ὦ, fut. -οικήσω, &c. (from ἐν, in, and οἰκέω, to dwell). *To dwell in, to inhabit.*

ἐνοπλος, ον (adj. from ἐν, in, and ὅπλον, a weapon). *In arms, armed, equipped.*

ἐνορέω, ὦ, fut. ἐνόρῃμαι, &c. (from ἐν, in, and ὁράω, to see). *To see in or on, to remark in, to perceive.*
ἐνόρνυμι, fut. ἐνόρσω, perf. ἐνώρκα (from ἐν, in, and ὀρνύμι, to excite). *To excite in, to arouse in.*

ἐνοχλέω, ὦ, fut. -οχλήσω, perf. ἐνόχληκα (from ἐν, on, and ὄχος, burden). *To be a burden to or upon, to incommodate, to disturb, to vex.*

ἐνσειώ, fut. -σειώω, perf. ἐνείσευκα (from ἐν, on, and σειώ, to shake). *To shake upon, to thrust against, to push against.*

ἐνταῦθα (adv.). *Here, hither, there, thither, then, theretupon.*

ἐντrea, ων, τά (from ἐννύμι, to put on), used only in the plural. *Arms, weapons.*

ἐντείνω, fut. ἐντενῶ, &c. (from ἐν, in, and τείνω, to stretch). *To stretch out in, to stretch across, to extend.—ἐντείνειν ῥηγάς, to inflict blows upon.*

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ἐντέλλω, fut. -τελώ, 1st aor. ἐντεῖλα, perf. ἐντεταῖκα, perf. mid. ἐντέτολα (from ἐν, on, and τέλλω, to enjoin). *To enjoin upon, to give a commission to, to command, to instruct.* The middle voice has the same signification as the active.

ἐντεῦθεν (adv. from ἐνθα, there, with endingθεν, denoting motion from). *From that place, thence, hence, therefore.*

ἐντενκτικός, ἡ, ὅν (adj. from ἐντυχῶν, to address). *Easily addressed, affable, sociable.*

ἐνtri, Doric for ἐπtri and εἰσι, 3d sing. and 3d pl. of εἰμί, to be.

ἐντίθην, fut. ἐνθήσω, &c. (from ἐν, in, and τίθην, to place). *To place in, to introduce into, to deposit, to impart to, to communicate.*

ἐντίμος, ον (adj. from ἐν, in, and τιμή, honour). *Held in honour, prized, esteemed, honoured.—E lustrious, precious.*

ἐντολή, ἡς, ἡ (from ἐντέλλω, to enjoin upon). *An order, a command, a charge.*

ἐντονος, ον (adj. from ἐντείνω, to extend). *Extended, stretched out, strained.—Strong, powerful, vigorous, firm.*

ἐντός (adv. from ἐν, in). *Within.—ἡ ἐντὸς θάλασσα, the inner sea, i. e., the Mediterranean.*

ἐντρέχω, fut. ἐνθρέξομαι, more commonly ἐνθραμοῦμαι, &c. (from ἐν, in, and τρέχω, to run). *To run in, to rush into.*

ἐντριβώ, fut. ἐντρίψω, &c. (from ἐν, in, and τριβώ, to rub). *To rub in or upon, to anoint with.—ἐντριβεῖν χρώματα, to paint.—πληγῆς, to inflict a blow.*

ἐντροπᾶλίζομαι (a frequentative of ἐντρέπομαι), used only in the present. *To turn round often, to look back from time to time.*

ἐντυγχάνω, fut. ἐντεῖξομαι, &c. (from ἐν, upon, and τυγχάνω, to meet). *To light upon by chance, to meet, to fall in with, to accost.*

ἐντύπιον, ον, τό (from ἐν, on, and τύ

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νος, *sleep*). A vision seen in sleep, a dream.

ἕξ (num. adj. indecl.). Six.

ἐξ (prep.), used before a vowel for ἐκ.

ἐξαγγέλλω, fut. ἐξαγγελῶ, &c. (from ἐξ for ἐκ, abroad, and ἀγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.

ἐξαγορεύω, fut. ἐξαγορεύσω, &c. (from ἐξ for ἐκ, abroad, and ἀγορεύω, to publish). To publish abroad, to make known, to proclaim aloud, to announce.

ἐξαγρίω, ὦ, fut. ἐξαγρίωσω, perf. ἐξηγρίωκα (from ἐξ, completely, and ἀγρίω, to render wild). To render completely wild or savage, to exasperate.—In the middle voice, to be wild, to be ferocious.

ἐξάγω, fut. ἐξάξω, &c. (from ἐξ, out of, and ἄγω, to lead). To lead out of, to bring forth from, to fetch out.

ἐξαιρέω, ὦ, fut. ἐξαιρήσω, &c. (from ἐξ, out, and αἰρέω, to take). To take out, to take away, to deprive of, to destroy.—To take out of danger, to save, to rescue.

ἐξάιρω, fut. ἐξάρῶ, &c. (from ἐξ, out of, and αἶρω, to raise). To raise up out of, to lift up, to raise on high.—As a neuter, to raise one's self from the ground, to rise into the air.

ἐξάλοος, ον (adj. from ἐξ for ἐκ, out of, and ἵσα, fate). Exceeding the allotment of fate, immense, inordinate, vast, very great.

ἐξαιτέω, ὦ, fut. ἐξαιτήσω, &c. (from ἐξ for ἐκ, from, and αἰτέω, to ask). To ask from, to demand, to request, to claim.

ἐξαίφνης (adv. from ἐξ, altogether, and αἰφνης, suddenly). All on a sudden, suddenly, rapidly, quickly.

ἑξακισμύριοι, αἱ, α (num. adj. from ἑξάκις, six times, and μύριοι, ten thousand). Sixty thousand.

ἑξακισχίλιοι, αἱ, α (num. adj. from ἑξάκις, six times, and χίλιοι, a thousand). Six thousand.

ἑξακόσιοι, αἱ, α (num. adj.) Six hundred.

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ἐξάκου, fut. ἐξακούσω, &c. (from ἐξ, from, and ἀκούω, to hear). To hear from or of, to learn from hearsay, to hear.

ἐξάλλασσω and ἐξάλλασσω, fut. -άξω, &c. (from ἐξ, completely, and ἀλλάσσω, to change). To change completely, to alter.—To depart from, to differ from.—Perf. pass. part. ἐξηλλαγμένος, η, ον, strange.

ἐξῆμαρτύω, fut. ἐξῆμαρτήσομαι, &c. (from ἐξ, completely, and ἁμαρτάνω, to miss). To miss completely, to fail of.—To commit an offence, to fall into error, to injure.

ἐξανθέω, ὦ, fut. ἐξανθήσω, &c. (from ἐξ, forth, and ἀνθέω, to bloom). To swell forth like an opening flower, to bloom forth.

ἐξανίστημι, fut. ἐξαναστήσω, &c. (from ἐξ for ἐκ, completely, ἀνά, up, and ἵστημι, to place). To set up erect, to cause to arise, to arouse.—ἐξανέστηκα, perfect, I arise.—ἐξανέστην, 2d aorist, I arose.—In the middle voice, to arise and go forth from, to depart from.

ἐξῆπατάω, ὦ, fut. ἐξῆπάτησω, perf. ἐξηπάτηκα (from ἐξ, completely, and ἁπατάω, to deceive). To deceive completely, to betray.

ἐξῆπναιώς (adv. from ἐξῆπναιος, sudden). Suddenly, unawares.

ἐξῆπινος, Doric for ἐξῆπινος, which is Ionic for ἐξαίφνης. Suddenly, &c.

ἐξῆπνος, ουν, gen. -ποδός (adj. from ἐξ, six, and πούς, a foot). Six footed.

ἐξέπτω, fut. ἐξάψω, &c. (from ἐξ, from, and ἔπτω, to fasten). To fasten from, to hang from, to attach to, to fit.—To set on fire, to kindle.—In the middle, to attach one's self to, to lay hold of.

ἐξαρτάω, ὦ, fut. ἐξαρήσω; &c. (from ἐξ, out of or from, and ἀρτάω, to suspend). To suspend from, to hang from, to append.—In the middle, to cause to depend on one's self, to attach to one's self.

ἐξαρχῆς (adv. for ἐξ ἀρχῆς, from the beginning). From the first, anew.

ἐξάρχω, fut. ἐξάρξω, &c. (from ἐξ, from, and ἀρχω, to begin). To

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begin from the origin, to begin anew, to commence, to originate.
ἐξεγείρω, fut. **ἐξεγερῶ**, &c. (from **ἐξ**, out of, and **γείρω**, to rouse). To rouse out of sleep, to wake up, to awake.
ἐξείμι, &c. (from **ἐξ**, out, and **εἰμι**, to go). To go out of, to go forth, to depart out of.
ἐξείπον, imp. **ἐξεπνέ**, inf. **ἐξεπνεῖν**, &c. (from **ἐξ**, out, and **εἰπεῖν**, to say). assigned as 2d aor. to **ἐξαγορεύω**. To declare openly, to reveal, to relate, &c.
ἐξελαύνω, fut. **ἐξελεύσω**, &c. (from **ἐξ**, out, and **ελαύνω**, to drive). To drive out, to expel.—To lead forth an army, to advance.
ἐξεμέω, ὦ, fut. **ἐξεμέσω** and **ἐξεμήσω**, perf. **ἐξήμεκα** (from **ἐξ**, out, and **μέω**, to throw up). To vomit, to disgorge, to throw up.
ἐξεναντίας (adv. for **ἐξ** **ἐναντίας**, with **χώρας** understood). From an opposite quarter, opposite.
ἐξενδιῶ, fut. **ἐξενδιῶ**, perf. **ἐξενήριχα** (from **ἐξ**, completely, and **ἐνδιῶ**, to despoil). To despoil completely.—To strip one of his armour.
ἐξεπίτηδες (adv. from **ἐξ**, from, and **ἐπίτηδες**, purposely). From set purpose, intentionally.
ἐξεργάζομαι, fut. **ἐξεργάσομαι**, &c. (from **ἐξ**, out, and **ἐργάζομαι**, to work). To work out, to effect by labour, to elaborate, to accomplish, to study out.
ἐξερεύομαι, fut. **ἐξερεύσομαι**, perf. **ἐξήρευμαι**, 2d aor. act. **ἐξήρῶν** (from **ἐξ**, forth, and **ερεύομαι**, to belch). To belch forth, to pour out.—To discharge itself, to flow out (said of a river).
ἐξερῶ, contr. **ἐξερῶ**, fut. from an obsolete verb **ἐξεῖρω** (from **ἐξ**, out, and **ἐρῶ**, ἐρῶ, I will say). I will declare openly, I will assert, I will mention. See **ἐρῶ**, ἐρῶ.
ἐξέρχομαι, fut. **ἐξελεύσομαι**, &c. (from **ἐξ**, out of, and **έρχομαι**, to come or go). To come or go out of, to go forth, to depart from.
ἐξέρσι (impers. verb from **ἐξεῖμι**, not

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in use). It is lawful, it is permitted, it is possible.
ἐξετάζω, fut. **ἐξετάσω**, Attic **ἐξετάω**, perf. **ἐξήτακα** (from **ἐξ**, completely, and **τάζω**, to examine into). To examine thoroughly into, to put to the proof, to test, to try.—In the middle, to give proof of one's self, to display one's self among, to appear.
ἐξετάσις, εως, ἡ (from **ἐξετάζω**). An examination, proof, a review of an army.
ἐξευρίσκω, fut. **ἐξευρήσω**, &c. (from **ἐξ**, out, and **εὕρισκω**, to find). To find out, to invent, to discover, to contrive.
ἐξηγέομαι, οὔμαι, fut. **ἔξομαι**, perf. **ἐξήγαμαι** (from **ἐξ**, out, and **ηγέομαι**, to lead). To lead out of, to lead the way, to relate, to explain.
ἐξήκοντα (num. adj. indecl.). Sixty.
ἐξημερώ, ὦ, fut. **ῶσω**, &c. (from **ἐξ**, completely, and **ἡμερώ**, to tame). To tame completely, to civilize.—To improve by culture, to cultivate (of land).
ἐξῆς (adv. from **ἐξω**, fut. of **εἶω**). Next in order, in order, successively, in a row.—ἡ **ἐξῆς** **ἡμέρα**, the following day.
ἐξίημι, fut. **ἐξήσω**, &c. (from **ἐξ**, out of, and **ίημι**, to send). To send out of, to eject, to dismiss, to expel.—To take away, to ally.—**ἐξ** **ἔσω** **ἐντο**, see note, p. 168, line 154.
ἐξικνέομαι, οὔμαι, fut. **ἐξίξομαι**, &c. (from **ἐξ**, from, and **κνέομαι**, to arrive at). To arrive at from, to come to from.—To attain.
ἐξίπταμαι, fut. **ἐκπτήσομαι**, &c. (from **ἐξ**, away, and **ίπταμαι**, to fly). To fly away.
ἐξισόω, ὦ, fut. **ἐξισώσω**, perf. **ἐξίσωκα** (from **ἐξ**, completely, and **ισόω**, to render equal). To make exactly equal, to equalize.—In the middle, to be equal.
ἐξιτός, ἡ, ὅν (adj. from **ἐξεῖμι**, to go out). Admitting of a passage out, from which one can depart.
ἐξοίχομαι, fut. **οἰχίσσομαι**, &c. (from **ἐξ**, out, and **οἰχόμαι**, to go). To go out, to depart, to set off.
ἐξοκέλλω, fut. **οὐκέλῶ**, perf. **ἐξέκελ-**

αι (from ἐξ, out of, and ἐκίλλω, a form of κίλλω, to move). To move out of, to remove, to drive out.—As a neuter, to run upon shoals, to fall into, to decay.

ἐξομιλέω, ὤ, fut. -ήσω, &c. (from ἐξ, out of, and ὀμιλέω, to associate with). To go out of one's usual society to associate with, to be intimate with.—To confer with.

ἐξομοίω, ὤ, fut. -ομοιώσω, perf. ἐξ-ομοίωκα (from ἐξ, completely, and ὁμοίω, to make like). To make exactly like, to assimilate.—In the middle, to resemble exactly.

ἐξονειδίζω, fut. -ίσω, &c. (from ἐξ, intense, and ονειδίζω, to reproach). To reproach exceedingly, to revile, to abuse.

ἐξονομίζω, fut. -ίσω, &c. (from ἐξ, out, and ὀνομάζω, to name). To name out aloud, to call out by name, to pronounce.

ἐξονομαζήσῃν (adv. from ἐξ, by, ὄνομα, name, and καλέω, to call). Calling by name, according to name, namely, singly.

ἐξοπίζω (adv. from ἐξ, and ὀπίσω, backward). Backward.—Hence-forth.

ἐξορθώω, ὤ, fut. -ώσω, perf. ἐξόρθω-κα (from ἐξ, completely, and ὀρθόω, to make erect). To render perfectly erect, to set up, to place erect, to restore, to preserve, to save.

ἐξορίζω, fut. -ορίσω, &c. (from ἐξ, beyond, and ὀρίζω, to bound). To send beyond the boundaries of a state, to exile, to banish.

ἐξορκίζω, fut. -ίσω, perf. ἐξόρκισκα (from ἐξ, intense, and ὀρκίζω, to cause to swear). To bind by an oath, to swear any one.

ἐξορμῶ, ὤ, fut. -ήσω, &c. (from ἐξ, out, and ὀρμῶ, to urge forward). To urge on, to send forth, to encourage, to instigate.

ἐξορύσσω and -ορύττω, fut. -ύξω, perf. ἐξόρυχα (from ἐξ, out, and ὀρύσσω, to dig). To dig out, to excavate.

ἐξορχέομαι, ὀμαι, fut. -ήσομαι, &c. (from ἐξ, out of, and ὀρχέομαι, to dance). To dance out of (the ranks).

ἐξοστράκίζω, fut. -ίσω, &c. (from ἐξ, out of, and ὀστράκίζω, to banish by ostracism). To banish by ostracism, to ostracise, to banish.

ἐξοστράκισμός, οὔ, ὁ (from ἐξοστράκίζω). Ostracism, banishment. For an explanation of the term, consult note, p. 121, line 38.

ἐξουσία, ας, ἡ (from ἐξουσι, it is possible). Power, right, privilege, authority.

ἐξουδίζω, fut. -ίσω, &c. (from ἐξ, completely, and ὕδριζω, to be insolent). To become extremely insolent, to act in an insolent manner, to grow insolent, to outrage.

ἐξυμνέω, ὤ, fut. -ήσω, &c. (from ἐξ, out aloud, and ὑμνέω, to hymn). To hymn aloud, to celebrate in song, to praise highly, to extol.

ἐξω (adv. from ἐξ, out of). Without, outside, away from, externally.—ἐξω βέλος, "without the reach of a missile."

ἐξωθεν (adv. from ἐξω). From without, outside, from abroad, ir relevant.

εἶκει (3d sing. perf. mid. of εἶκω, impers.). It is like, it resembles, it seems, it is right, &c.

εἶσα, Doric for εἶσσα, which is Ionic for οὔσα, nom. sing. fem. of pres. part. of εἶμι, to be.

ἐορτάζω, fut. -ίσω, perf. ἐεόρτακα (from ἐορτή). To celebrate a festival to keep as a festival, to feast ἐορτή, ἡς, ἡ. A feast, a festival.

ἐός, ἐή, ἐόν (pronominal adj.). His, her, its; answering to the Latin suus, sua, suum.

ἐπαγγέλλω, fut. -αγγελέω, &c. (from ἐπί, to, and ἀγγέλλω, to announce). To announce to, to proclaim, to declare, to enjoin.—In the middle, to give one's self out for, to promise.

ἐπαγγελμα, ἄτος, τό (from ἐπαγγέλλω). A promise, a profession.

ἐπαγώ, fut. -άξω, &c. (from ἐπί, towards, and ἄγω, to lead). To lead towards, to bring on, to introduce, to superinduce, to add to.

ἐπαγωνίζομαι, fut. -ίσομαι, &c. (from ἐπί, in addition to, and αγωνίζομαι, to contend). To contend in addition to, to strive earnestly for.

ἐπαιδῶ, contr. **ἐπῶδω**, fut. **ἐπαιέσω**, contr. **ἐπῶσω**, &c. (from **ἐπί**, to, and **αἰδῶ**, to sing). To sing to, to sing for, to sing in the presence of. See note, p. 175, line 46.

ἐπαθλον, ου, τό (from **ἐπί**, for, and **ἄθλον**, a combat). A prize for a victory at the games, a prize.

ἐπαιῶ, fut. **-αιῶ**, &c. (from **ἐπί**, for, and **αἰῶ**, to weep). To weep for, to mourn over, to bewail.

ἐπαινέω, ὦ, fut. **ἐπαινέσω** and **-ήσω**, perf. **ἐπῆνεκα** and **ἐπῆνηκα** (from **ἐπαινοῦς**). To praise, to admire, to approve of, to commend, to laud.

ἐπαινος, ου, ὁ. Approbation, praise, a panegyric, a eulogy.

ἐπαίρω, fut. **ἐπαῶ**, &c. (from **ἐπί**, upon, and **αἰρῶ**, to raise). To raise on high, to elevate, to lift up, to make elated.—Also, to raise against.

ἐπακολουθῶ, ὦ, fut. **-ήσω**, &c. (from **ἐπί**, after, and **ἀκολουθῶ**, to follow). To follow after, to pursue, to follow.

ἐπακτός, ὄν (adj. from **ἐπαγω**, to introduce). Introduced from abroad, foreign.

ἐπαλείφω, fut. **-είψω**, &c. (from **ἐπί**, over, and **αλείφω**, to anoint). To besmear, to anoint.

ἐπάλληλος, ου (adj. from **ἐπί**, upon, and **ἄλληλοις**, each other). One upon the other, crowded, frequent.

ἐπαλξίς, εως, ἡ (from **ἐπαλέξω**, to ward off). A breastwork, a bulwark.—Protection, defence.

ἐπαμάσμαι, ὦμαι, fut. **-ήσομαι**, perf. **ἐπήμημαι** (from **ἐπί**, upon, and **ἀμάσμαι**, to heap up). To heap up upon, to cover over with.

Ἐπαιμνίδας, ου, ὁ. **Epaminondas**, a celebrated Theban commander, who delivered his country from the dominion of Sparta. He was slain in the battle of Mantinea; according to the common account by Gryllus, the son of Xenophon.

ἐπὶ (conj. from **ἐπεὶ** and **ὅν**), Ionic **ἐπὶν**. After, when, as soon as.

ἐπαναβαίνω, fut. **-θήσομαι**, &c. (from **ἐπί**, upon, and **ἀναβαίνω**, to ascend). To ascend upon, to mount.

ἐπάνειμι, &c. (from **ἐπί**, denoting repetition, and **ἄνειμι**, to return). To return again, to go back again, to come back, to resume.

ἐπανέρχομαι, fut. **-ελεύσομαι**, &c. (from **ἐπί**, denoting repetition, and **ἀνέρχομαι**, to come back). To come back again, to return.

ἐπανήκω, fut. **-ήξω**, &c. (from **ἐπί**, denoting repetition, and **ἄνῃκω**, to come back). To come back again.

ἐπανθῶ, ὦ, fut. **-ήσω**, &c. (from **ἐπί**, upon, and **ἀνθῶ**, to bloom). To bloom upon, to bloom forth on.

ἐπαράσμαι, ὦμαι, fut. **-ήσομαι** and **-ᾶσομαι**, perf. **ἐπῆραμαι** and **ἐπῆράμαι** (from **ἐπί**, upon, and **ἀράσμαι**, to curse). To imprecate curses on, to curse, to execrate.

ἐπαρῶ and **-ἀρῶ**, fut. **-ῶ** and **-ἀρῶ**, &c. (from **ἐπί**, upon, and **ᾶρῶ** or **ἀρῶ**, to water). To pour water upon, to irrigate.

ἐπαρκῶ, ὦ, fut. **-ῶ**, &c. from **ἐπί**, intensive, and **ἀρκῶ**, to ward off). To ward off from, to lend aid to, to assist, to relieve.

ἐπάρχω, fut. **-ᾶρῶ**, &c. (from **ἐπί**, over, and **ᾶρχω**, to rule). To rule over, to be governor of.

ἐπαφίημι, fut. **-αφήσω**, &c. (from **ἐπί**, upon, and **ἀφίημι**, to let loose). To let loose upon, to send or let into, to direct against.

ἐπεὶ (conj. and adv.). Since, when, after that, after, because, inasmuch as.

ἐπείγω, fut. **ἐπειῶ**, perf. **ἔπειχα**. To push, to urge on, to accelerate.—In the middle, to urge one's self on, to hasten.

ἐπειδὴ (conj. from **ἐπειδὴ** and **ὅν**). When, since, as, because.

ἐπειδὴ (conj. from **ἐπεὶ** and **ὅν**). Since, when, as, as soon as.

ἐπειμι, &c. (from **ἐπί**, to, and **εἰμι**, to go). To go to or towards, to approach, to arrive at, to advance against, to attack.—To occur to, to come into the mind.

ἐπείσσερμαι, fut. **-ελεύσομαι**, &c. (from **ἐπί**, upon, and **εἰσέρχομαι**, to rush in). To rush in upon, to enter suddenly, to attack unawares.

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ἔπειτα (adv. from ἐπί and εἶτα).

Thereupon, then, next, afterward.

ἐπιβαίνειν, fut. -θήσομαι, &c. (from ἐπί, upon, and βαίνειν, to mount).

To mount upon, to ascend.—To make an attack on, to assail.

ἐπενδύω and -δύω, fut. -δύσω, &c.

(from ἐπί, over, and ἐνδύω, to put on). To put on over, to put on in addition to.

ἐπέοικε (impers. verb from ἐπί, intensive, and οἶκε, it is fitting).

It is becoming, it is proper, it is right, it is fitting.

ἐπέραστος, οὐ (adj. from ἐπί, intensive, and ἔραστός, lovely). Very lovely, very desirable, amiable.

ἐπηρείδω, fut. -ερείω, &c. (from ἐπί, upon, and ἐρείδω, to support).

To support upon, to stay or prop upon.

ἐπέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, to, and ἔρχομαι, to come).

To come to, to approach, to advance towards, to arrive at.

ἐπευθύνω, fut. -υνῶ, perf. ἐπηθύνκα (from ἐπί, intensive, and εὐθύνω, to direct).

To direct, to guide, to steer.

ἐπεύχομαι, fut. -εύσομαι, &c. (from ἐπί, to, and εὐχομαι, to pray).

To pray to, to invoke.—To boast, to profess.

ἐπέχω, fut. ἐπέξω and ἐπισχέσω, &c. (from ἐπί, to, and ἔχω, to hold).

To hold to, to apply to.—As a neuter, to stop, to restrain one's self, to await.

ἐπὶν, Ion. for ἐπάν.

ἐπί (prep.), governs the genitive, dative, and accusative. The primitive meaning is on or upon.—

Hence, 1st, with the genitive, on, near, before, upon, in the presence of, of, during, under ;

as, ἐπὶ Ἀτῆς, in the reign of Atys : at or in, in the relation of place ;

as, ἐπὶ ξένῃς, i. e., γῆς, in a foreign land.—2d, with the dative,

under, beneath, among, for, over, upon, on account of, in addition to ;

ἐπ' ἐμοί ἐστι, it depends upon me.—3d, with the accusative, upon,

against, to, towards, after, for, in quest of, at.—With numerals it

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signifies about.—ἐπὶ πᾶσι, for the most part, especially.—ἐπὶ τί, wherefore?—In composition it expresses addition, increase, augmentation, reciprocal action, repetition, mutual assistance, renewal, &c.

ἐπιβαίνειν, fut. -θήσομαι, &c. (from ἐπί, upon, and βαίνειν, to mount). To mount upon, to ascend.—To go on shore, to disembark, to land upon.

ἐπιβάλλω, fut. -βάλλω, &c. (from ἐπί, upon, and βάλλω, to cast). To cast upon.

ἐπιβάτης, οὐ, ὁ (from ἐπιβαίνειν). A passenger on board a vessel.

ἐπιβοάω, ὦ, fut. -δοήσω, &c. (from ἐπί, upon, and βοάω, to call). To call upon for aid, to call aloud upon.

ἐπιβόσκω, fut. -βοσκήσω, perf. ἐπιβόσκηκα (from ἐπί, upon, and βόσκω, to pasture). To pasture upon, to put out to graze upon.—In the middle, to feed or graze upon, to devour, to reel in.

ἐπιβουλεύω, fut. -εὔσω, &c. (from ἐπί, against, and βουλεύω, to plan). To plan against, to plot against, to lie in wait for, to deceive.

ἐπιβουλή, ἥς, ἡ (from ἐπί, against, and βουλή, a plot). A plot formed against any one, an artifice, an ambuscade, a stratagem.

ἐπιβουλος, ον (adj. from ἐπιβουλή). Plotting, insidious, treacherous, deceitful.

ἐπιγελᾶω, ᾶ, fut. -ᾶσω, &c. (from ἐπί, at, and γελᾶω, to laugh). To laugh at, to deride, to mock.

ἐπιγιγνώσκω, fut. -γνώσομαι, &c. (from ἐπί, denoting addition, and γιγνώσκω, to know). To recognise, to know again, to observe.

ἐπιγράφη, ἥς, ἡ (from ἐπιγράφω). An inscription, a valuation, a contribution.

ἐπιγράφω, fut. -γράφω, &c. (from ἐπί, upon, and γράφω, to scratch or mark). To make a mark on.

—Hence, to write upon, to inscribe, to describe, to value.

ἐπιδακρύω, fut. -ύσω, &c. (from ἐπί, for, and δακρύω, to weep). To

with playfully. See note, page 168, line 175.

ἐπικηρύκεια, ας, ἡ (from ἐπικηρύκευμαι). A negotiation.

ἐπικηρύκευμαι, fut. -εύσομαι, perf. -εμαι (from ἐπί, thereupon, and κηρύκω, to send as a herald). To make propositions by a herald, to send a herald to negotiate for a truce, &c.

ἐπικίνδυνος, ον (adj. from ἐπί, intensive, and κίνδυνος, danger). Dangerous in addition to previous danger, perilous, hazardous.

ἐπικλάω, ὦ, fut. -ᾶσω, perf. ἐπικέκλακα (from ἐπί, towards, and κλάω, to bend). To bend or move towards.—To excite to compassion, to move to tears, to touch, to affect.

ἐπικλήσις, εως, ἡ (from ἐπικαλέω, to give a surname). An appellation, a surname.

ἐπικλύω, fut. -ῶσω, perf. ἐπιαέκλυκα (from ἐπί, upon, and κλύω, to flow). To flow upon, to overflow, to inundate, to submerge.

ἐπικλυστός, ον (adj. from ἐπικλύω). Inundated, submerged.—Washed.

ἐπικλύω, fut. -ῶσω, perf. ἐπικέκλωκα (from ἐπί, intens., and κλώω, to spin). To spin out, to spin the thread of human life (as by the Fates), to destine, to allot, to decree.

ἐπικοσμέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and κοσμέω, to adorn). To adorn with additional ornaments, to embellish.

Ἐπικουρός, ου, ὁ. Epicūrus, 1. A celebrated Grecian philosopher, born at Gargettus in Attica. His doctrine was, that the happiness of man consisted in mental enjoyments and the sweets of virtue.—2. One of the accusers of Phocion, put to death by the son of the latter.

ἐπικροτέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and κροτέω, to make a noise). To make additional noise, to redouble acclamation, to applaud loudly, to clap loudly or repeatedly.

ἐπικύρω, ὦ, fut. -ῶσω, &c. (from ἐπί, intens., and κύρω, to confirm).

To give additional confirmation to, to satisfy, to settle.

ἐπιλαμβάνω, fut. -λήψομαι, &c. (from ἐπί, in addition, and λαμβάνω, to take). To take in addition to.—To lay hold upon, either, to seize upon, or, to hold by.

ἐπιλάμπω, fut. -λάψω, &c. (from ἐπί, intens., and λάμπω, to shine). To shine brightly, to beam forth.

ἐπιλανθάνω, fut. -λήσω, &c. (from ἐπί, intensive, and λανθάνω, to cause to forget). To cause utter oblivion of.—In the middle, to forget completely.

ἐπιλέγω, fut. -λέξω, &c. (from ἐπί, in addition, and λέγω, to speak). To add to what has been already said.—In the middle, to read over.

ἐπιλείπω, fut. -λείψω, &c. (from ἐπί, for, and λείπω, to leave). To leave one place for another, to desert.—To fail, to be wanting.

ἐπιμελεία, ας, ἡ (from ἐπιμελής). Care, an object of care, a tending, attention, purgation.

ἐπιμελέσθαι, οἶμαι, fut. -ήσομαι, perf. ἐπιμετέλῃμαι (from ἐπί, on account of, and μέλωμαι, to be careful). To be concerned about or for, to take care of, to tend.

ἐπιμελής, ἐς (adj. from same). Concerned about, solicitous, careful.

ἐπιμελητής, οὔ, ὁ (from ἐπιμελέσθαι). One who attends to the interests of another, an executor, a guardian, an overseer.

ἐπιμελῶς (adverb from ἐπιμελής). Carefully.

ἐπιμέμφομαι, fut. -μέμψομαι, &c. (from ἐπί, for, and μέμφομαι, to reprove). To reprove with, to reproach with.

Ἐπιμηθεύς, εως, ὁ. Epimētheus, brother of Prometheus, and son of Iapetus. He married Pandora, by whom he had Pyrrha.

ἐπιμηχανάομαι, ὦμαι, fut. -ήσομαι, perf. ἐπιμηχανήσῃμαι (from ἐπί, against, and μηχανάω, to lay plots). To lay plots against, to contrive against.

ἐπιμύζω, ας, ἡ (from ἐπιμύζνυμι, to intermingle). Mixture, intercourse, communication.

ἐπιμέμω, fut. -μεμῶ, &c. (from ἐπί, among, and μέμω, to share). To share among, to divide, to distribute.

ἐπινεύω, fut. -νεύσω, &c. (from ἐπί, towards, and νεύω, to bow). To bow towards, to nod to, to incline, to grant.

ἐπινίκιος, ον (adj. from ἐπί, upon, and νίκη, a victory). Following close upon or after a victory, triumphal.—In the neuter, as a noun, τὸ ἐπινίκιον, a song of triumph.

ἐπινοέω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and νοέω, to reflect). To reflect upon, to think over, to invent by continued reflection on, to devise, to undertake.

ἐπιόρκος, ον (adj. from ἐπί, over, and ὄρκος, an oath). Going beyond or over one's oath, perjured.

ἐπιπάσσω, and Attic -πάττω, fut. -πάσω, &c. (from ἐπί, upon, and πύσσω, to strew). To strew upon, to scatter upon.

ἐπίπεδος, ον (adj. from ἐπί, upon, and πέδον, the ground). On the ground.—Level, even, flat.

ἐπιπέμπω, fut. -πέμψω, &c. (from ἐπί, intens., and πέμπω, to send). To send in addition to, to send against, to send forth.

ἐπιπηδῶ, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and πηδῶ, to spring). To spring upon, to leap upon.

ἐπιπλέον (adv. from ἐπί, in addition, and πλέον, from πλείον, neuter of πλείων, more). Still more, in a still greater degree, yet farther, in a more extensive degree.

ἐπιπλέω, fut. -πλεύσομαι, &c. (from ἐπί, to, and πλέω, to sail). To sail to, to sail away for.

ἐπιπλήσσω, fut. -πλήξω, &c. (from ἐπί, intens., and πλήσσω, to strike). To strike repeatedly, to punish severely.—To reprimand sharply, to rebuke, to reprove.

ἐπιπνέω, fut. -πνεύσω, &c. (from ἐπί, upon, and πνέω, to breathe). To breathe upon, to blow upon.

ἐπίπονος, ον (adj. from ἐπί, intens., and πόνος, toil). Enduring additional toil, laborious, painful, weary.

ἐπιπόνως (adv. from ἐπίπονος). Laboriously, difficulty, wearisomely. ἐπιπορεύω, ὦ, fut. -ήσω, perf. ἐπιπύρηκα (from ἐπί, upon, and πύρηκα, a clasp). To fasten on with a clasp, to clasp, to buckle.

ἐπιπρέω, fut. -πρέσομαι, &c. (from ἐπί, upon, and πρέω, to flow). To flow upon or over, to overflow.—To flow into, to flow towards.

ἐπιπρίπτω, fut. -πρίψω, &c. (from ἐπί, upon, and πρίπτω, to throw). To throw upon, to cast on.

ἐπιρροία, ας, ἡ (from ἐπιρρέω). Overflow, afflux, the flow.—A supply.

ἐπισείω, fut. -σειώ, perf. ἐπισείωμαι (from ἐπί, over, and σείω, to shake). To shake or brandish over, to hold up as an object of terror, to terrify.

ἐπίσημος, ον (adj. from ἐπί, upon, and σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious.—In the neuter, as a noun, τὸ ἐπίσημον, the standard.

ἐπίσηκ (adv. from ἐπί, upon, and ἴσηκ, equal, for ἐκ ἴσης, with ἴσηκ understood). In equal shares, upon an equality, equally, alike, just as if.

ἐπισκέπτομαι, fut. -σκέψομαι, perf. ἐπέσκεμμαι (from ἐπί, intens., and σκέπτομαι, to consider). To consider attentively, to contemplate, to inquire into.

ἐπισκιάζω, fut. -ᾶσω, perf. ἐπισκιάω (from ἐπί, upon, and σκιάζω, to shade). To cast a shadow upon, to overshadow, to darken, to obscure.

ἐπισκοπέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοτῶ, ὦ, fut. -ήσω, perf. ἐπισκότῃκα (from ἐπί, upon, and σκοτέω, to darken). To spread darkness over, to cast a gloom upon, to darken.

ἐπισκώπτω, fut. -σώψω, perf. ἐπείσκωφα (from ἐπί, intensive, and σκώπτω, to deride). To deride.

ἐπίσχω, γς, γ, 2d aor. subj. act. of ἐφέτω.

ἐπιστάμαι, fut. -στήσομαι, 1st aor. pass. φημισθήσομαι. To know, to be

skilled in, to understand, to know how.

ἐπιστάμενος (adv. from ἐπιστάμενος, pres. part. of ἐπιστάμαι). *Intelligently, skilfully.*

ἐπιστάσις, εως, ἡ (from ἐπίσταναι, to detain at a place). *Detention, a halt, a standing still, a stoppage.*

ἐπιστάτω, ὦ, fut. -ήσω, perf. ἐπεσ-
τάτηκα (from ἐπιστάτης). *To have the superintendence of, to be set in charge over, to oversee, to direct.*

ἐπιστάτης, ου, ὁ (from ἐπίσταναι, to be placed over). *An overseer, a superintendent.*

ἐπιστέλλω, ὦ, fut. -στέλω, &c. (from ἐπί, to, and στέλλω, to send). *To send to, to send a letter or message, to convey an order, to commission.*

ἐπιστενᾶω, fut. -άσω, &c. (from ἐπί, intens., and στενᾶω for στενάω, to groan), more commonly as a dep. mid. -ομαι. *To groan aloud, to increase one's lamentations, to lament more deeply.—To join in lamenting.*

ἐπιστήμη, ης, ἡ (from ἐπιστάμαι). *Knowledge, acquaintance with.*

ἐπιστολή, ης, ἡ (from ἐπιστέλλω). *A letter, a message, a mandate.*

ἐπιστομίζω, fut. -ίσω, perf. ἐπεστόμικα (from ἐπί, upon, and στόμα, the mouth). *To place over the mouth, to stop up the mouth (used either of a cave or of animals).—Hence, to check with a bit, to tame, to muzzle, to obstruct.*

ἐπιστρέφω, fut. -έσω, &c. (from ἐπί, to, and στρέφω, to turn). *To turn round to or towards.—In the middle, to turn one's self towards, to turn back, to return.*

ἐπισφάζω and -σφάττω, fut. -άσω, &c. (from ἐπί, upon, and σφάζω, to slay). *To stay upon, to immolate on.—To kill.*

ἐπισφίγγω, fut. -ίγγω, &c. (from ἐπί, intensive, and σφίγγω, to press together). *To press together more closely, to tighten.*

ἐπισφραγίζω, fut. -ίσω, perf. ἐπεσφράγισκα (from ἐπί, upon, and σφραγίζω, to seal). *To stamp a*

seal upon, to seal, to confirm, to ratify.

ἐπίσω, same as ἐπέχω (from ἐπί and ἴσω). *To refrain, &c.*

ἐπιτάσσω, fut. -άσω, &c. (from ἐπί, intens., and ταρασσω, to disturb). *To disturb greatly, to cause confusion, to annoy.*

ἐπιτάσσω, and Attic -τάττω, fut. -άσω, &c. (from ἐπί, upon, and τάσσω, to enjoin). *To enjoin upon, to give orders to, to command.*

ἐπιτελέω, ὦ, fut. -έσω, &c. (from ἐπί, intens., and τελέω, to finish). *To bring to perfection, to finish completely, to accomplish, to perform.*

ἐπιτερπής, ες (adj. from ἐπιτέρπω, to delight). *Delightful, pleasing, grateful.*

ἐπιτήδειος, ᾱ, ου, and ος, ου (adj. from ἐπιτηδής, of which the neuter, ἐπιτηδές, sufficiently, adequately, purposely, is alone in use). *Fitting, adapted for, necessary, convenient.—As a noun, ὁ ἐπιτήδειος, a friend, an intimate acquaintance.—In the neuter plural, τὰ ἐπιτήδεια, the necessities of life.*

ἐπιτηδεύμα, ἄρος, τό (from ἐπιτηδεύω). *An occupation, a mode of life, a pursuit.*

ἐπιτηδεύω, fut. -εύσω, &c. (from ἐπιτηδέιος). *To pursue diligently, to attend to, to practise.*

ἐπιτηρέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and τηρέω, to observe). *To observe attentively, to watch over carefully.*

ἐπιτίθημι, fut. -θήσω, &c. (from ἐπί, upon, and τίθημι, to place). *To place upon, to set before, to administer.—In the middle, to put on one's self, to resume.—To fall upon impetuously, to attack.*

ἐπιτιμῶ, ὦ, fut. -ήσω, &c. (from ἐπί, and τιμᾶω, to estimate). *To reproach, to censure, to blame.*

ἐπιτίμος, ου (adj. from ἐπί, in, and τιμή, honour). *Honoured, respected, honourable.*

ἐπιτοπολύ (adv. for ἐπὶ τὸ πολὺ, *For the most part, generally.*

ἐπιτροπτεῖν (verbal from ἐπιτρέπω). *To be committed or confided.*

EPT

επῆφ, οπος, ὁ. *A hoopoe.*

ἐπτὰ (num. adj. indecl.). *Seven.*

ἐπτάκαιδεκα (num. adj. indecl. from ἐπτά, και, and δέκα, ten). *Seventeen.*

ἐπτάκαιδεκάπῃχς, υ (adj. from ἐπτάκαιδεκα, and πῃχς, a cubit). *Seventeen cubits or ells.*

ἐπιῶω, fut. -ῶω, perf. ἐπῶκα (from ἐπί, upon, and ὦον, an egg). *To sit upon its eggs, to brood, to hatch.*

ἐπώνυμία, ας, ἡ (from ἐπώνυμος, poet. for ἐπώνυμος). *A surname.*

ἐπώνυμος, ον (adj. from ἐπί, in addition, and ὄνυμα, Eol. for ὄνομα, a name). *Having a name in addition to a previous one, having a surname, deriving its name from.*

ἐπαιστής, οὔ, ὁ (from ἐπαιός, a banquet to which each guest contributes his share). *A contributor to a feast or picnic party.—A contributor generally.*

Ἐρασιστράτος, ον, ὁ. *Erasistratus.*

ἐράσμιος, ον, and ας, η, ον (adj. from ἐράω, to love). *Lovely, amiable, loved.*

ἐραστής, οὔ, ὁ (from ἐράω, to love). *A lover.*

Ἐρᾶς, ὅς contr. οὗς, ἡ. *Erato, the muse who presided over lyric and tender poetry.*

ἐρᾶω, ὦ. *To love, to desire, to seek after; for which, in poetry, the form ἐράμαι is more common.—1st aor. ἐράσμεν, 1st aor. pass. as middle, ἐράσμεν, to desire ardently, to be in love with, to conceive a passion for.—The present passive only occurs in a passive sense, the rest being used as middle.*

ἐργάζομαι, fut. -ῶμαι, perf. ἐργασμαι (from ἐργον, work). *To work, to effect, to make, to practise, to cause, to produce, to labour upon.*

ἐργάλειον, ον, τό (from ἐργον, work). *A tool, an implement.*

Ἐργάνη, ης, ἡ (from ἐργον, work).

Ergänē, i. e., the female artist, an epithet of Minerva as patroness of the mechanical arts.

ἐργασία, ας, ἡ (from ἐργάζομαι). *Labour, an occupation, a working, workmanship, mode of culture, mode of working.*

EPH

ἐργαστήριον, ον, τό (from ἐργάζομαι, to work, with ending τήριον, denoting place where). *A place for working, a workshop, an atelier of an artist.*

ἐργάτης, ον, ὁ (from ἐργάζομαι, to labour). *A labourer, an artisan.*

ἐργον, ον, τό (from the obsolete ἐργω, to do). *An action, a work, a deed, a performance, an occupation, employment.—Dat. sing. as an adverb, ἐργῶ, in reality.*

ἐργώδης, ες (adj. from ἐργον, and εἶδος, appearance). *Of a toil-worn aspect, toilsome, laborious.—Troublesome.*

ἐρέα, ας, contr. ἐρᾶ, ας, ἡ. *Wool.*

ἐρεβεννός, ἡ, ὄν (adj. from Ἐρεβος, Erebus). *Gloomy, dark, obscure.*

ἐρεβώδης, ες (adj. from Ἐρεβος, Erebus, and εἶδος, appearance). *Of a gloomy appearance, dark, dingy.*

ἐρεθίζω, fut. -ίσω, perf. ἠρέθικα, perf. pass. ἠρέθισμαι. *To provoke, to excite.*

ἐρεῖδω, fut. -εῖσω, perf. ἠρεῖκα, perf. pass. ἠρεῖσμαι. *To fix on, to fasten to, to prop up, to support.—In the middle, to lean upon.*

ἐρείπω, fut. -εῖψω, perf. ἠρείφα, perf. mid. ἠρίπα, with Att. redup. ἐρήριπα, 2d aor. act. ἠρίπον. *To overthrow, to demolish.—Neut. in 2d aor., to fall down.*

ἐρεμῶς, οὔ, ὁ (from ἐρέσσω, to row). *An oar.*

ἐρευνᾶω, ὦ, fut. -ήσω, perf. ἠρεύνηκα (from ἐρομαι, to inquire). *To investigate, to undertake.*

Ἐρεχθίδης, ἰδός, ἡ. *Erechtheus, the salt spring in the Erechtheum, feigned to have burst out of the earth from a stroke of Neptune's trident. See note, page 66, line 27.*

ἐρέω, Ion. for ἐρῶ. *I will say. See ἐρῶ.*

ἐρηματος, α, ον (adj.), poet. for ἐρήμιος, η, ον.

ἐρήμιος, η, ον, and Att. ας, ον (adj.). *Lonely, solitary, waste, deserted.—As a noun, ἡ ἐρημος (with γῆ, land, understood), a desert, a solitude.*

ἐρημῶω, ὦ, fut. -ώσω, perf. ἠρήμωκα

EPO

(from ἐπίμορος). *To lay waste, to deprive of, to free from.*
 Ἐρίανθος, ου, ὁ. *Erianthus.*
 ἐρίω, fut. -ίσω, perf. ἤρικα. *To contend, to quarrel.—ἐρίζειν τινὶ περὶ, to contend with any one about.*
 ἐρίνεός, οὗ, ὁ. *A wild fig-tree.*
 Ἐρινύς, ἑος, ἡ. *Erinyes, one of the Furies.—In the plural, αἱ Ἐρινύες, the Furies, three goddesses, whose office was to punish the crimes of men by the secret stings of conscience.*
 ἐριον, ου, τό (dim. from ἐρος, wool). *Wool, a fleece.*
 ἐρίς, ἰδος, ἡ. *Strife, dispute, contention, a quarrel, a contest.*
 Ἐρίς, ἰδος, ἡ. *Eris, the goddess of strife and discord.*
 ἐρίφος, ου, ὁ. *A kid.*
 Ἐριχθόνιος, ου, ὁ. *Erichthonius, the fourth king of Athens, died B.C. 1437.*
 ἐρκος, εος, τό (from ἐργω, poet. for εἰργω, to enclose). *A hedge, an enclosure, an enclosed place.—A net, a snare.*
 Ἐρκύνιος, ᾱ, ον (adj.). *Hercynian.*
 —As a noun, ὁ Ἐρκύνιος (with ὀρυμός understood), and οἱ Ἐρκύνιοι (with ὀρυμοί). *The Hercynian forest, an extensive wood which covered a large part of ancient Germany.*
 ἐρμᾶτιζω, fut. -ίσω, perf. ἡρμᾶτিকা (from ἐρμα, a prop). *To prop up, to support, to secure.—To ballast, to load.*
 Ἐρμῆς, οὗ, contr. from Ἐρμῆς, ἑόν, ὁ. 1. *Mercury or Hermes, son of Jupiter and Maia; the god of commerce, eloquence, wrestling, and whatever required skill, and the inventor of the lyre and harp. He was the messenger of Jupiter, and had also the office of conducting the souls of the dead to the under world.—2. A Herma, or statue of Mercury, which was an erect oblong block of stone, surmounted with a head of Mercury, set up at Athens in public places and before private dwellings.*
 ἔρμαι, fut. ἐρήσομαι, 2d aor. ἤρόμεν.

EPI

To ask, to inquire for, to re-engage.
 ἔπος, ὁ (only in nom. and accus. sing., the original form of ἐπος). *Love, desire, &c.*
 ἐπρεύω, fut. -ίσω, perf. εἰπρέτα. *To creep, to glide along.*
 ἐρῶ, fut. ἐρήσω, perf. ἑόρκα (akin to ῥέω, to flow, and the Latin *ruo*). *To go to ruin, to be ruined.* See note, page 163, line 123.
 Ἐρυθραία, ἡς, ἡ. *Erythraea, an island off the coast of Iberia, in the Bay of Cadiz, remarkable for its fertility. Here Geryon reigned.*
 ἐρυθρίω, ᾱ, fut. -ιάσω, perf. ἡρυθ οἶκα (from ἐρυθρός). *To grow red, to blush.*
 ἐρυθρός, ᾱ, ὄν (adj.). *Red.—ἡ ἐρυθρὴ θάλασσα, the Red Sea.*
 ἐρύκω, fut. -ύσω, perf. ἤρκα, 2d aor. ἤρύκαον (from ἔρτω, to draw). *To draw back, to restrain.*
 ἐρῖμα, ἄρος, τό (from ἐρῖμαι, to protect). *A rampart, a fortification, a defence.*
 Ἐρυμάντιος, α, ον (adj.). *Erymanthian, of Erymanthus, a mountain in Arcadia, famous in fable as the haunt of the savage wild boar destroyed by Hercules.*
 Ἐρυξ, ὕκος, ἡ. *Eryx, a mountain and city in Sicily, where was a famous temple of Venus.*
 ἐρύω, fut. ἐρῶ, perf. εἰρέκα (and poetic εἰρώ, &c.). *To draw, to drag, to pull, to draw off.—In the middle, ἐρέομαι, poetic εἰρέομαι, fut. -ύσομαι, to rescue, to deliver, to protect, to guard, to restrain.* In Homer a syncopated aor. occurs, 2d sing. ἐρῶ, 3d ἐρῶτο and εἰρῶτο, 3d pl. ἐρύσονται, &c., only in the sense *to save, to defend*; distinguished from the perf. and pluperf. pass., which have *v* short; perf. εἰρέμαι, pluperf. εἰρέμεν.
 ἐρχομαι, fut. ἐλεύσομαι, perf. mid. ἤλυθα, with redup. ἐλῆλυθα, 2d aor. ἤλθον, by syncope for ἤλεθον. *To go, to come, to arrive, to proceed.—ἐλθεῖν εἰς ἔρεν, to engage in a contest with, followed by a dative of the person.*
 ἐρῶ, a fut. from εἰρω, which present

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occurs only in poetry : the other tenses from the obs. *ῥέω* ; perf. *εἶρηκα*, perf. pass. *εἰρημαι*, aor. pass. *ἔρρηθην* and *ἔρρεθην*. To speak, to say, to tell, to relate. In Attic, *φημί* used as pres. and *εἶπον* as 2d aor.

ἔρωδιός, οὐ, ὁ. A heron.

ἔρως, ὤτος, ὁ (from *ἐράω*, to love).

Love, desire.

ἔρως, ὤτος, ὁ. Cupid or Eros, the god of Love, son of Venus.—Also, Love personified.

ἐρωτάω, ὦ, fut. -ήσω, perf. *ἠρώτηκα*.

To ask, to question, to inquire.

ἐρώτημα, ἄτος, τό (from *ἐρωτάω*).

A question, an inquiry.

Ἐρωτιδεύς, ἔως, ὁ (dim. of *ἔρως* ; see note, p. 172, Ode iv., line 13).

A Loveling, a young Love.

ἐρωτικός, ἦ, ὄν (adj. from *ἔρως*, love).

Amorous, enamoured.

ἐς, Ionic and poetic, but seldom Attic, for *εἰς*. Into, &c.—*ἐς τε*, till, even to, until.

ἐσβάλλω, Ionic for *εἰσβάλλω*.

ἐσόμενον, Doric for *ἐξόμενον*. See *ἐξομαι*.

ἐσδέχομαι, fut. -δέξομαι, &c., Ionic for *εἰσδέχομαι* (from *εἰς*, into, and *δέχομαι*, to take). To take or receive into, to admit.

ἐσθένω, ὦ, fut. -ήσω, perf. *ἠσθηκα* (from *ἐσθής*). To clothe, to dress.

ἐσθής, ἦτος, ἦ (from *ἐσθην*, 1st aor. pass. of *ἐννύμι*, to clothe). Clothing, raiment, a dress.

ἐσθίω and poetic *ἐσθω* (used only in pres. and imperf., the other tenses from *έδω*), fut. *έδομαι*, perf. *έδηόκα*, perf. pass. *έδηεσθαι*, 2d aor. act. (from *φάγω*) *έφαγον*. To eat.

εσθλός, ἦ, ὄν (adj.). Good, brave, noble, excellent, honourable.

εσθδέν, poetic for *εἰσθδέν*, from *εἰσ-είδω*.

ἐσπκτρον, Ionic for *εἰσπκτρον*, ον, τό. A mirror.

ἐσπέρα, ας, ἦ (prop. fem. of *ἐσπερος*, with *ώρα* understood). Evening.

ἐσπέριος, α, ον (adj. from *ἐσπερος*, evening). Of evening, of the west, western, westerly.—As a noun, ἡ *ἐσπερία*, the evening, the west.

ἐστία, ας, ἦ. A hearth.—*παρὰ τὴν*

ETP

ἐστίαν. See note, page 147, line 2-8.

ἐστιᾶω, ὦ, fut. -ᾶσω, perf. *ἐστιᾶκα* (from *ἐστία*, a family hearth). To receive into a house, to entertain, to give a feast to.—*ἐστιᾶν γάμους*, to make a nuptial feast.—In the middle, to feast, to banquet.

ἐσχατιά, ὤς, ἦ (from *ἐσχατος*). The farthest portion, the extreme limit, the remotest confine.

ἐσχάτος, η, ον (adj. from *ἐσχω*, 2d aor. of *έχω*, to have or hold ; holding or bordering upon ?). At the farthest extremity, outermost, last, extreme, most remote.

ἐσω, poetic for *εἰσω* (adv.). Within, inner.—*ἦ ἐσω θάλασσα*, the inner sea, i. e., the Mediterranean.

ἐταῖρα, ας, ἦ (fem. of *ἐταῖρος*). A mistress, a courtesan.

ἐταιρία, ας, ἦ (from *ἐταῖρος*). A society, a political club.

ἐταῖρος, ον, epic and Ionic *ἐταῖρος*, ον, ὁ. A companion, an associate, a friend.

ἐτερος, α, ον (adj. pron.). The other (of two, like the Latin *alter*), the one, other.

ἐτέρως (adv. from *ἐτερος*). Otherwise, differently.

ἐτήσιος, ον and ος, η, ον (adj. from *έτος*, a year). Yearly, annual.—As a noun, οἱ *ἐτήσιοι*, and οἱ *ἐτήσιοι άνεμοι*, the Etesian winds, winds that prevail every year at the same season, blowing for a stated period in the same direction.

ἐτήτιμος, ον and ος, η, ον (adj., lengthened form of *έτιμος*). Genuine, tried.—Faithful, trustworthy.

ἐτι (adv.). As yet, still, even now, farther, yet, besides.—οὐκ *ἐτι*, no longer.

έτοιμος ον (adj.). Ready, prepared.

έτοιμως (adv. from *έτοιμος*). Readily, promptly.

έτος, εος, τό. The year.—*κατ' έτος*, yearly.

Ἐτρούσκοι, ων, οἱ. The Etruscans or Etrurians, a nation of Italy formed from the union of Pelasgian colonists with the native inhabitants.

ETA

- ἐῤῃμος, η, ον and ας, ον (adj.). *Actual, true, real.*
 εὖ (adv. from εὖς, good). *Well, rightly, happily.*—εὖ μᾶλα, *very, extremely.*
 Εὐαγόρας ον, ὁ. *Evagōras, a king of Cyprus, who retook Salamis from the Persians. He was noted for his integrity and love of justice.*
 εὐάδω. See note, page 176, Idyl iii., line 7.
 εὐάρμοστος, ον (adj. from εὖ, well, and ἀρμόζω, to fit). *Well fitting, well adapted, accommodating.*
 Εὐβοεύς, ἑως, ὁ. *A Eubæan, an inhabitant of Eubæa.*
 Εὐβοῖα, ας, ἡ. *Eubæa, a large island of Greece in the Ægean Sea, lying along the coast of Locria, Boeotia, and Attica. It is now called Negropont.*
 εὐβοτός, ον (adj. from εὖ, well, and βόσκειν, to feed). *Abounding in rich pastures, rich in pasturage.*
 εὖγε (adv. for εὖ γε). *Well done! very well!*
 εὐγενεῖα, ας, ἡ (from εὐγενής). *Noble birth, excellence of character, lofty sentiments, valour.*
 εὐγενής, ἑς (adj. from εὖ, well, and γένος, birth). *Of noble birth, noble, honourable, of illustrious descent.*
 εὐγνωμοσύνη, ης, ἡ (from εὐγνώμων). *Goodness, gentleness, generosity, justice.*
 εὐγνώμων, ον (adj. from εὖ, well, and γνώμη, disposition). *Of a kind disposition, well disposed, prudent, reasonable, just.*
 εὐδαιμονέω, ὦ, fut. -ήσω, perf. ηὐδαιμόνηκα (from εὐδαίμων). *To be happy, to be wealthy.*
 εὐδαιμονία, ας, ἡ (from εὐδαίμων). *Happiness, felicity, prosperity.*
 εὐδαιμονίζω, fut. -ίσω, perf. ηὐδαιμόνηκα (from εὐδαίμων). *To esteem happy, to felicitate.*
 εὐδαιμόνως (adv. from εὐδαίμων). *Happily, prosperously.*
 εὐδαίμων, ον (adj. from εὖ, well, and δαίμων, a genius). *Having a good genius.—Hence, fortunate, happy, wealthy.*
 εὐδενόρος, ον (adj. from εὖ, well, and

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- δένδρον, a tree). *Abounding in trees, well-wooded.*
 εὐδῆλος, ον (adj. from εὖ, easily, and ὁλός, visible). *Easily seen, very visible, evidently manifest.*
 εὐδία, ας, ἡ (from εὖ, well, and δια, obsolete form for Ζεύς, as indicating the firmament or sky). *Clear weather.—A calm at sea.—Quiet, rest, tranquillity.*
 εὐδοκίμω, ὦ, fut. -ήσω, perf. ηὐδοκίμηκα (from εὐδοκίμος). *To enjoy public esteem, to gain applause, to be praised.*
 εὐδοκίμος, ον (adj. from εὖ, well, and δόκιμος, tried). *Approved, renowned, esteemed, respectable.*
 εὐδομος, Doric for εὐδομεν.
 εὐδω, fut. εὐδήσω, perf. ηὐδάκα, 2d aor. ηὐδον, poetic εὐδον. *To sleep.*
 εὐείμων, ον (adj. from εὖ, well, and εἶμα, a dress). *Well-dressed, richly clad, fair-robed.*
 εὐέλαιος, ον (adj. from εὖ, well, and ἔλαια, an olive-tree). *Abounding in olives, rich in olives or oil.*
 εὐελπίς, ι, gen. ἰδος (adj. from εὖ, well, and ἔλπις, hope). *Filled with bright hopes, confident, hope full.*
 εὐεργεσία, ας, ἡ (from εὐεργής, well done). *Benevolence, an act of kindness, kindness.*
 εὐεργετέω, ὦ, fut. -ήσω, perf. εὐεργήτηκα (from εὐεργέτης, a benefactor). *To confer benefits, to benefit, to do good, to be kind.*
 εὐεργέτημα, ἄτος, τό (from εὐεργετέω). *A kindness, a benefit, a favour.*
 εὐεργέτης, ον, ὁ (from εὖ, well, and ἔργον, a work). *One who performs good deeds, a benefactor.*
 εὐερνής, ἑς (adj. from εὖ, well, and ἔρνος, a shoot). *Blossoming well, in full bloom, flourishing.*
 εὐετηρία, ας, ἡ (from εὖ, well, and ἔτος, a year). *A year of abundance, a fortunate year, a rich harvest.*
 εὐζωνος, ον (adj. from εὖ, well, and ζώνη, a girdle). *Pair-girdled.*
 εὐήθης, ες (adj. from εὖ, well, and ἥθος, habit). *Ingenuous, sincere*
 —Simple, foolish.

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εὐαγέρεω, ᾶ, fut. -ήσω, perf. εὐημέρηκα (from εὐήμερος, *successful*). *To have a successful or fortunate day, to gain one's point.*
 Εὐήρης, εὖς contr. ους, ὁ. Εὐήρης, the father of Tiresias.
 εὐθάλειν, εἶναι (adj. from εὖ, well, and θάλλω, *to bloom*). *Blooming luxuriantly, verdant.—Flourishing.*
 εὐθαρσής, εἶναι (adj. from εὖ, well, and θάρσος, *daring*). *Intrepid, bold, courageous.*
 εὐθεία, ας, ἡ (properly fem. of εὐθός, with ὁδός, *path*, understood). *A straight or direct road, a straight line.*
 εὐθετέω, ᾶ, fut. -ήσω, perf. πύθετηκα (from εὐθετός). *To arrange in proper order, to dispose properly.*
 εὐθετός, ου (adj. from εὖ, well, and τίθημι, *to arrange*). *Well-arranged, suitable, adapted to.*
 εὐθέτως (adv. from εὐθετός). *Properly, suitably.*
 εὐθύς (adv. from εὐθύς, *straight*). *Straightforward, instantly, quickly, directly.*
 εὐθύνια, ας, ἡ (a later form of εὐθύνεια, from εὐθύνω, *to flourish*). *Abundance, prosperity.—Fertility.*
 εὐθύμος, ου (adj. from εὖ, well, and θυμός, *mind*). *Well-disposed, cheerful, generous, gay, steadfast.*
 εὐθύμως (adv. from εὐθύμος). *Willingly, cheerfully, resolutely.*
 εὐθύνω, ης, and later εὐθύνη, ης, ἡ (from εὐθύνω, *to make straight*), used most commonly in the plural. *An investigation, inquisition, a research.*
 εὐθύς, εἰς, ὅ (adj.). *Straight, in a line, erect.—As an adverb, εὐθύς and εὐθύ, straightforward, directly to, of place; immediately, directly, of time.*
 εὐκαιρός, ου (adj. from εὖ, well, and καιρός, *a season*). *In good season, at a fitting time, suitable, convenient, opportune.—Superlative, in the neuter plural, as an adverb, εὐκαιρότατα, most opportunely, most seasonably or favourably.*
 εὐκαιρως (adv. from εὐκαιρός). *Opportunely, seasonably, timely.*
 εὐκαμπής, εἶναι (adv. from εὖ, well, and

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κάμπω, *to bend*). *Well-bent gracefully-curved.*
 εὐκαρπία, ας, ἡ (from εὐκαρπός). *Fecundity, fruitfulness.*
 εὐκαρπός, ου (adj. from εὖ, well, and καρπός, *fruit*). *Abounding in fruit, fruitful.*
 εὐκίνησις, ας, ἡ (from εὐκίνητος). *Facility of motion, agility.*
 εὐκίνητος, ου (adj. from εὖ, easily, and κινέω, *to move*). *Easily moved, moveable.—Nimble, active.*
 εὐκλής, εἶναι (adj. from εὖ, well, and κλέος, *fame*). *Famous, renowned, illustrious, virtuous, honourable.*
 εὐκλεία, ας, ἡ (from εὐκλής). *Fame, glory, celebrity, renown.*
 Εὐκλείδης, ου, ὁ. Euclides, a native of Megara, the pupil and follower of Socrates. He founded the Megaric sect.
 εὐκόλος, ου (adj. from εὖ, easily, and κόλον, *food*). *Easily suited as to food.—Hence, easy, gentle.—Comparative, in neuter, as an adverb, εὐκολώτερον, more easily or promptly.*
 εὐκρασία, ας, ἡ (from εὖ, well, and κρανύνω, *to mix*). *A proper mixture.—Agreeable temperature, salubrity of climate.*
 εὐκτήμενος, η, ου (adj. from εὖ, well, and κτίω, *to build*). *Well-built, well-arranged.*
 εὐλαβέομαι, σθαι, fut. -ήσομαι, perf. ὑπλάσθηναι (from εὐλαβής, *circumspect*). *To be circumspect, to avoid, to shun, to beware of.*
 εὐλή, ης, ἡ (from εἰλέω, *to move in a curve*?). *A worm.*
 εὐμεγέθης, εἶναι (adj. from εὖ, well, and μέγεθος, *size*). *Of large size, tall, great.*
 εὐμήκης, εἶναι (adj. from εὖ, well, and μήκος, *length*). *Of great length, long, tall.*
 εὐμελής, ἰα, poet. for εὐμελίας, ου, ὁ (from εὖ, well, and μέλις, *ash*). *One who is skilful in wielding the ash-handled spear, a brave warrior, one skilled in combat.*
 εὐμορφία, ας, ἡ (from εὖ, well, and μορφή, *a form*). *Beauty of form, symmetry, a fair exterior.*
 εὐναιετάων, ὡσα, ου (as if the parts

siple of an obsolete verb, *ἐναίε-
ται*, from *εὖ*, *well*, and *ναίεταί*,
to inhabit. Agreeable to dwell in,
well-situated.

ἐνὴ, ἤ, ἡ (akin to *εὖδω*, *to sleep*).
A couch, a bed.

ἐννηγτος, *ον* (adj. from *εὖ*, *well*, and
νέω, *to spin*), poetic for *ἐννητος*.
Well-woven, well-spun.

ἐννοιά, *ας*, ἡ (from *εὖνους*, *well-dis-
posed*). Kindly feeling, kindness,
affection, regard.

ἐννομία, *ας*, ἡ (from *εὖ*, *well*, and
νόμος, *a law*). *A good constitu-
tion, a wise political institution,*
wisdom of legislation.

Εὐνομία, *ας*, ἡ. *Eunomia*, one of
the three Hours, goddess of good
order.

εὖνοος, *ον*, contr. *εὖνους*, *ονν* (adj.
from *εὖ*, *well*, and *νόος*, *νοός*,
mind). *Well-disposed, kind, af-
fectionate, friendly*.—As a noun,
in the neuter, *τὸ εὖνον*, *kind dis-
position*.

Εὐξεινος (*ῥόντος*), *ὁ*. *The Euxine*
(*sea*). According to the common
opinion, its earliest name was *Ἄξ-
ενος* (*inhospitable*), in allusion to
the character of the nations along
its shores; and this name was
changed to *Εὐξεινος* (*hospitable*)
when Grecian colonists had settled
and introduced the usages of civil-
ized life on these same coasts.

εὐξεστος, *ον* (adj. from *εὖ*, *well*, and
ξέω, *to scrape*). *Well-polished*.

εὐοίνος, *ον* (adj. from *εὖ*, *well*, and
οἶνος, *wine*). *Producing good*
wine, abounding in wine.

εὐοσμος, *ον* (adj. from *εὖ*, *well*, and
ὀσμή, *smell*). *Odoriferous, sweet-*
smelling.

εὐπειθής, *ές* (adj. from *εὖ*, *easily*,
and *πειθομαι*, *to be persuaded*).
Easily persuaded, obedient.

εὐπειθώς (adv. from *εὐπειθής*). *Sub-*
missively, obediently.

εὐπεπλος, *ον* (adj. from *εὖ*, *well*, and
πέπλος, *a garment*). *Well-dress-*
ed, fair-robed.

εὐπηκτος, *ον* (adj. from *εὖ*, *well*, and
πήγνυμαι, *to be joined*). *Well-*
joined, compact, well-built, firm

εὐπλόκαμος, *ον* (adj. from *εὖ*, *well*,

and *πλόκαμος*, *a curl or lock*,
Having beautiful locks, fair-har-
ed.

εὐποιέω, *ῶ*, fut. -*ῶμαι*, perf. *ἔποιε*
(from *εὖ*, *well*, and *ποιέω*, *to do*).

To do good, to render service to.
Εὐπολις, *ιος*, *ὁ*. *Eupolis*, a comic
poet of Athens.

εὐπορέω, *ῶ*, fut. -*ῶμαι*, perf. *ἔπορε*
(from *εὖπορος*). *To abound in, to*
be possessed of abundant means.

—The middle voice with the same
signification.

εὐπορία, *ας*, ἡ (from *εὖπορος*). *Abun-*
dance, abundant means, wealth.

εὖπορος, *ον* (adj. from *εὖ*, *easily*, and
πόρος, *a passage*). *Affording an*
easy passage, possessing ready
means, having power, wealthy.

εὐπόρως (adv. from *εὖπορος*). *Abun-*
dantly, plentifully, with abundant
means.

εὐποτυμία, *ας*, ἡ (from *εὖποτος*,
lucky). *A happy lot, good for-*
tune, happiness.

εὐπραγία, *ας*, ἡ (from *εὖπραγος*, *to*
be successful). *Success, prosper-*
ity, good fortune.

εὐπρέπεια, *ας*, ἡ (from *εὖπρεπής*).
Decorum, dignity, beauty, a spe-
cious precept, propriety.

εὖπρεπής, *ές* (adj. from *εὖ*, *well*, and
πρέπω, *to be becoming*). *Of noble*
appearance, becoming, decorum,
beautiful, specious.

εὐπτερος, *ον* (adj. from *εὖ*, *well*, and
πτερόν, *a wing*). *Well-winged,*
fleet.

εὐρεσις, *εως*, ἡ (from *εὐρίσκω*, *to in-*
vent). *An invention, a discovery*.

εὐρέτης, *ον*, *ὁ* (from the same). *An*
inventor, a discoverer.

εὕρημα, *ἄτος*, *τό* (from the same).
An invention, a discovery, any
thing found, a prize.

Εὐριπίδης, *ον*, *ὁ*. *Euripides*, a cel-
ebrated Athenian tragic poet, born
in the island of Salamis, B.C. 480.

Late in life he retired to the court
of Archelaus, king of Macedonia,
where he met with a violent death
in his seventy-fifth year, having
been dreadfully mangled by some
ferocious hounds.

Εὐρίπτος, *ου*, *ὁ*. *Eurypus*, a name

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strait, dividing Euboea from the main land of Greece, remarkable for the irregular ebb and flow of its tide, whence its name (from *εύ*, easily, and *ῥίπτω*, to throw).—Also, a canal.

εὐοίσκω, fut. *εὐρήσω*, perf. *εὐρηκα*, 2d aor. *εὔρον*. To find, to light upon, to invent, to discover.

Εὐρύβιδης, *ον*, *ὁ*. *Eurybiades*, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes, inferior to Themistocles in all the qualities of a good commander.

Εὐρύδικη, *ης*, *ἡ*. *Eurydice*, the wife of the poet Orpheus.

εὐρυθμός, *ον* (adj. from *εὖ*, well, and *ρυθμός*, rhythm). *Harmonious, rhythmical, well-adjusted*.

Εὐρυμέδων, *οντος*, *ὁ*. *Eurymedon*, a river of Pamphylia in Asia Minor, near which the Persians were defeated by Cimon, B.C. 470. It is now the *Zacuth*.

εὐρύς, *εἰς*, *ὅ* (adj.). *Broad, wide*.

Εὐρύσθεύς, *εὐς*, *ὁ*. *Eurystheus*, son of Sthenelus, and king of Argos and Mycenae. He imposed on Hercules the performance of the twelve perilous enterprises known as the twelve labours of Hercules.

εὐρόστομος, *ον* (adj. from *εὐρύς*, and *στόμα*, a mouth). *Wide-mouthed, having a wide opening*.

Εὐρύτορ, *ον*, *ὁ*. *Eurytor*, a son of Mercury, and one of the Argonauts.

εὐρυχωρής, *ές* (adj. from *εὐρύς*, wide, and *χωρέω*, to contain) *Capacious, comprehensive, spacious*.

Εὐρώπη, *ης*, *ἡ*. 1. *Europe*, one of the three main divisions of the ancient world.—2. *Eurōpe*, daughter of Agēnor, king of Phœnicia. She was carried off, while gathering flowers in the meadows with her attendants, by Jupiter, who had assumed the form of a beautiful white bull.

Εὐρώτας, *α*, *ὁ*. *Eurōtas*, the largest river in the Peloponnesus. It rises in Arcadia, and, after flowing a short distance, disappears under ground. It reappears in Laconia,

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traverses that province, passing by Sparta, and empties into the sea near Helos.

εὐρωτιῦν, *ῶ*, fut. *-ῶσω*, perf. *πῶρ-τιῦκα* (from *εὐρώς*, mould). To become mouldy.

εὖς, gen. *εῖος*, accus. *εῖν* (adj.) *Good, brave, &c.* See note, page 165, line 55.

εὐσαρκος, *ον* (adj. from *εὖ*, well, and *σαρξ*, flesh). *Fleshy, plump*.

εὐσεβειᾶ, *ας*, *ἡ* (from *εὐσεβής*). *Religious feeling, piety, devotion*.

εὐσεβής, *ές* (adj. from *εὖ*, well, and *σέβω*, to worship). *Pious, religious*.

εὐσειστος, *ον* (adj. from *εὖ*, easily, and *σειω*, to shake). *Easily shaken, subject to earthquakes*.

εὐσημος, *ον* (adj. from *εὖ*, well, and *σημα*, a mark). *Well-marked, easily recognised*.

εὐσταθεία, *ας*, *ἡ* (from *εὐσταθής*, steady). *Stability, steadiness, firmness*.

εὐστοχία, *ας*, *ἡ* (from *εὐστοχος*, aiming accurately). *Accuracy of aim, skill, discernment*.

εὐστόχως (adv. from *εὐστοχος*, aiming accurately). *Skilfully, unerringly, properly*.

εὖτε, Ion. *πῶτε* (adv., poet. for *ὅτε*). *When, as*.

εὐτεκνος, *ον* (adj. from *εὖ*, well, and *τέκνον*, a child). *Having illustrious children, having a numerous offspring, fruitful*.

εὐτέλεια, *ας*, *ἡ* (from *εὐτελής*). *Frugality, economy, moderates expenditure, cheapness.—Poverty*.

εὐτελής, *ές* (adj. from *εὖ*, well, and *τέλος*, expense). *Requiring little expense, not costly, frugal, poor*.

Εὐτέρπη, *ης*, *ἡ*. *Euterpe*, one of the Muses, daughter of Jupiter and Mnemōsyne, goddess of music. The name comes from *εὖ*, well, and *τέρπω*, to please.

εὐτιθύσσευτος, *ον* (adj. from *εὖ*, well, and *τιθασσέω*, to tame). *Easy to tame*.

εὐτονία, *ας*, *ἡ* (from *εὐτρονός*). *Vigour, strained effort, force, perseverance*.

εὐτρονός, *ον* (adj. from *εὖ*, well, and

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τείνω, to stretch). *Stretched out, strained.—Strong.*
 εὐτόνως (adv. from εὐτονος). *Vigorously, powerfully, with good aim.*
 εὐτύχew, ὦ, fut. -ήσω, perf. ἐτύχηκα (from εὐτυχής). *To succeed in obtaining.—Neuter, to be fortunate, to prosper.*
 εὐτύχημα, ἄρος, τό (from εὐτύχew). *An object attained, success, good fortune, a lucky event.*
 εὐτυχής, ἐς (adj. from εὐ, well, and τυγχάνω, to succeed, 2d aor. inf. τυχεῖν). *Succeeding well, successful, lucky, fortunate.*
 εὐτυχία, ας, ἡ (from εὐτύχew). *The attainment of an object, success, good fortune, prosperity.*
 εὐτυχῶς (adv. from εὐτυχής). *Successfully, prosperously, fortunately.*
 εὐόδος, ον (adj. from εὐ, well, and ὕδωρ, water). *Abounding in streams, well-watered.*
 εὐόφης, ἐς (adj. from εὐ, well, and ὤφαινω, to weave). *Well-woven.*
 εὐφήμew, ὦ, fut. -ήσω, perf. ἐφήμηκα (from εὐφημος, of good omen). *To utter words of good omen.—To hush and remain silent.* See note, page 144, line 9–18.
 εὐφορία, ας, ἡ (from εὐφορος). *Fertility, abundance.*
 εὐφορος, ον (adj. from εὐ, well, and φέρω for φέρω, to bear). *Bearing abundantly, fertile, productive.*
 Εὐφράτης, ον, ὁ. *Euphrates, a large and well-known river of Asia.*
 εὐφύης, ἐς (adj. from εὐ, well, and φύω, to grow). *Growing well or rapidly, thriving.—Fertile.*
 εὐφύια, ας, ἡ (from εὐφύης). *Thriving growth.—Good disposition, talent, ability, native excellence.*
 εὐφύλακτος, ον (adj. from εὐ, well, and φυλάσσω, to guard). *Well-guarded, closely watched.*
 εὐφῶς (adv. from εὐφύης). *Thrivingly, well, gently, kindly, favourably.*
 εὐφωνος, ον (adj. from εὐ, well, and φωνή, a voice). *Having a clear voice, clear-toned, tuneful.*
 εὐχετάμεαι, ὦμαι (poet. for εὐχαμαι),

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used only in the present and imperfect. *To entreat, &c.*
 εὐχή, ἥς, ἡ (from εὐχαμαι). *A supplication, a prayer, a vow.*
 εὐχομαι, fut. εὐξομαι, perf. ἔειπα, is the active or middle signification, ἡγμαι, and without augment εὐγμαι, 2d aor. ἡχόμενος (from the obsolete εὐχω, to long for). *To pray, to offer up prayers, to supplicate, to vow, to boast, to declare or assert one's self proudly.*
 εὐχρηστία, ας, ἡ (from εὐχρησται, useful). *Convenience, ease, advantage, profit.*
 εὐχολή, ἥς, ἡ (from εὐχομαι). *A vow, a petition, a prayer, a wish, a boast, a source of boasting.*
 εὐώδης, ἐς (adj. from εὐ, well, and ὀσφ, to smell, perf. mid. ὀσάδα). *Sweet-scented, fragrant, odoriferous.*
 εὐωδία, ας, ἡ (from εὐώδης). *Sweet odour, fragrance.*
 εὐώπις, ἰδος, ἡ (from εὐ, fair, and ὤψ, the eye). *Having beautiful eyes, fair-eyed, lovely to behold.*
 εὐωχέw, ὦ, fut. -ήσω, perf. ἐώχησα (from εὐ, well, and εὐχέ, food). *To feed well, to satiate.—In the middle, to satisfy one's self, to feast, to banquet.*
 εὐωχία, ας, ἡ (from εὐωχέw). *A feast, a banquet, feasting.*
 ἐραπίς, ἰδος, ἡ (from ἐραπτεω, to bind on). *A military cloak, an outer garment.*
 ἐφεξῆς (adv. from ἐπί, in addition, and ἐξῆς, in order). *In order one after another, in due order, next, farther on.*
 ἐφέw, fut. ἐφέw, 2d aor. ἐπεισεν, inf. ἐπεισεν (from ἐπί, upon, and έw, to follow). *To follow closely upon, to pursue, to press hard upon.—In the middle, to follow, to yield to, to obey.*
 ἐφετμή, ἥς, ἡ (from ἐφείμην, to enjoin upon). *An order, a command, a commission.*
 ἐφεβος, ον, ὁ and ἡ (adj. from ἐπί, at, and ἥβη, puberty). *Having arrived at the age of puberty.* In Athens, applied to a young man who had reached his eighteenth

year, or to a girl who had reached her fourteenth. Mostly used in the plural, of ἐφηβοί, *grown young men, youths*.

ἐφήμερος, ον (adj. from ἐπί, *for*, and ἡμέρα, *a day*). *Lasting for a day, ephemeral*.

ἐφήμερον, ου, τό (prop. neut. of ἐφήμερος, with ζῶν understood). *The Ephemeron*. See note, page 55, line 7-10.

ἐφικτός, όν (adj. from ἐφικνέσθαι, *to attain unto*). *Attainable, within reach*.

ἐφιπικτός, ον (adj. from ἐπί, *upon*, and ἵππος, *a horse*). *On horseback, mounted, riding*.

ἐφίπτομαι, future ἐπιπτήσσομαι, &c. (from ἐπί, *upon*, and ἵπταμαι, *to fly*). *To fly down upon, to fly towards*.

ἐπίστημι, fut. ἐπιστήσω, &c. (from ἐπί, *upon*, and ἵστημι, *to place*). *To place upon, to set over, to appoint, to add to*.—As a neuter, the perf. ἐπέστηκα, *I stand upon, &c.*, 2d aor. ἐπέστην, *I stood upon, I stood with, I aided*.

ἐπόδος, ον (adj. from ἐπί, *for*, and ὁδός, *a journey*). *Necessary for a journey, necessary*.—As a noun, in pl., τὰ ἐπόδια, *the perquisites*.

ἐπορεύω, ώ, fut. ἐπορεύσω, more commonly ἐπύρομαι, &c. (from ἐπί, *over*, and ὀρέω, *to look*). *To look over, to survey, to inspect, to look down upon*.

ἐφορμῶ, ώ, fut. -ήσω, &c. (from ἐπί, *upon*, and ὀρμῶ, *to urge*). *To urge upon*.—Neuter, *to rush upon, to assail, to attack*.

ἐφορός, ου, ό (from ἐφορεύω). *An inspector*.

Ἐφορος, ου, ό. 1. *An Ephorus*; mostly in plural, οἱ Ἐφοροί, *the Ephori*, powerful magistrates at Sparta, whose duty it was to watch over the rights of the people and check the power of the kings. They were five in number, and elected annually.—2. *Ephorus*, a Greek historian who flourished B.C. 353. He wrote a history of Greece from the return of the Heracidae to the 20th year of Philip of Macedon. It is now lost.

ἐνυδρίζω, fut. -ίσω, &c. (from ἐν, *intens.*, and ὑδρίζω, *to insult*). *To insult grossly, to treat with contumely*.

ἐνυπερθε (from ἐπί, *on*, and υπερθε, *above*). *Up on, on the top, above*.

ἐχθρα, ας, ή (prop. fem. of ἐχθρός). *Hatred, enmity, hostility*.

ἐχθρός, ά, όν (adj. from ἐχθεός, *hatred*, which from ἐχω, *to hold on, to last*). *Hated*.—*Hostile, inimical*.—As a noun, ἐχθρός, ου, ό, *an enemy, a private foe* who bears lasting hatred, corresponding to the Latin *inimicus*; and opposed to πολέμιος, *a public and open enemy*, in Latin *hostis*.

ἐχίδνα, ης, ή. *A viper*.

Ἐχίδνα, ης, ή. *Echidna, a celebrated monster, the offspring of Chrysāor and Callirhōē. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist.*

Ἐχινάδες, ων, αἱ. *The Echinādes*, a group of small islands formerly lying opposite the mouth of the Achelōus, but which have become connected with the main land by the alluvial deposits made by the river.

ἐχίνος, ου, ό. *The echinus*.—χερσαίος ἐχίνος, *a hedge-hog*.

Ἐχίων, ονος, ό *Echion*, one of the men who sprang from the dragon's teeth sown by Cadmus. He assisted Cadmus in building Thebes, for which service he received in marriage Agāve, the daughter of the latter, by whom he became the father of Pentheus.

ἐχω, fut. ἔξω and στήσω, perf. ἐσχῆκα, 2d aor. ἔσχον, imp. στή, opt. στήτω, &c. *To have, to hold, to keep, to contain, to stay*.—Neuter, *to contain or keep one's self, to prevail, to obtain*; as, λόγος ἔχει, *a report prevails*. It acquires peculiar meanings in different phrases; as, ἔχειν βίον, *to lead a life*.—With an inf., *to have the power, to be able, to know how*.—With an adverb it signifies *to be*; as, κακῶς ἔχειν, *to be badly off, to be suffering*: ὁρθῶς ἔχειν, *to be*

air and countenance, temper, character.
ἡῖον, ὄνος, ἡ. *A shore, a bank.*
Ἡῖον, ὄνος, ἡ. *Eion, a town of Thrace, situated at the mouth of the Strymon. The place is now called Contessa.*
ἥκα (adv.). *Gently, softly.—Little.—Comp. ἥσσον or ἥττον; superl. ἥκιστα.*
ἥκιστος, ἡ, ον (adj.) *superl. and ἥσσων, ον, comp. assigned to μικρός; from ἥκα, gently). Weakest, most feeble.—Smallest, least.—Neut. plural as an adverb, ἥκιστα, least, in the smallest degree, by no means.—οὐχ ἥκιστα, especially.*
ἥκω, fut. ἥξω, perf. ἥκα. *To come, to be present.—The present has the force of a perfect, I am here, i. e., I have come: the imperf. as pluperf., I was present, i. e., I had come.*
ῥακίδιον, ἡ, ἡ. *A distaff, a spindle.*
Ἡλεια, ας, ἡ. *Elis, a district of the Peloponnesus, lying west of Arcadia.*
Ἡεῖοι, ον, οί. *The Elians, inhabitants of Elis.*
Ἡλέκτρα, ας, ἡ. *Electra, 1. A daughter of Agamemnon, king of Argos.—2. A tragedy of Euripides, composed on the misfortunes of Electra, who, according to him, had been given in marriage to a needy peasant.*
ἡλεκτρον, ον, τό. *Amber.*
ἡλικία, ας, ἡ (from ἡλιξ, having attained full growth). *Maturity, manhood, age, puberty, a suitable age.*
ἡλικιώτης, ἴδος, ἡ (fem. of ἡλικιώτης, a companion equal in years). *A companion, a playmate.*
ἡλιος, ἡ, ον (adj. from ἡλιξ, having attained full growth). *How large, how great.—Of so great size, corresponding to the Latin quantus.*
ἡλιος, ον, ὁ. *The sun.—Day, a day.*
Ἡῆλιος, ον, ὁ. *Helios or the Sun-god, in the earlier mythology the son of Hyperion and Euryphaessa, but after the age of Homer identified with Apollo.*
ἥλος, ον, ὁ. *A nail, a peg.*

Ἡλῳιον, ον, τό, and Ἡλῳιον πεδῖον. *Elysium, and the Elysian plain, a happy place at the western extremity of the earth, whither the gods removed the virtuous among men, after death, to dwell in an eternity of bliss.*
ἡμαι, imperf. ἡμην; *the other tenses are supplied from ἔχομαι. To be seated, to sit.—The compound κάθημαι is more commonly used in prose than the simple form.*
ἡμαρ, ἁτος, τό (poetic for ἡμέρα). *A day.*
**ἡμεν, Doric for εἶναι, pres. infn. εἶμι, to be.
ἡμέρα, ας, ἡ. *A day.—καθ' ἡμέραν, day by day, daily.—μεθ' ἡμέραν, by day, in daytime.—ἐμ' ἡμέραν, daybreak, i. e., together with the day.*
ἡμεροδρομία, ὦ, fut. -ήσου, perf. ἡμεροδρόμηκα (from ἡμέρα, and ἔρμεν, 3d acc. inf. of τρέχω, to run). *To run up and down the whole day.*
ἡμερος, ον (adj.). *Mild, gentle, tame, cultivated, domestic.*
ἡμερότης, ητος, ἡ (from ἡμερος). *Tameness, gentleness, culture.*
ἡμερώω, ὦ, fut. -ώσω, perf. ἡμέρωκα (from ἡμερος). *To tame, to render gentle, to improve by culture, to domesticate.*
ἡμέρωσις, εως, ἡ (from ἡμερώω). *The act of taming, domesticating, improvement by culture.*
ἡμέτερος, α, ον (poss. pron. from ἡμεῖς, we). *Ours, ours.*
ἡμί (a form of φημί). *I say.—Imperf., only 1st and 3d sing. in use, and only in the phrases, ἦν δ' ἐγώ, said I: ἦ δ' ὅς, said he, in prose. In Homer, ἦ for ἔφη, he said.*
ἡμιγυμνος, ον (adj. from ἡμι for ἡμίσις, half, and γυμνός, naked). *Half naked, thinly clad.*
ἡμιλεπτος, ον (adj. from ἡμι for ἡμισ, half, and λεπτός, to peel off). *Half peeled or shelled, half hatched.*
ἡμιλίτρας, α, ον (adj. from ἡμιλίτρον, half a pound). *Weighing half a pound.*
ἡμιονος, ον, ἡ, rarely ὁ (from ἡμι for**

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ἥμιος, *half*, and ὄνος, *an ass*).

A mule

ἥμιος, εἰα. υ (adj.). *Half*.—Neuter as a noun, τὸ ἥμισυ, *the half*.

ἡμιτελής, ἐς (adj. from ἥμι for ἥμιος, *half*, and τελέω, *to finish*). *Half finished, unfinished, incomplete*.

ἡμιφλεκτός, ον (adj. from ἥμι for ἥμιος, *half*, and φλέγω, *to burn*).

Half burned, half consumed by fire.

ἥν (conj.), Attic for ἂν or εἴν. *If, when*.—ἥν μὴ, *if not, unless*.—ἥν περ, *even if, although*.

ἥνία, ας, ἡ. *A bridle, a rein*.

ἥνικα (adv.). *When, at which time*.

ἥνιοχέω, ὦ, fut. -ῶ, perf. ἥνιόχηκα (from ἥνιοχος). *To hold the reins, to drive, to guide*.

ἥνιοχος, ον, ὁ (from ἥνία, *a rein*, and ἔχω, *to hold*). *One who holds the reins, a charioteer, a driver*.

ἥπαρ, ἄρος, τό. *The liver*.

ἥπειρος, ον, ἡ. *A continent, the main land*.

Ἡπειρος, ον, ἡ. *Epirus, a country of Greece, to the west of Thessaly, lying along the Adriatic*.

Ἡπειρώτης, ον, ὁ. *An Epirot, an inhabitant of Epirus*.

ἥπερ (conj.). *Or, and in comparisons, as, than*.

ἥπεροπευγής, οὔ, ὁ (from ἥπεροπεύω, *to deceive*). *A deceiver, a seducer, a cheat*.

Ἥρα, ας, ἡ. *Juno, a daughter of Saturn and Ops, was the sister and wife of Jupiter, queen of all the gods and mistress of heaven and earth*.

Ἡρακλῆς, ἑός, contr. Ἡρακλῆς, ἑός. *Hercules, son of Jupiter and Alemena, the most powerful and distinguished of all the ancient heroes*.

Ἡράκλειος, α, ον (adj.). 1. *Of Hercules, Herculean*.—Neuter as a noun (ιερόν understood), Ἡράκλειον, ον, τό, *the temple of Hercules*.—2. (from Ἡράκλεια, *Heraclia*). *Heraclian*.—Ἡρακλεία λίθος, *the Heraclian stone, i. e., the magnet*. See note, page 57, line 2.

Ἡράκλειτος, ον, ὁ. *Heraclitus, a philosopher of Ephesus, who flour-*

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ished about the 69th Olympiad, B.C. 504.

Ἡρακλειωτικός, ἡ, ὄν (adj.). *Of or belonging to Heraclēopolis, Heraclēotic*.

Ἡρακλῆος πόλις, ἡ (literally, *the city of Hercules*). *Heraclēopolis, a city of Egypt, capital of the Heraclēotic nome*.

ἡρεμέω, ὦ, fut. -ῶ, perf. ἡρέμηκα (from ἡρέμα, *quietly*). *To be or remain quiet, to be tranquil, to repose*.

Ἡριγόνη, ας, ἡ. *Erigōne, a daughter of Icarus, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated*.

Ἡριδάνος, οὔ, ὁ. *Eridānus, the Greek name of the Padus, the largest river of Italy. It is now called the Po*.

Ἡρίον, ον, τό (from ἔρα, *the earth*). *A tomb, a sepulchre*.

Ἡρόδοτος, ον, ὁ. *Herodotus, a celebrated Greek historian, born at Halicarnassus B.C. 484*.

ἥρως, ὤος, ὁ. *A hero*.

Ἡσίοδος, ον, ὁ. *Hēsiod, a Greek epic poet, born at Cuma in Æolia, according to the common account, and called Ascraean, from having been educated at Ascræa in Boeotia*.

Ἡσιόνη, ας, ἡ. *Hesiōne, a daughter of Laomedon, king of Troy. She was exposed to be devoured by a sea monster, but was delivered by Hercules*.

ἡσυχάζω, fut. -ᾶσω, perf. ἡσυχᾶκα (from ἡσυχος). *To be at rest, to lead a quiet life, to be quiet*.

ἡσυχία, ας, ἡ (from ἡσυχος). *Freedom from care, repose, quiet, tranquillity*.—ἡσυχίαν εἶναι, *to remain quiet*.—καθ' ἡσυχίαν, *at leisure, quietly*.

ἡσυχος, ον (adj.). *At rest, quiet, tranquil, at leisure*.—Dat. sing. fem. as an adverb, ἡσυχῇ, *leisurely, quietly, gently, softly*.

ἥτοι (conj.). *Surely, doubtless, indeed*.

ἥτορ, ορος, τό. *The heart*.

ἥττα, ας, Attic for ἥσσα, ας, ἡ (from ἡσάομαι). *Defeat, inferiority*.

ΘΑΛ

ἡττώω, ὦ (Att. for ἡσσάω, ὦ, from ἡσσω), fut. -ήσω, perf. ἡττηκα. *To render inferior, to conquer.*—In the passive, *to be inferior, to be surpassed, to be subdued, to yield to*, followed by a genitive of the person.

ἡττων, ον, Att. for ἡσσων, ον (adj., assigned as irreg. comp. το μικρός). *Less, smaller, weaker, inferior, fewer, worse*, followed by the genitive.—οὐχ ἡττὸν and οὐδὲν ἡττον, *nevertheless, in like manner.*

ἡθομος, ον (adj., Ionic and poetic for εὐκομος, from εὖ, *well*, and κόμη, *hair*). *Having beautiful hair, fair-haired.*

Ἡφαιστος, ον, δ. *Vulcan*, son of Jupiter and Juno, the god who presided over fire, and the patron of all such as worked in iron and other metals.

ἡχέω, ὦ, fut. -ήσω, perf. ἤχηκα (from ἡχή, *a sound*). *To sound, to resound, to clang, to utter, to sing.*

ἡχι (adv., poetic for ἦ). *Where.* ἡχος, ον, δ (a form of ἡχή, used in prose). *A noise, a sound.*

ἡχώ, ὅος, contr. οὖς, ἦ. *A sound, an echo, a noise.*

ἡώς, ἥος, contr. ἡούς, ἦ. *Dawn, the dawn of day, day.*

Θ.

Θάλαμος, ον, δ. *A room, a chamber, a bedroom.*—*The women's apartment.*

θάλασσα, ης, and Att. θάλαττα, ης; ἥ (from ἄλς, ὄ taking the place of the rough breathing). 1. *The sea.*

—2. *Sea*, as a proper name, the same with Tethys, the goddess of the sea.

θαλάσσιος, ον, and Att. θαλάττιος, ον (adj. from θάλασσα). *Of the sea, lying near the sea, marine, maritime.*

θαλασσοκράτew, ὦ, fut. -ήσω, perf. -ηκα (from θάλασσα, and κρατέω, *to rule*). *To rule over the sea, to enjoy naval supremacy.*

θάλα, ων. τά (probably neut. pl. of an obsolete adj. θάλυς, *blooming*, from θάλλω). *The delights of life, delicacies.*

ΘΑΝ

Θάλεια, ας, ἦ. *Thalia*, the muse of comedy, represented as holding in one hand a comic mask, in the other a shepherd's crook.

θάλλερός, á, ὄν (adj. from θάλλω, *to bloom*). *Blooming, great, vigorous, abundant.*

Θάλλης, ος, and -ήτορ, ό. *Thales*, one of the seven wise men of Greece, and founder of the Ionic sect of philosophy. He was born at Miletus about B.C. 640.

θαλλός, οὔ, ό (from θάλλω). *A sprig, a branch, leaves, a wreath.*

θάλλω, fut. θάλω, perf. τέθαλα, perf. mid., with the present signification, τέθηλα, 2d aor. ἐθάλον.

To flourish, to bloom, to be verdant, to shoot forth, to abound in.

θάλλω, fut. θάλω, perf. τέθαλα. *To warm.*—*To enliven, to cheer, to encourage.*

θαλαπρή, ἦς, ἥ (from θάλλω). *Warming.*—*Comfort, consolation.*

θαμβέω, ὦ, fut. -ήσω, perf. τεθάμβηκα (from θάμβος). *To be amazed or astonished at, to wonder.*

θάμβος, εος; τό (from θάσμαι, *to wonder*). *Wonder, amazement, dismay.*

θαμίζω, fut. -ίσω, perf. τεθάμίσα (from θαμῆ, *often*). *To go or come often, to frequent.*

θαμίνως (adv. from θαμίνος, *frequent*). *Frequently, often.*

Θάμυρις, ίδος, ό. *Thamyris*, a celebrated musician of Thrace, who challenged the Muses to a trial of skill. He was conquered, and they deprived him of his eyesight and his melodious voice, and broke his lyre.

θανάτηφόρος, ον (adj. from θάνατος, *death*, and φέρω, *to bring*). *Causing death, death-bearing, deadly, mortal.*

θάνατος, ον, ό (from θυνεῖν, 2d aor. inf. of θνήσκω, *to die*). *Death, capital punishment.*

Θάνατος, ον, ό. *Death*, one of the deities of the lower world, whose duty it was to conduct the souls of the dead to the regions below.

θανάτω, ά, fut. -ώσω, perf. τεθανέτωκα (from θάνατος). *To put*

to death, to kill, to condemn to death.

θάπτω, fut. θάψω, perf. τέθαψα, 2d aor. ἐτάφην. To bury, to inter, to perform the rites of sepulture (whether by inhumation or by burning the body).

θαρρέω, ὦ, fut. -ήσω, perf. τεθάρρηκα, later form for θαρσέω. To be bold, to be confident, to be courageous.—2d sing. pres. imp. θάρρει, take courage, fear not.

θαρρύντως (adv. from θαρρύντος, gen sing. of pres. part. of θαρρέω). Boldly, courageously, resolutely, with confidence.

θαρσέω, ὦ, fut. -ήσω, perf. τεθάρρηκα (from θάρσος). To be bold, to be of good cheer, to fear not.

θάρσος, εος, τό (later form θάρρος). Boldness, courage, confidence.

θάσσω, ον, and Att. θάττων, ον (irreg. comp. of ταχύς, swift). Swifter, fleetier, more rapid.—Superlative τάχιστος.

θάτερον, by crasis for τὸ ἑτερον (from ἕτερος). The one of two.

θαῦμα, ἄτος, τό (from θαύμαι, to wonder). An object exciting wonder, a wonder.—Astonishment, admiration.

θαυμάζω, fut. -ᾶσω, perf. τεθαύμακα (from θαύμα). To wonder at, to be astonished at, to admire, to esteem, to revere.

θαυμάσιος, ᾶ, ον (adj. from θαυμάζω). Wonderful, amazing, astonishing, admirable.

θαυμαστός, ῆ, ὅν (adj. from θαυμάζω). Wonderful, surprising.—θαυμαστὸν ὅλον (supply ἐστὶ), it is surprising how.—θαυμαστὸν ὅσον (supply ἐστὶ), it is surprising how much, to a surprising degree.

θαυμαστῶς (adv. from θαυμαστός). Wonderfully, surprisingly, admirably.

θεά, ᾤς, ἡ (fem. of θεός). A goddess.

θεά, ῆς, ἡ (from θεύομαι, to see). A sight, a view, a survey.

θεάινα, ῆς, ἡ (poetic for θεά). A goddess.

θεῖαμα, ἄτος, τό (from θεάομαι). A sight, a spectacle.—τὰ θεὰ θεά-

ματα, the seven wonders (sights) of the world.

θεᾶνῶ, ὅς, contr. οὗς, ἡ. Theano, a female philosopher of the Pythagorean sect.

θεύομαι, ᾶμαι, fut. ᾶσομαι, perf. τεθέαμαι. To see, to view, to behold, to survey, to contemplate.

θεατροειδής, ἐς (adj. from θεᾶτρον, and εἶδος, appearance). Having the form of a theatre, shaped as a theatre, semicircular.

θεᾶτρον, ον, τό (from θεύομαι, to view). A place of exhibition, a theatre, a stage.

θεῖος, ον (adj., poetic for θείιος, which for θεῖος). Divine, godlike.

Θεοδόμας, αντος, ὁ. Theodamas, a king of Mysia, in Asia Minor, and father of Hylas, the favourite of Hercules.

θεῖος, ος, ὁ. An uncle.

θεῖος, α, ον (adj. from θεός, a god). Divine, godlike.

θέλω, fut. θέλσω, perf. τέθελχα. To soothe, to charm, to enchant, to alleviate.

θέλω, fut. θελήσω, perf. τεθέληκα (a form of ἐθέλω) To wish, to will.—To be wont.

θεμέλιον, ον, τό (prop. neut. of θεμέλιος, of a foundation, from τίθημι, to place). A foundation, a basis.

θέμις, ἴδος, in Homer ἰστος, ἡ. Justice, right, equity.—ἡ θέμις ἐστί, as is proper, literally, in the way in which it is right (supply τῇ δόξῃ).

Θέμις, ἰστος, ἡ. Themis, daughter of Coelus and Terra, and wife of Jupiter. She succeeded her mother in the oracle at Delphi, which she held in the time of Deucalion. In later times she was regarded as the goddess of justice.

Θεμιστοκλῆς, ἑος, contr. ἐους, ὁ. Themistocles, a celebrated Athenian general. His youth was marked by flagrant vice, but, according to Plutarch, being roused by the glory of Miltiades, he abandoned his vicious career, and became one of the most illustrious

of the Athenian generals and statesmen.

θεοειδής, ἐς (adj. from θεός, *a god*, and εἶδος, *appearance*). *Godlike, resembling a god*.

Θεόκριτος, ου, ὁ. *Theocritus*, 1. A celebrated Greek bucolic poet, a native of Syracuse, who flourished under Hiero II. of Syracuse, B.C. 270.—2. A sophist and public speaker, born in Chios, flourished at Athens about 350 B.C.

θεολογία, ας, ἡ (from θεολογέω, *to discourse on divine things*). *Discourse on divine things, religious discussion or belief, theology*.

Θεόπομπος, ου, ὁ. *Theopompus*, 1. A king of Sparta of the family of the Ephoridæ. He first created the Ephori.—2. A famous Greek historian of Chios, disciple of Isocrates, who flourished B.C. 354.—3. A comic poet of Athens, who flourished in the fourth century B.C.

θεοπροκία, ας, ἡ (from θεοπροπέω, *to predict future events*). *A prediction, a prophecy*.

θεοπροπίων, ου, τό (from the same). *A prophecy*.

θεός, οῦ, ὁ. *A god, a divinity.—ἡ θεός, a goddess*.

θεράπεινα, ης, ἡ (fem. of θεράπων, *a servant*). *A maid-servant, a female attendant, a female slave*.

θεράπεινις, ἰδος, ἡ (from θεράπεινα). *A maid-servant, &c.*

θεράπεια, ας, ἡ (from θεράπευω). *Attendance, care.—The means of healing, cure*.

θεράπευω, fut. -εύσω, perf. τεθεράπευκα (from θέρω, *to cherish*). *To attend upon, to wait upon, to court, to serve, to seek to please, to honour with marks of esteem*.

θεράπων, οντος, ὁ (from θέρω, *to cherish*). *An attendant, a companion, a follower, a servant*.

θερινός, ἡ, ὅν (adj. from θέρος, *summer*). *Of summer, summer*.

θερμαίνω, fut. -μῶνῶ, perf. τεθέρμαγκα (from θερμός, *warm*). *To warm.—To rouse, to inflame*.

θερμη, ης, ἡ (from θέρμω, *to warm*). *Warmth, heat*.

θερμός, ἡ, ὅν (adv. from τεθερμαινέω, perf. pass. of θέρω, *to warm*). *Warm, heated.—Violent, ardent*.

θερμότης, ητος, ἡ (from θερμός). *Warmth, heat.—Violence, passion*.

Θερμώδων, οντος, ὁ. *Thermoidon*, a river of Pontus, in Asia Minor, flowing through the plain Themascyra; on its banks the Amazons dwelt. It is now called the *Terna*.

θέρος, εος, contr. ους, τό (from θέρω, *to warm*). *Summer.—τοῦ θέρους, in summer*.

θεσμοφόρια, ων, τό (from θεσμός, *a law*, and φέρω, *to propose*; used only in the plural). *The Thesmophoria*, a festival celebrated by the Greeks in honour of Ceres, who was called *Θεσμοφόρος*, the *Legislatrix*, because she first taught them the use of laws. Free-born women alone were allowed to take part in it.

θεσπίς, fut. -ίσω, perf. τεθεσπίσας (from θέσπις, *prophetic*). *To predict, to announce beforehand, to give an oracle, to warn by an oracle*.

Θεσσαλία, ας, and Attic Θετταλία, ας, ἡ. *Thessaly*, an extensive country of Greece, lying to the north of Phocis and Doris, and east of Epirus.

Θέτις, ἰδος, ἡ. *Thetis*, one of the sea-deities, daughter of Nereus and Doris, wife of Peleus and mother of Achilles.

θέω, fut. θεύσομαι, the other tenses supplied, as in τρέχω, from the obsolete δρέμω, perf. δεδράμηκα, 2d aor. ἐδράμην. *To run, to move swiftly, to hasten.—To sail rapidly, to fly*.

θεωρέω, ᾶ, fut. -ήσω, perf. τεθεωρήκα (from θεωρός, *a beholder*). *To behold, to see, to contemplate, to observe*.

θεωρία, ας, ἡ (from θεωρέω). *A surveying, contemplation, reflection, view*.

Θῆβαι, ὄν, αἱ. *Thebes*, 1. The capital of Boeotia, founded by Cadmus. The city stood on the river Isménus, and had seven gates, whence it is called *Heptapylos*. The modern name is *Thiva*.—2. A cele-

brated city of Upper Egypt, the capital of Thebais. It was called also by the Greeks *Hecatompylos* (hundred-gated). But see note, page 112, line 24.

Θηβαίος, ἡ, ὄν (adj.). *Theban.*

Θηβαῖος, α, ὄν (adj.). *Theban.—ὁ Θηβαῖος, the Theban.*

Θηβαίς, ἰδος, ἡ. *Thebais, the southernmost of the three divisions of Egypt, so called from its capital Thebes.*

Θήκη, ης, ἡ, and, less correctly, Θῆβαι, ὄν, αἰ. *Thēbē, a city of Mysia, inhabited by the Cilicians. It lay at the foot of Mount Placus, and was hence styled Hypoplacian (ὑπὸ Πλάκῃ).*

Θήγω, fut. θήξω, perf. τέθηκα, perf. pass. τέθηγμαί. *To sharpen, to whet.—To rouse.*

Θῆκη, ης, ἡ (from τίθημι, to deposit). *A thing wherein anything is deposited, a chest, a receptacle, a coffer.—αἱ Θῆκαι, the tombs.*

Θηλυμίτης, ου, ὁ (from θῆλυς, and μίτρα, a head-band). *One who wears the head-band of females, an effeminate wearer of the head-band.*

Θῆλυς, εἰα, υ (adj.). *Female, feminine.—Effeminate.—In the neuter, τὸ θῆλυ (γένος understood), the female sex.—αἱ θῆλειαι, females.*

Θῆρ, θηρός, ὁ. *A wild beast.*

Θήρα, ας, ἡ (from θῆρ). *The chase, hunting, a hunt.*

Θηραμῆνης, ου, ὁ. *Theramēnes, an Athenian general and philosopher in the time of Alcibiades. He was one of the thirty tyrants, but took no share in their cruelty and oppression. He was condemned by his associates to drink hemlock.*

Θηράτης, οὔ, ὁ (from θηράω). *A hunter.*

Θηραῶ, ὦ, fut. -ᾶσω, perf. τεθήρακα (from θῆρα). *To hunt, to chase, to pursue, to strive after, to attempt to obtain by stratagem.—In the middle, same signification.*

Θῆρεος, ὄν (adj. from θῆρ, a wild beast). *Of animals, bestial, animal.*

Θηρευτικός, ἡ, ὄν (adj. from θηρεύτης,

a hunter). *Pertaining to the chase, adapted for hunting.—Θηρευτικός κύων, a hunting dog.*

Θηρεύω, fut. -εύσω, perf. τεθήρευκα (from θῆρα, the chase). *To hunt, to chase.*

Θηρίον, ου, τό (from θῆρ, a wild beast). *A wild animal, a wild beast.*

Θηριώδης, ες (adj. from θηρίον, and εἶδος, appearance). *Having a wild appearance, savage, bestial, brutal, animal.—Full of animals.*

Θηρόδωτος, ου (adj. from θῆρ, a wild beast, and βιβρώσκω, to eat). *Eaten of wild beasts, devoured by wild animals.*

Θησαυρίζω, fut. -ίσω, perf. τεθησαυρίκα (from θησαυρός). *To collect and lay up, to store away, to treasure.*

Θησαυρός, οὔ, ὁ (from τίθημι, to lay up?). *A place for laying up in store, a treasury, a treasure.*

Θησεύς, εὐς, ὁ. *Theseus, a king of Athens, son of Ægeus and Æthra, and one of the most celebrated heroes of antiquity. He cleared Attica of pirates and robbers, freed his country from tribute to King Minos, and destroyed the minotaur by the aid of Ariadne, whom, however, he afterward abandoned in the isle of Naxos.*

Θητεύω, fut. -εύσω, perf. τεθήτευκα (from θῆς, a hired servant). *To serve for hire, to be a servant.*

Θιγγάνω, fut. θίξω and θίξομαι, perf. wanting; 2d aor. ἐθίγον (from obs. θίγω). *To touch.—To attain, to enjoy.*

Θίς, θινός, ὁ, in later writers also θίν, θινός, ὁ and ἡ (from τίθημι, to place). *A heap, a pile of sand, sand, the shore, a desert.*

Θνήσκω, fut. in use θάνομαι, perf. τέθνηκα, 2d aor. ἐθάνον. *To die, to perish.*

Θνητός, ἡ, ὄν (adj. from θνήσκω). *Mortal, perishable, transitory.—οἱ θνητοί, mortals.*

Θοίνη, ης ἡ (from θάω, to nourish, akin to the Latin cœna). *A repast, a feast.—Food.*

Θολερός, ἄ, ὄν (adj. from θολός,

mud). *Muddy, turbid, impure*.—*Perturbed*.
 θρόος ἡ, ὄν (adj. from θέω, to run).
Swift, rapid.
 θροῦδew, ὦ, fut. -ήσω, perf. τεθο-
 ρύθηκα (from θρόυδος). *To make*
a loud noise, to disturb by loud
noise, to throw into confusion, to
be in commotion.
 θρόρυδος, ου, ὁ. *Loud noise, tumult,*
uproar, outcry.
 θουδιππος, ου, ὁ. *Thudippus, a*
friend of Phocion, condemned to
die with the latter.
 Θουκυδίδης, ου, ὁ. *Thucydides, a*
celebrated Greek historian, born
in Attica B.C. 471.
 Θούριος, ου, ol. *Thurii, a city of*
Lucania in Lower Italy, founded
by a colony from Athens near the
site of Sybaris, 55 years after the
overthrow of that city, B. C. 455.
 Θούριος, α, ου (adj.). *Of Thurii,*
Thurian.
 θούρος, ου, ὁ, and fem. θούρις, ἰδος, ἡ
 (adj. from θέρω, to spring for-
 ward). *Bounding, impetuous, vio-*
lent, brave.
 Θράκη, ης, ἡ. *Thrace, a country of*
Europe, bounded on the north by
Mount Hæmus, which separated it
from Mæsia, on the east by the
Euxine, Thracian Bosphorus, and
Hellespont, on the south by the
Ægean Sea, and on the west by the
river Strymon, which divided it
from Macedonia.
 Θράξ, ἀκός, ὁ. *A Thracian*.
 θρασεύω, ὦ, fut. -ήσω, &c. (for θαρ-
 σεύω). *To take courage, to be bold*.
 Θράσιος, ου, ὁ. *Thrastius, a prophet*
of Cyprus, offered in sacrifice by
Busiris, king of Egypt.
 Θράσις, ιος, ὁ. *Thrasis*.
 Θράσυλλος, ου, ὁ. *Thrasyllus, a*
man of Attica, so disordered in
mind, that he believed all the ships
which entered the Piræus to be his
own. He was cured by his brother.
 θράσινω, fut. -υνῶ, perf. τεθράσινωκα
 (from θράσύς, bold). *To imbolden,*
to inspire courage.—*In the middle,*
to act or speak boldly, to become
confident, to conduct one's self ar-
rogantly.

θρασύς, εἰα, ὅ (adj. from θράσιος, see
 θράσιος, boldness). *Bold, resolute,*
brave, daring, arrogant.
 Θράττη, ης, ἡ. *A Thracian female*.
 θραῦσμα, ἄτος, τό (from θραίνω, to
 break in pieces). *Something broken,*
a piece, a fragment.
 θρέμμα, ἄτος, τό (from τρέφω, to
 nourish). *A young animal reared*
up, the young of any animal, cattle.
 θρεπτικός, ἡ, ὄν (adj. from τρέφω, to
 nourish). *Nourishing, nutritious*.
 Θρήκη, ης, ἡ. *Thrace*. See Θράκη.
 θρηνέω, ὦ, fut. -ήσω, perf. τεθρήνηκα
 (from θρήνω, weeping). *To weep,*
to lament, to deplore, to bemoan.
 Θρωϊόν πεδιον, τό. *The Thra-*
sian plain, a large plain of Attica,
extending from Eleusis northward
to Boeotia.
 θρίξ, gen. τριχός, ἡ. *The hair*.
 θρόνον, ου, τό, used only in the plu-
 ral; θρόνα, ου, τά. *Flowers (in*
embroidery).
 θρόνος, ου, ὁ. *A seat, a stool, a*
chair of state, a throne.
 θυγάτηρ, τέρος contr. τρός, ἡ. *A*
daughter.
 θυμίαμα, ἄτος, τό (from θυμιάω).
Incense, perfume.
 θυμιατήριον, ου, τό (from θυμιάω,
 with ending ῥιον, denoting place
 where). *An instrument wherein*
incense is burned, a censer.
 θυμιάω, ὦ, fut. -ιάσω, perf. τεθυμιά-
 κα (from θυμα, incense). *To burn*
incense unto.—The middle voice
 has the same signification.
 θυμικός, ἡ, ὄν (adj. from θυμός). *Of*
an ardent disposition, passionate,
hasty, courageous.
 θυμός, οῦ, ὁ (from θύω, to rage, to
 be agitated). *Passion, anger, ar-*
dour, wrath, courage.—*The soul*
or heart, as the seat of passion,
&c.—διὰ θυμόν, *through resent-*
ment.—παντι τῷ θυμῷ, *with all*
one's heart or might.
 θυμόσοφος, ου (adj. from θυμός, and
 σοφός, wise). *Endowed with nat-*
ural talents, having instinctive (in
opposition to acquired) knowledge,
talented, intelligent.
 θύρα, ας, ἡ. *A door, a gate, an en-*
trance.

θύραζε (adv. for θύρασθε). *Towards the door.—Out of doors, outside, abroad.*

θύρεος, οὔ, ὅ (from θύρα, from its resemblance in shape). *An oblong shield.*

θύρον, ον, τό (dim. from θύρα). *A small door, an opening.*

θύρις, ἰδος, ἡ (dim. of θύρα). *A small door, a window, an aperture.*

θύρσος, ον, ὅ. *A thyrsus, a wand or staff wound round with wreaths of ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.*

θύσια, ας, ἡ (from θύω, *to sacrifice*). *A sacrifice.*

θυσιάζω, fut. -ιάσω, perf. τεθυσιᾶκα (from θυσία). *To sacrifice, to immolate, to offer in sacrifice.*

θύω, fut. θύσω, perf. τέθυκα. *To sacrifice.—As a neuter, to move rapidly, to rush impetuously.—In the middle, to inspect the entrails of the victim in order to divine the future, i. e., to sacrifice for one's self.*

θύσμα, ἄτος, τό (from θύω, *to burn incense*). *The fume of incense, perfume, frankincense.*

θύραξ, ἄκος, ὅ. *A coat of mail, consisting of two parts, one for the back, the other for the breast, joined at the sides with small hooks or rings twisted in each other.—A corslet or cuirass.*

I.

ιαχός, ον, ὅ. *Iacchus, a name of Bacchus.*

ιάλλω, fut. ἰάλλω, 1st aor. ἱηλα. *To fling forth, to send out.—To stretch forth.*

ιαμβεῖος, ον (adj. from ἱαμβος, an iambus). *Iambic—Neuter as a noun, ἱαμβεῖον, ον, τό (εἶπος understood). Iambic verse, a poem in iambic verse.*

ιάσμαι, ἰάμαι, fut. ἰάσομαι, perf. ἰάμαι (akin to λαίνω, *to warm*). *To heal, to cure, to remedy.*

ἱαπετός, οὔ, ὅ. *Iapētus, one of the giants, son of Coelus and Terra; father of Atlas, Menœtius, Epimetheus, and Prometheus. He was*

regarded by the Greeks as the father of all mankind.

Ἰάσων, ονος, ὅ. *Jason, a celebrated hero, son of Æson, king of Thes-saly, leader of the Argonautic expedition to Colchis in search of the golden fleece.*

ἰατρικός, ἡ, ὄν (adj. from ἰατρός). *Of or pertaining to physic, medical.—Fem. sing. as a noun, ἰατρική, ἡς, ἡ (τέχνη understood), the healing art, the science of medicine.*

ἰατρός, οὔ, ὅ (from ἰάομαι, *to heal*). *A physician.*

ἰάω, fut. ἰάσω, perf. ἰάχα, and ἰαχέω, ὦ, fut. -ήσω, perf. ἰάχηκα (probably from ἰα, a voice). *To shout, to cry aloud.*

Ἰβηρ, ηρος, ὅ. 1. *An Iberian, a native of Iberia.*—2. *A Spaniard.—ol' Ἰβηρς, the Ibēri, a powerful nation of Spain, dwelling along the river Ibērus.—Also, a general name for the Spaniards.*

Ἰβηρία, ας, ἡ. *Iberia.* 1. *One of the ancient names of Spain, derived from the Ibērus.*—2. *A country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to Imeriti and Georgia.*

ἰβίς, ἰδος, Ion. ιος, ἡ. *The ibis, a bird held sacred by the Egyptians, from its destroying serpents, &c.*

ἰδέ, epic for ἡδέ (conj.). *And.*

ἰδέα, ας, ἡ (from ἰδεῖν, 2d aor. inf. of εἶδω, *to see*). *Form, external appearance, figure, manner.*

Ἰδῆ, ης, Ion. for Ἰδα, ας, ἡ. *Ida, a celebrated mountain, or rather chain of mountains, in Tross, on which Paris decided the contest of beauty between the three goddesses.*

ἰδιός, ᾶ, ον (adj.). *Proper, peculiar, private, own, distinct.—οἱκοι ἰδιοι, private dwellings.—Dat. sing. fem. as an adverb, ἰδία, by itself, separately.—As a noun, ὁ ἰδιός, private citizen.*

ἰδιότης, ητος, ἡ (from ἰδιός). *A peculiarity.—Propriety.*

ἰδιότης, ον, ὅ (from ἰδιός). *A pri*

vals citizen, as opposed to one in public life.—One of the lower class, an unlearned or ignorant man, a simpleton.—*οἱ ἰδιῶται*, the unlearned.

ἰδομενεύς, *ἔως*, *δ*. *Idomēneus* (four syllables), son of Deucalion, and king of Crete. He went to the Trojan war with ninety ships, and distinguished himself by his valour.

ἰού (adv.). *Lo, behold*.—When written with circumflex, *ἰδοῦ*, it is 2d sing. 2d aor. imp. mid. of *εἶδω*, to see.

ἰρύω, fut. *-ῶω*, perf. pass. *ἰδρῆμαι*, 1st aor. pass. *ἰδρύνθην* (from *ἵζω*, to seat). *To sit down, to seat*.—*To erect, to build, to consecrate*.—In the middle, to erect, to dedicate.—In the passive, the perfect used as a present, to lie, to be seated, to be built, &c.

Ἰδύα, *α*, *ῆ*. *Idyia*, one of the Oceanids, wife of *Æëtes*, king of Colchis, and mother of *Medæa*.

ἰεραξ, *ἄναξ*, *δ*. *A hawk*.

ἰερεῖα, *α*, *ῆ* (fem. of *ιερεὺς*). *A priestess*.

ιερεῖον, *ον*, *τό* (from *ιερός*, sacred). *A victim*.

ιερεὺς, *ἔως*, *δ* (from *ιερός*, sacred). *A priest*.

ἱερονειπής, *ἔς* (adj. from *ιερός*, and *πρέπω*, to become). *Becoming holy persons, venerable, sanctified, holy, reverend*.

ιερός, *ά*, *όν* (adj.). *Sacred, holy, consecrated*.—As a noun, in the neuter singular, *ιερόν*, *ον*, *τό*, a temple.—In the plural, *ιερά*, *ων*, *τά*, victims, sacrifices, omens.

ιερόστροφος, *ον*, *δ* (from *ιερόν*, and *συνλάω*, to plunder). *A plunderer of temples, a temple-robber, a sacrilegious wretch*.

ἵζω, imperf. *ἵζων*, fut. *ἵξωω*, Att. *ἰῶ* (in Homer only the present and imperfect used; in Attic writers the compound *καθίζω* more commonly employed). Neuter, to seat one's self, to sit down.—Active, to cause to sit down, to seat, to place.—Middle, same as neuter.

ἵμαι, fut. *ἵσω*, 1st aor. *ἤκα*, perf. *εἰκα*, 2d aor. *ἦν*, in *π*. *ἔς*, opt. *εἴην*, 480

subj. *ῖ*, inf. *εἶναι*, part. *ῖς*. *To put in motion, to send, to cast, to hurl, to throw*.—In the middle, to put one's self in motion, to hasten.—*To be moved to, to long for*.

Ἰθάκηος, *ά*, *ον* (adj. from *Ἰθάκη*). *Of Ithaca*, a small island in the Ionian sea, off the coast of Acarnania, the native island of Ulysses. It is now called *Theaki*.

ἰθύς, *εἰα*, *ύ* (adj.). *Straight, direct*.—*ἰθύς*, as an adverb, *straight onward, directly forward*.—*ἰθύς* *εἰκον*. See note, page 164, line 1.

ἱκάνος, *ή*, *όν* (adj.). *Fit, befitting, suitable, proper, sufficient, equal to*

ἱκάνω, an epic form of *ἱκνέσθαι* (from *ἵκω*). *To come to, to arrive, to reach*.—In the middle, with the same signification,

ἱκάνως (adv. from *ἱκάνος*). *Suitably, fully, becomingly, properly, sufficiently, enough*.

Ἰκαρία, *α*, *ῆ*. *Icaria*, an island of the *Ægean Sea*, near *Samos*. It is now called *Nicaria*.

Ἰκαρίον πέραος, *τό*. *The Icarian Sea*, a part of the *Ægean*, south of the islands *Icaria* and *Samos*.

Ἰκαρίος, *α*, *ον* (adj.). *Icarian, of or pertaining to Icarus or Icarus, of Icaria (the island)*.

Ἰκάριος, *ον*, *δ*. *Icarius*, an Athenian, father of *Erigone*. Having intoxicated some peasants with wine, he was slain by them. After death he was changed into the star *Boötes*.

Ἰκάρος, *ον*, *δ*. *Icarus*, a son of *Dædalus*, who fled, with his father, by means of wings, from *Crete*; but, flying too high, the sun melted the wax which cemented the wings, and he fell into that part of the *Ægean* which was named after him.

ἱκετεύω, fut. *-εῶω*, perf. *ἱκέτους* (from *ἱκέτης*). *To supplicate, to entreat earnestly, to pray to, to implore*.

ἱκέτης, *ον*, *δ* (from *ἵκω*, to come). *One who comes to supplicate for aid, a suppliant*.

ἱκετεύμαι, *οἶμαι*, fut. *ἵξμαι*, perf. *ἵ-*

παρ, 2d aor. *ἔλθω* (dep. mid. from *ἔλθω*, to come). To come to, to arrive, to reach, to go to.—To sup-
plicate.

Ἰκτινός, οὐ, δ. *Ictinus*, a celebrated architect, who, together with Callicrates, constructed the Parthenon at Athens.

ἔλθω, imperf. *ἔλθω*, aor. *ἔλθω* (theme from which tenses of *ἔλθέμαι* are formed). To come, to go, to reach, &c.

ἑλάσσομαι and *ἑλάσσομαι*, ὤμαι, fut. *-έσσομαι* (from *ἑλᾶς*, mild). To render mild, to appease, to conciliate.

Ἰλίον, οὐ, τό. *Ilium*, Troy.

Ἰλίος, οὐ, ἡ. *Ilium*, another name for Troy, and more correct, as referring to the city only, while *Troy* was applied, not only to the city, but to the surrounding country.

ἱμάς, ἄντρος, δ. A thong.

ἱμάτιον, οὐ, τό (in form a dim. of *ἱμά*, rarely, if at all, used for *εἶμα*).

A garment, a cloak, a mantle.

ἱματισμός, οὐ, δ (from *ἱματίζω*, to clothe). Clothing, dress.

ἡμερός, οὐ, δ. Desire, longing.

ἡμερός, ἡ, ὅν (adj. from *ἡμερός*). Longed for, desired, lovely.

ἵνα (conj.). That, in order that. Joined to the subjunctive and optative moods.

ἵνα (adv.). Where. Joined to the indicative.

Ἰνᾶχος, οὐ, δ. *Inachus*. 1. A son of Oceanus and Tethys, and father of Io. He founded the kingdom of Argos, B.C. 1856.—2. A river of Argolis, flowing at the foot of the acropolis of Argos, and emptying into the bay of Nauplia. It is now called the *Xeria*.

Ἰνδικός, ἡ, ὅν (adj.). Indian.—In the feminine, as a noun, *Ἰνδική*, ἡ, ἡ (χώρα understood). India.

Ἰνδός, οὐ, δ. 1. An Indian, an inhabitant of India.—2. The *Indus*, a celebrated river of India, falling, after a course of thirteen hundred miles, into the Indian Ocean.

Ἰνώ, ὄς contr. οὐς, ἡ. *Ino*, a daughter of Cadmus and Harmonia. She married Athamas, king

of Thebes, by whom she had Metacerta and Learchus.

Ἰφενείας, ἄ, Deric for *Ἰφενείας*, οὐ, δ (from *Ἰφενεύς*, to catch birds with birdlime). A bird-catcher, one who uses birdlime for the purpose.

Ἰξίων, οὐ, δ. *Ixion*, a king of Thessaly, son of Phlegyas, and father of Pirithöus.

Ἰξός, οὐ, δ. Mistletoe, the berry of the mistletoe.—Birdlime, made of mistletoe berries.

ἰών, ἰών, τό. The violet.

ἰός, ἰα, ἰών (epic for *εἰς*, &c.). One.

ἰός, ἰού, δ. Poison, venom.

ἰού (adv. expressing sorrow). Alas!

ἰουλος, οὐ, δ (from *οὐλος*, downy).

The first down on the cheek, hair, down.

Ἰσφών, ὠντρος, δ. *Iophon*, a son of Sophocles, the tragic poet, who accused his father of mental imbecility in order to deprive him of the management of his property. See note, page 38, line 15-18.

ἰοχέαιρα, ας, ἡ (from *ἰός*, an arrow, and *χαίρω*, to rejoice). Delighting in archery, delighting in the bow.

ἰππειός, ἄ, οὐ (adj. from *ἵππος*, a horse). Of or pertaining to horses, equestrian.—As an epithet of Neptune, the Equestrian.

ἰππεύς, ἑως, δ (from *ἵππος*, a horse). A horseman, a rider, one of the equestrian order, a knight.—In the plural, οἱ *ἰππεῖς*, cavalry.—The knights, at Athens the second class of citizens.

ἰππικός, ἡ, ὅν (adj. from *ἵππος*, a horse). Of or pertaining to horses, equestrian.—Neut. sing., as a noun, τό *ἰππικόν*, cavalry.

ἰππιοχαίτης, οὐ, δ (from *ἵππος*, a horse, and *χαίτη*, hair). Adorned with horse-hair.

ἰππόδαμος, οὐ (adj. from *ἵππος*, a horse, and *δαμάω*, to tame). Stead-taming, steed-subduing.

ἰπποκένταυρος, οὐ, δ and ἡ (from *ἵππος*, a horse, and *κένταυρος*, a centaur). A centaur, a fabulous animal, half man and half horse.

ἰπποκόμος, οὐ, δ (from *ἵππος*, a horse, and *κομέω*, to tend). A groom.

- ἵππολύτης, ου, ὁ.** *Hippolytus*, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes.
- ἵππος, ου, ὁ.** *A horse*.—*ἡ ἵππος, a mare*.—*ἵππος (ποτάμιος understood), ὁ, a hippopotamus*. See note, page 49, line 23.
- ἵπποτροφία, ας, ἡ** (from *ἵππος*, and *τρέφω*, to rear). *The rearing of steeds, the training of horses*.
- ἵππουρις, ἰδος, ἡ** (from *ἵππος*, and *οὐρά*, a tail). *With a horse-hair crest*.
- ἱπτάμαι** (not used in the present in Attic writers), fut. *πτήσομαι*, 1st aor. *ἐπτάμην*, part. *πτάμενος*, 2d aor. act. (from the obsolete present active *ἱπτημι*) *ἔπτην*, inf. *πτήναι*, part. *πτάς*. *To fly*.
- ἱρίς, ἰδος, ἡ.** *Iris*, a daughter of Thaumas and Electra, the goddess of the rainbow and messenger of the gods, more particularly of Juno.
- ἱρός, η, ὄν** (adj., Ionic and epic for *ιερός, ἁ, ὄν*). *Sacred, holy, &c.*
- ἰσάζω, fut. ἰσάσω, perf. ἰσάκα** (from *ἴσος, equal*). *To make equal*.—In the middle, *to make one's self equal, to equal one's self*.
- ἰσῆμι**, a form from which only the syncopated dual *ἴστων* and plural *ἴσμεν, ἴστε, ἴσῃσι*, and imper. *ἴσθι, &c.*, assigned to *οἶδα*, perf. of *εἶδω*, are in use. *To know, to have knowledge of*.
- ἰσθμός, οὔ, ὁ.** *An isthmus*.—The term is often used separately, to denote the Isthmus of Corinth.
- ἰσις, ἰδος** Ionic *ἰος, ἡ.* *Isis*, an Egyptian goddess, daughter of Saturn and Rhea. See note, page 77, line 16–20.
- ἰσοκράτης, εος contr. ους, ὁ.** *Isocrates*, a distinguished oratorical writer, born at Athens B.C. 436. On account of his weak voice and natural timidity he was reluctant to speak in public, but applied himself to instruction in the art of eloquence and preparing orations for others.
- ἰσάκωλος, ου** (adj. from *ἴσος*, and *κῶλον*, a member). *Having equal members, of equal length, equal in size*.

- ἴσος, ι, ου, Attic ἴσος, η, ου** (adj.) *Equal, like, resembling, corresponding, as many*.—*Not desponding, indifferent*.—Neut. sing. and plural, as an adverb, *ἴσων* and *ἴσῃ*, *equally, in the same way*.
- ἰσοχειλές, ἑς, and ἰσόχειλος, οι** (adj. from *ἴσος*, and *χείλος*, an edge or border). *Even with the edge or rim, full to the brim*.—*Having equal borders or banks*.
- ἰσῆμι**, fut. *στήσω*, perf. *ἕστηκα*, perf. part. *ἕστηκώς, νῆα, ὅς*, by syncope and crasis *ἕστώς, ὥσα, ὥς*, 2d aor. *ἕστην*. *To place, to set up, to erect, to cause to stand, to arrange, to stop, to weigh, to establish, to raise*.—In perf., plup., and 2d aor., intransitive; perf. *ἕστηκα, I stand, I am at a stand, I become stationary, I stop*: pluperf. *εἰστήκειν, I was standing, &c.*; 2d aor. *ἕστην, I stood, &c.*—In the middle, *to stop, to stand, &c.*, same as intransitive.
- ἰστορέω, ὤ, fut. -ήσω, perf. ἰστόρηκα** (from *ἵστωρ, one who knows*). *To know from observation*.—*To relate from one's own knowledge, to narrate*.
- ἰστός, οὔ, ὁ** (from *ἵσῆμι*). *A mast of a ship, the beam of a loom*.—Hence, commonly, *a loom, a web, a woof*.
- ἰσχάς, ἄδος, ἡ** (from *ἰσχύς, this*). *A dried fig*.
- ἰσχνόφωνος ου** (adj. from *ἰσχνός, slender*, and *φωνή, a voice*). *Of feeble voice, of slender note or song*.
- ἰσχύρος, ἁ, ὄν** (adj. from *ἰσχύς, strength*). *Strong, powerful, vigorous, firm, brave*.
- ἰσχυρῶς** (adverb from *ἰσχυρός*). *Strongly, powerfully, vigorously, impetuously*.
- ἰσχύς, ὅς, ἡ.** *Strength*.
- ἰσχύω, fut. -ύσω, perf. ἰσχύκα** (from *ἰσχύς*). *To be strong, to be powerful, to possess the power of, to be able*.
- ἰσχω** (a form of *ἔχω*, used in pres. and imperf.). *To have, to hold, to restrain*.
- ἰσως** (adv. from *ἴσος, equal*). *Equal*

ΚΑΑ

- καῶ*, in a like manner, perhaps, probably, nearly, about.
- Ἰταλία**, ας, ἡ. *Italy*, a celebrated country of the south of Europe.
- Ἰταλῆας**, ἡ, ὅν (adj.). *Italian*.
- ἰσχυρός**, ἡ, ὅν (adj. from *ἰσχυς*, bold). *Bold, intrepid, rash, audacious, shameless*.
- ἰσχύς** (adv., probably an old poetic dative of *ἰς*, strength, or neut. of an old adj. *ἰσχύς*). *With might, powerfully*.
- Ἰφιδάσσα**, ας, ἡ. *Iphianassa*, one of the Nereids.
- Ἰφικλῆς**, εως contr. ους, ὁ. *Iphiclēs*, a celebrated general of Athens, who rose from a low condition to the highest offices in the state.
- ἰχθύδιον**, ου, τό (dim. of *ἰχθύς*). *A small fish*.
- ἰχθύς**, ὅς, ὁ. *A fish*.
- ἰχνεύμων**, ονος, ὁ. *An ichneumon*, an animal of the weasel kind. See note, page 54, line 30-33.
- ἰχνος**, εως, τό (from *ἰκνέομαι*, to go). *A footstep, a vestige, a track, a trace*.
- Ἰά**, Ἰός contr. ἰούς, ἡ. *Io*, daughter of Inachus, king of Argos, changed by Jupiter into a beautiful heifer.
- Ἰωλκός**, οῦ, ἡ. *Iolcos*, a town of Thessaly, celebrated as the birth-place of Jason. From Thessaly the Argonauts set sail on their expedition.
- Ἰῶες**, ου, οί. *The Ionians*, one of the three main original races of Greece, the others being the Æolians and the Dorians.
- Ἰωνία**, ας, ἡ. *Ionia*, a district of Asia Minor, settled by Ionians from Attica about 1050 B.C. It extended along the Ægean Sea from the river Hermus to Miletus.
- Ἰωνικός**, ἡ, ὅν (adj.). *Ionic, Ionian*.

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- καγώ* for *καὶ ἐγώ*.
- κάδ**, epic for *κατά* used before *δ*.
- Κάδμεια**, ας, ἡ. *Cadmēa*, the citadel of Thebes built by Cadmus.
- Κάδμος**, ου, ὁ. *Cadmus*, son of Agēnor, king of Phœnicia. Having sought in vain for his sister

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- Europa, and being ordered by his father never to return without her, after consulting the oracle he founded the city Thebes in Bœotia. Soon after he married Hermione or Harmonia, the daughter of Venus, by whom he had one son and four daughters. Cadmus was the first who introduced the use of letters into Greece.
- καθαίρω**, ὤ, fut. -ήσω, &c. (from *κατά*, down, and *αἰρέω*, to draw). *To draw down, to pull down, to overthrow, to reduce, to deprive*.—In the middle, *to deprive one's self of*, to lose.—2d aor. act. part. *καθελών*.
- καθαίρω**, fut. -θήρω, perf. *κεκάθαρκα* (from *καθαρός*, pure). *To purify, to cleanse, to purge, to expiate*.—1st aor. act. *ἐκάθηρα*.
- καθᾶπας** (adv. from *κατά*, intens., and *ἅπας*, once). *For once, once for all, in general, entirely*.
- καθάπερ** (adv. from *κατά*, as, and *πέρ*). *As, just as*.
- καθαρεύω**, fut. -εύσω, perf. *κεκάθαρευκα* (from *καθαρός*). *To be pure, to be clear or pure from*.—*To be innocent of*.
- καθαρός**, ᾶ, ὅν (adj.). *Pure, clean, clear, unsullied, bright*.—Neuter singular, as a noun, *τὸ καθαρὸν*, purity.
- κάθαρσις**, εως, ἡ (from *καθαίρω*, to purify). *Purification, cleansing, expiation*.
- καθαρῶς** (adv. from *καθαρός*, pure). *Purely, innocently, incorruptibly*.
- καθέδρα**, ας, ἡ (from *καθίσταμαι*). *A chair, a seat*.
- καθέζομαι**, fut. *καθεσθούμαι* and *καθεδήσομαι*, perf. wanting, 1st aor. pass. *ἐκαθέσθην* (from *κατά*, down, and *έζομαι*, to sit). *To sit down, to seat one's self*.
- καθείρω**, fut. -είρω, perf. *καθείρωκα* (from *κατά*, intens., and *είρω*, to shut in). *To shut up closely, to confine narrowly, to restrain, to imprison*.
- καθελκύνω**, fut. -έσω, &c. (from *κατά*, down, and *έλκύνω*, to draw). *To draw down, to drag down*.—*To extend*.

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καθεβδω, fut. -εσθῶ, &c. (from κατά, down, and εβδω, to sleep). To sink into sleep, to lie down to sleep, to sleep.

καθεψέω, ὦ, and καθεψω, fut. καθεψήσω, perf. καθεψήκα (from κατά, down, and ἐψέω, to boil). To boil down, to boil out, to melt down.

καθηγέομαι, οὔμαι, fut. -ήσομαι, &c. (from κατά, intens., and ἡγέομαι, to lead). To direct, to conduct, to guide, to lead.

καθήκω, fut. -ήσω, &c. (from κατά, down, and ἤκω, to come to). To come down to, to extend to, to reach.—Impers., καθήκει, it behooves, it is the duty of.—καθήκων, proper, suitable, appropriate.

κάθημαι, imperf. ἐκάθημην (more commonly used than the simple ἡμαι, from κατά, down, and ἡμαι, to sit). To sit down, to seat one's self, to sit.

καθιδρύω, fut. -ύσω, &c. (from κατά, down, and ιδρύω, to fix). To fix down upon a firm basis, to erect, to build up, to raise on high.

καθίζω, fut. -ίσω, Attic καθιῶ, Doric καθίζω, perf. not in use, 1st aor. ἐκάθισα (from κατά, down, and ἵζω, to cause to sit). To cause to sit down, to place down, to seat, to set down.—In the middle, to seat one's self, to sit.

καθίστημι, fut. καθήσω, &c. (from κατά, down, and ἵστημι, to send). To send down, to let down.—To send against.—Perf. pass. part. καθεκμένος. See note, page 88, line 18.

καθικνέομαι, οὔμαι, fut. -ίσομαι, &c. (from κατά, down, and ἰκνέομαι, to come). To come down, to strike.—To extend to, to reach.

καθιπτάμαι, fut. καταπτήσομαι, &c. (from κατά, down, and ἵπταμαι, to fly). To fly down.

καθίστημι, fut. καταστήσω, &c. (from κατά, down, and ἵστημι, to place). To place down, to set down, to establish, to constitute, to reduce to order, to erect, to put into a certain state.—Perf. act part. καθεστώς by syncope for καθεστηκώς.

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κάθοδος, ου, ῆ (from κατά, down, and ὁδός, a way). A way down, a downward path, a descent.

καθόλου (adv. from καθολος, the whole). Upon the whole, in general, altogether, in fine.

καθοπλίζω, fut. -ίσω, &c. (from κατά denoting completion, and ὀπλίζω, to arm). To arm completely, to fit out, to equip.

καθορῶ, ὦ, fut. κατόψομαι, &c. (from κατά, down, and ὀρῶ, to look). To look down into, to examine closely, to inspect, to peruse. καθορμίζω, fut. -ίσω, perf. καθορμήκα (from κατά, down, and ὀρμίζω, to come into harbour). To bear down into harbour, to come into harbour, to moor.

καθόσον (adv. for καθ' ὅσον). So far, thus far, as far as, inasmuch as.

καθότι (adv. for καθ' ὅτι). In which respect, on which account, for the reason that, because.—ἰντετοιγῶν, in what manner? how?

κάθυγρος, ου (adj. from κατά, denoting completion, and ὕγρος, wet). Completely wet, soaked with water, watery, spongy.

καθυλακτέω, ὦ, fut. -ήσω, perf. καθυλάκτηκα (from κατά, against or at, and ὑλακτέω, to bark). To bark at.

καθύπερθε (adv. from κατά, down, and ὑπερθε, from above). Down from above, from on high, below.

καί (conj.). And, even, also, then, but.—καί καί, both and, as well . . . as.—καί μὲν, but, still and truly.—καί δὲ καί, and even, and in particular.—καὶ ταῦτα, and that too, although.

Καϊκονδον, ου, τό (χώριον understood). The Cæcuban district, a region in the vicinity of Caieta, on the borders of Latium and Campania, famous for its wines.

καινός, ῆ, ὄν (adj.). New, strange, unusual, unaccustomed.

καίνυμαι, perf. (from an obs. form κάζω), with a pres. signification, κέκασμαι, pluperf., with signif. of imperf., ἐκεκάσμεν. To be distinguished, to surpass, to be adorned

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καίπερ (conj. from καί, and περ, though). *Although, even if.*
 καιρός, οἷ, ὅ (akin to κάρη, kára, the head). Primitiv meaning, the *fitting or proper moment*.—Hence, a particular season, a fit occasion, a proper season, an opportunity.—ἐκ καιροῦ, on the occasion, on the spur of the moment.

Καῖσαρ, ἄρος, ὁ. Cæsar (Caius Julius), the most celebrated and skilful of all the Roman commanders. Having reduced the provinces assigned him to subjection, he turned his arms against his own country, drove out Pompey, and overthrew the republic. He was then declared perpetual dictator, but did not enjoy the honour long, as he was assassinated soon after on the 15th of March, B.C. 44, in the 56th year of his age.

καίτοι (conj. from καί and τοι). *Although.*

καίω, fut. καύσω, 1st aor. ἔκαυα, perf. κεκαυκα, 1st aor. pass. ἐκαύην, 2d aor. pass. ἐκάην. *To burn, to set on fire.*

κακεῖ (by crasis for καί ἐκεῖ). *And there.*

κακεῖθεν (by crasis for καί ἐκεῖθεν). *And thence, and from that place.*

κακεῖνος, η, ο (by crasis for καί ἐκεῖνος, η, ο). *And he, she, it or that.*

κακία, ας, ἡ (from κακός, bad). *Badness, cowardice, vice, incapacity, misfortune, evil.*

κακόβιος, ον (adj. from κακός, bad, and βίος, life). *Leading a hard life, supporting life with difficulty, living wretchedly.*

κακοδαίμων, ον (adj. from κακός, evil, and δαίμων, a genius). *Unfortunate, unlucky, an evil genius ruling the hour.*

κακοήθης, ες (adj. from κακός, evil, and ἦθος, habit). *Of evil habits, malicious, evil-disposed, wicked, mischievous.*

κακολογέω, ᾶ, fut. -ήσω, perf. κεκακολόγηκα (from κακός, evil, and λέγω, to speak). *To revile, to abuse, to slander, to speak evil of.*
 κακολογία, ας, ἡ (from κακολογέω).

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Injurious language, detraction, slander.

κακοπάθεια, ας, ἡ (from κακοπάθης, suffering evil). *Pain, distress, severe toil, laboriousness, affliction.*
 κακοπάθω, ᾶ, fut. -ήσω, perf. κεκακοπάθηκα (from κακοπάθης, suffering evil). *To be suffering, to be afflicted, to be unfortunate, to be sick.*

κακός, ἡ, ὄν (adj.). *Bad, wicked, evil, defective, faulty, cowardly, mean.*—Neut. as a noun, κακόν, οἷ, τό, an evil, a misfortune.

κακουργία, ας, ἡ (from κακοῦργος, wicked). *Wickedness, crime, malice, harm, infliction of injury.*

κακῶς (adv. from κακός). *Badly, wickedly, ill.*—κακῶς λέγειν, to revile, to calumniate.—κακῶς ποιεῖν, to injure, to treat badly.—μή γένοιτό σοι οὕτω κακῶς, may it never turn out so badly for thee.

Κάλαις, ἴδος, ὁ. Calais, a son of Boreas, king of Thrace, and brother of Zetes. He with his brother were among the Argonauts, and delivered Phineus from the Harpies.

κάλαμος, ον, ὁ. *A reed, a pipe, a rod, an arrow.*

Καλαυρία, ας, ἡ. Calauria, an island in the Saronic Gulf, celebrated for the death of Demosthenes.

καλέω, ᾶ, fut. καλέσω, perf. κέκληκα. *To call, to invite, to summon, to invoke, to name.*—καλέεσκον, poet. for ἐκάλουν. See note, page 156, line 34.

Κάληνος, η, ον (adj.). *Calenian, of or belonging to Cales, a city of Campania, now Calvi. The Calenian district was famed for its vineyards.*

καλήτωρ, ορος, ὁ (from καλέω, to call). *A caller, a summoner.*

καλιὰ, ᾶς, Ionic καλιή, ἡς, ἡ. *A bird's nest.*

Καλλίας, ον, ὁ. Callias, a cousin to Aristides, torch-bearer at the Eleusinian mysteries, and the most wealthy man of Athens.

Καλλιβίος, ον, ὁ. Callibius.
 καλλιέρω, ᾶ, fut. -ήσω, perf. κεκαλήρηκα (from καλός, pleasing, an

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κάπηλος, οὔ, ὁ. *A low tavern-keeper, a dishonest wine-seller.*

καπνός, οὔ, ὁ. *Smoke.*

κάπονήσκω, by crasis for καὶ ἀποθήσκω.

κάπος, οὔ, Dor. for κῆπος, οὔ, ὁ. *A garden.*

κάπρος, οὔ, ὁ. *A wild boar.*

κάπνω, fut. κάπθω, perf. κεκάπκα. *To breathe forth.*

καράδοκew, ὦ, fut. -ήσω, perf. κεκάρδοκα (from κάρα, the head, and δοκew, to watch). *To watch with the head erect.—Hence, to expect anxiously, to await anxiously.*

καράνον, οὔ, Dor. for κάρηνον, οὔ, τό (from κάρη, the head). *The head.*

Κάρωνος, οὔ, ὁ. *Caranus, one of the Heraclidae, who laid the foundation of the Macedonian empire, B.C. 814.*

κάρδαμον, οὔ, τό. *Water-cress.*

καρδία, ας, Ion. καρδίη, ης, ἡ. *The heart.*

κάρη, Ion. for κάρα, τό (indecl.). *The head.*

Καρία, ας, ἡ. *Caria, a country of Asia Minor, south of Lydia, and lying along the Aegean Sea.*

καρκινώδης, ες (adj. from καρκίνος, a crab, and εἶδος, appearance). *Of the crab species, resembling a crab.*

Καρμανία, ας, ἡ. *Carmania, a country of Asia, between Persia and Gedrosia, bordering upon the Persian Gulf. It is now Kerman.*

καρκάσινος, η, ον (adj. from κάρπᾱσος, fine Spanish flax). *Made of linen, linen.*

καρπόμεαι, οὔμαι, fut. -πώσομαι, perf. κεκάρπωμαι (from καρπός, fruit). *To gather fruit.—To enjoy the fruit of, to derive advantage from, to reap.*

καρπός, οὔ, ὁ. 1. *Fruit.—Advantage, profit.—2. The wrist, the lower part of the arm.*

καρποφέρειν, ὦ, fut. -ήσω, perf. κεκαρποφόρηκα (from καρποφόρος). *To bear fruit.*

καρποφόρος, ον (adj. from καρπός, fruit, and φέρω, to bear). *Fruit-bearing, fruitful.—καρποφόρα δένδρα, fruit-trees.*

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καταρέω, ὦ, fut. -ήσω, perf. κεκατέρηκα (from καρτερός). *To be strong or firm, to bear with fortitude, to endure.*

καρτερός, ὦ, ὄν (adj. from κάρτος, epic (or κράτος, strength). *Strong, vigorous, courageous, powerful, severe.—Having command over, moderate.*

κάρτιστος, η, ον, epic for κράτιστος, η, ον. *Bravest, most courageous, &c.*

κάρυνον, ον, τό. *A nut.—κυσταναι κὸν κάρυνον, the chestnut.*

Καρχηδών, ὄνος, ἡ. *Carthage, a celebrated city of Africa, and the rival, for a long period, of the Roman power. It was founded by a colony from Tyre, according to the common account, B.C. 878. The circuit of Carthage was twenty-three miles. It carried on three wars with Rome, denominated Punic, and at the close of the third was taken and set on fire by Scipio Africanus the younger. It burned for seventeen days.—2. Νέα, New-Carthage, now Carthagera, a city of Spain, on the coast of the Mediterranean, founded by Hasdrubal.*

καρχήσιον, ον, τό. *The top of a mast.*

κασιγνήτη, ης, ἡ (fem. of κασιγνήτης). *A sister.*

κασίγνητος, ον, ὁ (from κάσις, a brother or sister, and γεννᾶω, to beget). *A brother.*

Κασπία, ας, ἡ (θάλασσα), and Κασπίον, ον, τό (πέλαγος). *The Caspian (Sea), an inland sea of Upper Asia.*

κασσιτέρος, ον, ὁ. *Tin.*

κασταναῖκὸν κάρυνον, τό. *The chest nut.*

Κάστωρ, ορος, ὁ. *Castor, twin-brother of Pollux, and son of Jupiter by Leda, the wife of Tyndarus, king of Sparta; famed for his skill in equestrian exercises.*

κατά (prep. governing the genitive and accusative). *Primitive meaning, down from.—Hence, 1. with the genitive, down from, under, towards, for, against, in, upon.—2. With the accusative, at, in, by,*

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κατάβλεις, εως, ἡ (from καταβύβνυμι). *A yoking together, a joining firmly.*

καταβύπτω, fut. -θάψω, &c. (from κατά, down, and θάπτω, to bury). *To bury in the ground, to inter, to entomb.*

καταθρνένω, ὦ, fut. -ήσω, &c. (from κατά, intensive, and θρνένω, to mourn). *To bewail bitterly, to lament, to bemoan.*

καταίρω, fut. -ἄρῶ, &c. (from κατά, down, and αἶρω, to raise). *To raise and carry down, to lead down.—To enter (as ships into a harbour).*

καταισχύνω, future -αισχύνῶ, &c. (from κατά, intens., and αἰσχύνω, to shame). *To disgrace, to dishonour, to insult.*

κατακαίω, fut. -καύσω, &c. (from κατά, completely, and καίω, to burn). *To burn up, to consume by fire, to burn severely.—1st aor. κατέκαυσα and κατέκηκα, 2d aor. pass. κατεκάην.*

κατακαλύπτω, fut. -καλύψω, &c. (from κατά, down, and καλύπτω, to cover). *To put down in and cover over, to conceal in, to cover over, to hide.*

κατακάμπτω, fut. -κάμψω, &c. (from κατά, down, and κάμπτω, to bend). *To bend down, to cause to incline.*

κατάκειμαι, fut. -κείσομαι, &c. (from κατά, down, and κείμαι, to lie). *To lie down, to recline, to sit, to lie at hand.*

κατακλαίω, fut. -κλαύσω, &c. (from κατά, intens., and κλαίω, to weep). *To bemoan, to deplore, to bewail.*

κατακλείω, fut. -κλείσω, perf. κατακέκλεικα (from κατά, intens., and κλείω, to shut in). *To fasten securely in, to shut up in, to confine closely.*

κατακλίνω, fut. -κλίνῶ, &c. (from κατά, down, and κλίνω, to bend). *To bend down.—In the middle, to place one's self in a recumbent posture, to recline at table, to sit down.*

κατακλύω, fut. -κλύσω, &c. (from κατά, completely, and κλύω, to wash). *To overflow, to submerge, to inundate.*

κατακομίζω, fut. -κομίσω, perf. κα-

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τακεκοίμικα (from κατά, down, and κοιμίζω, to put to sleep). *To put down in a bed, to put to sleep, to lull to repose.*

κατακομίζω, fut. -κομίσω, &c. (from κατά, down, and κοιμίζω, to bring). *To bring down, to bring back, to convey away, to remove.*

κατακόπτω, fut. -κόψω, &c. (from κατά, intens., and κόπτω, to cut). *To cut into pieces, to mangle, to cut off.*

κατακοσμέω, ὦ, fut. -ήσω, &c. (from κατά, intens., and κοσμέω, to put in order). *To put in complete order, to arrange properly.—To adorn.*

κατακρημνίζω, fut. -ισω, perf. κατακρημνίκα (from κατά, down, and κρημνός, a precipice). *To cast down from a precipice, to precipitate, to dash headlong.*

κατακρίνω, fut. -κρίνῶ, &c. (from κατά, against, and κρίνω, to pass sentence). *To condemn, to pass sentence against.*

κατακρύπτω, fut. -κρύψω, &c. (from κατά, completely, and κρύπτω, to hide). *To hide completely, to conceal, to screen.*

κατακτῶμαι, ὦμαι, fut. -κτησώμαι, &c. (from κατά, intens., and κτάωμαι, to acquire). *To get possession of, to acquire as one's own, to procure.*

κατακτείνω, fut. -κτενῶ, &c. (from κατά, intens., and κτείνω, to kill). *To put to death, to murder, to kill, to slay.—Ionic fut. κατακτανένω.*

καταλαμβάνω, fut. -λήψομαι, &c. (from κατά, down upon, and λαμβάνω, to seize). *To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—In the middle, to take to one's self, to select.*

καταλέγω, fut. -λέξω, &c. (from κατά, completely, and λέγω, to tell). *To describe throughout, to relate at full length, to recount, to tell.*

καταλείπω, fut. -λείψω, &c. (from κατά, down in, and λείπω, to leave). *To leave down in, to leave behind, to abandon, to forsake, to quit.*

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καταλήθσομαι, future -λήσομαι, &c. (from κατά, completely, and λήθομαι, to forget). To forget entirely, to lose all remembrance of.

κατάληψις, εως, ἡ (from καταλαμβάνω, to seize upon). Seizure, capture.

κατάλυσις, εως, ἡ (from καταλύω). Dissolution.—A place of repose, a place of entertainment, a banqueting hall, an inn, an abode, a harbour.

καταλύω, fut. -λύσω, &c. (from κατά, completely, and λύω, to loosen). To dissolve, to destroy, to break up, to abolish, to put an end to, to give up, to subvert.—To stop or rest at any place (viz., to give up a journey at, πορείαν or ὁδόν being understood).

καταμαρτυρέω, ὤ, fut. -ήσω, &c. (from κατά, against, and μαρτυρέω, to bear witness). To bear witness against, to testify against.

καταμηνύω, fut. -μηνύσω, &c. (from κατά, intens., and μηνύω, to indicate). To point out clearly, to indicate, to announce.

καταμύω, fut. -μύσω, &c. (from κατά, down, and μύω, to close the eyes). To close the eyelids, to shut the eyes.

καταναγκάζω, fut. -αναγκάσω, &c. (from κατά, intens., and αναγκάζω, to constrain). To constrain by violence, to compel.

κατανάλισκω, fut. -ανᾶλῶσω, &c. (from κατά, completely, and ἀνᾶλίσκω, to consume). To consume entirely, to waste prodigally, to expend.

κατανέμω, fut. -νεμῶ, &c. (from κατά, denoting distribution, and νέμω, to assign). To distribute in shares, to assign a share.—In the middle, to have a share assigned to one's self, to possess.—To graze upon, to feed on, to devour.

κατανεύω, fut. -νεύσω, &c. (from κατά, towards or to, and νεύω, to nod). To nod to, to nod assent, to grant by a nod, to promise.

κατανοέω, ὤ, fut. -νοήσω, &c. (from κατά, down upon, and νοέω, to apprehend the mind). To fix the mind

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δοῦναι πρὸς, to reflect on, to observe, to perceive, to comprehend.

καταντάω, ὤ, fut. -αντήσω, &c. (from κατά, against or at, and ἀντάω, to meet). To come up to, to attain at, to reach.

καταντικρὺ (adv. from κατά, intensive, and ἀντικρὺ, opposite) Directly opposite, over against.

καταφαίνω, fut. -ξάνῶ, &c. (from κατά, completely, and φαίνω, to scratch or tear). To scratch or tear to pieces, to lacerate greatly, to cut in pieces.—To *he* carefully.

κατάξηρος, ὄν (adj. from κατά, completely, and ξηρός, dry). Completely dry, arid, barren.

καταπαύω, fut. -παύσω, &c. (from κατά, completely, and παύω, to cause to cease). To cause wholly to cease, to put an end to.—In the middle, to cease entirely, to desist from.

καταπέλτης, ου, ὅ (from κατά, against, and πέλλω, to hurt). A catapult, a warlike engine used for throwing missile weapons.

καταπελτικός, ἡ, ὄν (adjective from καταπέλτης). Of or pertaining to a catapult.—βέλος, a weapon thrown by a catapult.—καταπελτικὸν δρυῖνον, a catapult.

καταπέμψω, fut. -πέμψω, &c. (from κατά, down, and πέμψω, to send). To send down, to send away, to dismiss.

κατάπεφνον, without augment for κατέπεφνον, syncopated 2d aor., with redupl., from the obsolete καταφέρω (from κατά, intensive, and φέρω, I slew). I slew, put to death.

καταπίνω, fut. -πιέμαι, &c. (from κατά, down, and πίνω, to drink). To swallow down, to drink off.—1st aor. pass. part., as a noun in the neuter, τὸ καταπυθέν, what is swallowed.

καταπλέω, fut. -πλεύσομαι, &c. (from κατά, down, and πλέω, to sail). To sail down, to sail back, to return.

καταπληκτικῶς (adv. from καταπληκτικός, striking with terror). Terribly, amazingly, astonishingly, fearfully.

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καταπλήσσω, Att. -πλήττω, fut. -πλήξω, &c. (from κατά, down, and πλήσσω, to strike). To strike down.—Hence, to fill with dismay, to strike with terror, to alarm, to frighten.—In the middle, to be amazed, to be astonished.

καταπλουτίζω, fut. -πλουτίσω, &c. (from κατά, intensive, and πλουτίζω, to enrich). To render very rich, to enrich exceedingly.

καταπνέω, fut. -πνεύσω, &c. (from κατά, against, and πνέω, to blow). To blow on or against, to blow along, to breathe on, to blow.

καταπονέω, ὤ, fut. -πονήσω, &c. (from κατά, down, and πονέω, to toil). To wear down with toil, to harass with labour, to wear out.—To labour, to toil, to elaborate.

καταπρέθω, fut. -πρέθω, perf. καταπρένυκα (from κατά, down, and πρέθω, to soften). To soften down, to appease, to propitiate.

κατάρατος, ον (adj. from κατάρσασμαι, to curse). Accursed, execrated.—Abominable, detestable.

καταρέω, poetic for καταβρέω, fut. -βρέω, &c. (from κατά, down, and βρέω, to move the hand). Generally, to stroke with the hand, to caress.

καταριθμέω, ὤ, fut. -ήσω, &c. (from κατά, down to, and ἀριθμέω, to count). To count down to, to number as far as, to enumerate, to reckon to.

καταρρέω, fut. -ρεύσω, &c. (from κατά, down from, and ρέω, to flow). To flow down from, to trickle down, to descend, to devolve.

καταρρύτος, ον (adj. from καταρρέω). Well-watered.—Abounding in, richly gifted with; well supplied with.

κατάρχω, fut. -άρξω, &c. (from κατά, intensive, and ἀρχω, to begin). To take its origin from, to begin.—To be the first, to set the example.

κατασβέννυμι, fut. -σβέσω, &c. (from κατά, completely, and σβέννυμι, to extinguish). To extinguish completely, to quench, to put out entirely.—To appease.

κατασείω, fut. -σείω, perf. κατασείω

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σεικα (from κατά, down, and σείω, to shake). To shake down, to cause to fall.

κατασκάπτω, fut. -σκάψω, &c. (from κατά, down, and σκάπτω, to dig). To dig down, to undermine, to demolish, to destroy (by undermining).

κατασκεδάννυμι, fut. -σκεδάσω, perf. κατεσκεδάκα (from κατά, down, and σκεδάννυμι, to scatter). To scatter about on, to cast down on, to diffuse, to disperse, to pour down upon.

κατασκευάζω, fut. -ᾶσω, perf. κατασκευάκα (from κατά, completely, and σκευάζω, to arrange). To put in complete order, to arrange, to prepare, to dispose, to build, to fabricate, to construct.—In the middle, to fit out for one's self.

κατασκευή, ἥς, ἡ (from κατά, completely, and σκευή, arrangement). Studied arrangement, disposition, a structure, equipment, fabrication, preparation, a forming, artificial means, the constructing.

κατασκίπτω, fut. -σκήψω, &c. (from κατά, down on, and σκίπτω, to lean). To lean down upon, to support one's self on, to rely upon.—To incline towards.

κατάσκιος, ον (adj. from κατά, over, and σκιά, a shadow). Covered with shade, overshadowed, shaded, shadowy.

κατάσκοπος, ον, ὁ (from κατά, thoroughly, and σκοπέω, to observe). An observer, a scout, a spy, an examiner.

κατασοφίζω, fut. -ίσω, perf. κατασοφίκα (from κατά, completely, and σοφίζω, to deceive by sophistry). To deceive by sophistry, to overreach, to foil completely, to elude.

κατασπῶ, ὤ, fut. -σπᾶω, &c. (from κατά, down, and σπᾶω, to draw). To draw down, to tear down, to draw upon.

κατασπένδω, fut. -σπείσω, perf. πασκατῶ (from κατά, down, and σπένδω, to pour out). To pour out upon the ground (as a libation), to make a libation, to pour down on.

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κατασθαιμένω, fut. -έσω, perf. κατασθάνμενα (from κατά, intensive, and σθαιμένω, to put in stalls). To put up in stalls, to pen up, to stable.—To quarter troops.

καταστέφω, fut. -στέψω, &c. (from κατά, down, and στέφω, to crown). To place a crown down on, to crown.

καταστιζώ, fut. -στιζώ, perf. κατέστιχα (from κατά, completely, and στιζώ, to puncture). To puncture completely, to mark with points.

καταστράτοκεδένω, fut. -εύσω, &c. (from κατά, down, and στρατοκεδένω, to encamp). To pitch a camp, to make an encampment.

καταστρεβλόω, ὦ, fut. -στρεβλώσω, &c. (from κατά, intens., and στρεβλόω, to torture). To torture severely, to put to the rack.

καταστρέφω, fut. -στρέψω, &c. (from κατά, down, and στρέφω, to turn). To overthrow, to overturn, to subvert, to subjugate, to finish, to return.—In the middle, to bring into subjection, to subdue to one's self.

καταστροφή, ἥς, ἡ (from καταστρέφω). Subversion, the final event, the end, death, a catastrophe.

κατάστρωμα, ἄρος, τό (from καταστρώννυμι, to spread down). The deck.—A covering, a couch.

κατατείνω, fut. -τενῶ, &c. (from κατά, intens., and τείνω, to stretch). To stretch out, to extend, to draw tight, to strain.—To put forth every effort, to continue.

κατατίθημι, fut. καταθήσω, &c. (from κατά, down, and τίθημι, to put). To put down, to deposit, to place firmly, to lay up or away, to reserve.

κατατιτρώω, and -τιτρώω, fut. κατατρήσω, &c. (from κατά, completely, and τιτρώω, to pierce). To transpierce, to perforate, to bore through.—Perf. pass. part. κατατετρημένος, η, ον, perforated, transpierced.

κατατοξεύω, fut. -τοξεύω, &c. (from κατά, against, and τοξεύω, to shoot). To discharge arrows against (from a bow), to shoot with an arrow.

κατατρέχω, fut. -τρέξωμαι, &c. (from

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κατά, down, and τρέχω, to run). To run down, to overtake, to make an irruption into, to go through, to traverse.

κατατριβώ, fut. -τρέβω, &c. (from κατά, down, and τριβώ, to rub). To rub or grind down, to rub to pieces, to wear out, to diminish, to destroy.

κατατυγχάνω, fut. -τεύξομαι, &c. (from κατά, intens., and τυγχάνω, to attain). To succeed in attaining, to get actual possession of, to be successful.

καταφάγω, obsolete form; from it comes κατέφαγον, used as 3d aor. to κατεσθίω (from κατά, down, and φάγω, obsolete, to eat). To eat greedily, to devour, to swallow down.

καταφέρω, fut. καταίοιμι, &c. (from κατά, down, and φέρω, to bring). To bring down, to bear down, to let fall, to drive down, to strike, to remove.—In the middle, to let one's self down, to sink gradually, to go down (as the sun), to decline, to be brought to land.—To go to ruin.

καταφεύγω, fut. -φεύξομαι, &c. (from κατά, down, and φεύγω, to flee). To flee down or under, to take refuge in, to flee to for shelter, to take one's self to flight.

καταφθείρω, fut. -φθερῶ, &c. (from κατά, completely, and φθείρω, to destroy). To destroy utterly, to ruin completely, to corrupt.

καταφλέγω, fut. -φλέξω, perf. καταπέφλεχα (from κατά, completely, and φλέγω, to burn). To burn up, to consume totally, to destroy by fire.

κατάφρακτος, ον (adj. from καταφρίσσω, to cover with armour). Covered with armour, fully armed, completely equipped.

καταφρονέω, ὦ, fut. -φρονήσω, &c. (from κατά, down upon, and φρονέω, to think). To regard as inferior, to despise, to treat with contempt, to disregard, to condemn.

καταφυγή, ἥς, ἡ (from καταφεύγω, to flee for shelter). A place of shelter, a refuge, an asylum, a covert.

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καταχειροτονῶ, ὦ, fut. -ήσω, &c. (from κατά, against, and χειροτονῶ, to vote). To vote against, to condemn by vote.

καταχέω, fut. -χέσω, &c. (from κατά, down on, and χέω, to pour). To pour down on, to pour forth, to let flow, to spill, to shed.

καταχράσμαι, ὦμαι, fut. -χρήσομαι, &c. (middle voice; from κατά, intens., and χράσμαι, to use). To make use of, to dispose of, to employ, to use.

καταχύννυμι, fut. -χύνω, &c. (from κατά, intens., and χύννυμι, to heap up). To heap earth upon, to cover over with earth, to bury up, to raise obstructions.

καταψάω, fut. -ψάσω, &c. (from κατά, down upon, and ψάω, to touch). To touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, fut. -ψηφίσομαι, &c. (from κατά, against, and ψηφίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against, to decree, to adjudge against.

καταψύχω, fut. -ψύξω, &c. (from κατά, down, and ψύχω, to cool). To cool down, to cool gradually, to refresh.

κατέδω, fut. -εδέω and -έδομαι, &c. (from κατά, down, and έδω, to eat). To devour, to consume, to eat greedily.

κατείδω, &c. (from κατά, intens., and είδω, to see). To perceive clearly, to discern, to survey.

κάτειμι, fut. -είσομαι, &c. (from κατά, down, and είμι, to go). To go down, to descend, to come down. —To come back, to return (from banishment), to arrive.

κατεργάζομαι, fut. -εργάσομαι, &c. (from κατά, intens., and εργάζομαι, to labour). To labour through, to effect, to accomplish by labour, to elaborate, to put an end to, to reduce to, to pulverize.

κατεργασία, ας, ή (from κατεργάζομαι). An effecting, accomplishment, process, performance, treatment, cultivation.

καταρείπω, fut. -ερείψω, &c. (from

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κατά, down, and ρεῖπω, to overthrow). To pull down to the ground, to demolish, to overturn, to burst in.

κατέρχομαι, fut. -ελεύσομαι, &c. (from κατά, down, and έρχομαι, to go). To go down, to descend, to come down. —To come back, to return.

κατεσθίω, fut. κατέδομαι and κατέδεω (from κατέδω), &c. (from κατά, down, and εσθίω, to eat). To eat greedily, to swallow down, to devour, to eat up.

κατευθύνω, fut. -ευνθύνω, perf. κατηθύγκα (from κατά, intens., and ευνύνω, to direct). To direct aright, to guide, to regulate, to direct.

κατέχω, fut. καθήξω and κατασχέσω, &c. (from κατά, down, and έχω, to hold). To hold down, to restrain, to keep back, to detain, to seize or take possession of, to possess, to continue, to sustain, to befall. —2d aor. part. κατασχών.

κατηγορέω, ὦ, fut. -ήσω, perf. κατηγόρηκα (from κατά, against, and άγορεύω, a form of άγορεύω, to speak). To speak against, to accuse, to bring forward an accusation against, to charge with.

κατηγορία, ας, ή (from κατηγορέω). An accusation, a charge.

κατήγορος, ου, ό (from κατά, against, and άγορεύω, a form of άγορεύω, to declaim). An informer against, an accuser.

κατήκοος, ου (adj. from κατακούω, to listen attentively). Listening attentively. —Obedient, tractable, under subjection.

κατήφεια, ας, ή (from κατηφής, dejected). Dejection, sadness.

κατοικέω, fut. -οικήσω, &c. (from κατά, down in, and οικήω, to dwell). To fix one's residence in, to dwell in, to inhabit, to settle.

κατοικία, ας, ή (from κατοικέω). A dwelling, a place of abode, a settlement, a colony, a farm, an inhabited place.

κατοικίζω, fut. -οικήσω, &c. (from κατά, down in, and οικήζω, to establish a colony). To establish a

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was also often applied to the whole of Attica.

Κέκροψ, οκος, δ. *Cecrops*, an Egyptian, who led a colony to Attica about 1556 B.C., and founded the city of Athens.

κεκρύφαλος, ου, δ (from *κρύπτω*, to cover). *Network* for the hair.

See note, page 162, line 94.

κελεύω, fut. -εύσω, perf. κεκέλευκα (from *κέλλω*, to move). *To put in motion, to impel, to encourage, to command, to request.*

κέλλωμαι, fut. κελήσομαι. 3d aor., with reduplication, *ἐκεκλόμην*, in Homer without augment, *κεκλόμην*, part. *κεκλόμενος* (from *κέλλω*, to move).

To command.—To call.

Κελτικός, ή, όν (adj.). *Celtic.*

Κελτοί, ών, όι. *The Celts*, an ancient race, who passed at an early period from Asia into Europe along the Danube, and penetrating westward, occupied the country between the Pyrenees and the river Rhine. They afterward spread into the British islands, Spain, and Upper Italy.

κενός, η, ου (adj.). *Empty, void, vain, useless, idle, fruitless.*

κενώνω, ώ, fut. κενώσω, perf. κεκένωκα (from *κενός*). *To empty, to exhaust, to evacuate, to render void, to despoil.*

κένταυρος, ου, δ. *A Centaur*, a fabulous being, half human and half horse.

κεντρέω, ώ, fut. -ήσω, perf. κεκέντηκα.

To prick, to sting, to goad, to pierce, to perforate.

κέντρον, ου, τό (from *κεντρέω*). *A goad.—A sting.*

Κεραμικός, οδ, δ. *The Ceramicus*, a large district in the western part of Athens, divided into the outer and inner Ceramicus; the former being without the walls, and containing the tombs of those who had fallen in battle and were buried at the public expense; the latter was within the city, and contained many of the public buildings.

κεράμεος and κεράμιος, α, ου (adj. from *κέραμος*, potter's earth). *Made of earth, earthen.*

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κεραμωτός, ή, όν (adj. from *κεραμίδα*, to cover with tiles). *Covered with tiles, made of earthenware, made of tiles.*

κεράννυμι, fut. κεράσω Attic *κεράω*, perf. *κέκρακα*, perf. pass. *κεκέρασμαι* and *κέκραμαι*, 1st aor. pass. *ἐκράσθην* (from obs. *κέρω*, to mix).

To mix, to mingle.

κέρας, άτος, by sync. άος, contr. ως, τό. *A horn.—A peak, a promontory.* See *Κέρατα*.

κέρασος, ου, δ. *The cherry-tree.*

κεράστης, ου, δ (from *κέρας*). *One that has horns, the cerastes or horned serpent.—As an adjective, horned.*

Κέρατα, ών, τά. *The Horns*, two mountains on the borders of Megara and Attica.

κεραυνός, οδ, δ. *The thunderbolt.* See *βροντή*. As a proper name, *Κεραυνός*, *Ceraunus*, an epithet of Ptolemy, king of Macedonia.

κεραυνοσκοπία, ας, ή (from *κεραυνός*, and *σκοπέω*, to observe). *The observation of lightning* (for the purposes of divination), *the drawing of omens from lightning.*

κεραυνώνω, ώ, fut. -αννώσω, perf. κεκεραυνώκα (from *κεραυνός*). *To strike with a thunderbolt, to strike dead with lightning.*

Κέρβερος, ου, δ. *Cerberus*, the dog of Pluto, which had three heads. It was stationed as a watch at the entrance of the lower world to prevent the living from entering and the souls of the dead from escaping.

κερδαλέος, α, ου (adj. from *κέρδος*, gain). *Eager for gain, prudent.*

—Profitable, advantageous.

κερδιών, ου (adj., irreg. comp., from *κέρδος*). *More profitable, better, &c.—Superlative κέρδιστος, η, ου, best, &c.*

κέρδος, εος contr. *ους, τό.* *Gain, profit, prudence, cunning.*

κερκίς, ίδος, ή (from *κέρκω*, a form of *κρέκω*, to strike, from the noise made in weaving). *A shuttle.—A bodkin.*

κέρκος, ου, ή. *The tail.*

Κερκυραϊός, α, ου (adj.). *Corcyraean, of Corcyra*, an island in the Ionian

Sea, off the coast of Epirus, now Corfu.

κέρμα, ἄρος, τό (from κείρω, to cut off). A small portion cut off, a small piece of coin, money, change.

κερμάτιον, ον, τό (dim. of κέρμα). A small sum of money, small change, the requisite sum.

κεστός, ἡ, ὄν (adj. from κεντύνω, to prick). Stitched, embroidered.—

As a noun, κεστός, οὔ, ὁ, a girdle. —The Cestus of Venus.

κεῦθος, εὖς, τό (from κεῦθω, to hide). A hiding-place, a place of concealment, a cave, a cavern.

κεφάλαιος, α, ον (adj. from κεφαλή). Chief, principal.

κεφαλή, ἥς, ἡ. The head.—κακὴ κεφαλή, thou cowardly fellow.

κηδεύω, fut. -εύσω, perf. κηκήδευκα (from κηδος). To take care of, to attend to, to perform the funeral obsequies.

κηδος, εὖς contr. οὖς, τό. Care, anxiety, solicitude, sadness, funeral obsequies.

κηδών, 2d aor. ἐκηδον (from κηδος, care). To make anxious, to cause care.—In the middle, κηδομαι, fut. κηκαδήσομαι, perfect, with the signification of the present, ἐκέκηδα. To make one's self anxious, to be anxious, to be distressed.

κήλειος, ον, and κήλεος, ον (adj. from καίω, to burn). Burning, glowing, brilliant.

κήμέ, Doric for καὶ ἐμέ.

κήν, Doric for κάν, which is for καὶ ἐν; but κήν for καὶ ἄν.

κητεία, ας, ἡ (from κητεύω, to cultivate in a garden). Gardening.

κήπευμα, ἄρος, τό (from κητεύω, to cultivate in a garden). A plant cultivated in gardens, a garden vegetable or plant, gardening.

κήπος, ον, ὁ. An enclosed place, a garden, an orchard.

κήρ, κῆρος, contracted from κέαρ, κῆρος, τό. The heart.

κηρόιον, ον, τό (from κηρός). The honeycomb.

κηρός, οὔ, ὁ. Wax.

κήρυξ, ἑκός, ὁ. A herald, a deputy, a crier.—A species of snail.

κηρύσσω, Attic κηρύττω, fut. -ύσω,

perf. κηρύττω (from κήρυξ). To act as a herald, to proclaim, to announce, to cry out aloud.

κήτος, εὖς, τό. A sea-monster, a whale.

κητώδης, ες (adj. from κήτος, and εἶδος, appearance). Resembling sea-monsters, belonging to the class of large fishes, vast, unwieldy, very large.

Κηφεύς, ἑὼς, ὁ. Cepheus, a king of Ethiopia, and father of Andromeda by Cassiopea.

Κηφισσός, οὔ, ὁ. The Cephissus or Cephissus, a river of Attica, flowing beneath the long walls of Athens and discharging itself into the sea near Phalerum.

κηώδης, ες (adj., probably from an old substantive κῆος, same as θῆος, incense). Perfumed, fragrant.

κιβωτός, οὔ, ἡ. A coffer, a chest, an ark.

κιδνημι (a poetic form for σκεδηννυμι). To scatter, to diffuse.—In the middle, to spread itself, to diffuse its radiance (said of the dawn).

Κιθαιρῶν, ὄρος, ὁ. Cithæron, a range of mountains dividing Boeotia, first from Megaris, and afterward from Attica. It was sacred to Bacchus, and here he held his revels. The modern name is Elatea.

κithára, ας, ἡ. A harp, a lyre.

κitharízō, fut. -ίσω, perf. κειθάρισα (from κitháris, a form of κithára).

To play the harp, to play the lyre.

κitharodéō, ὦ, fut. -ήσω, &c. (from κithára, a harp or lyre, and αἶδω, to sing). To sing to the harp or lyre.

κitharodía, ας, ἡ (from κitharodéō). A singing to the harp or lyre.

κitharodós, οὔ, ὁ (from κithára and αἰδός, a singer). One who sings to the harp, a minstrel.

Κικέρων, υῡος, ὁ. Cicero, Marcus Tullius, an illustrious Roman orator, philosopher, and statesman, was born at Arpinum B.C. 107.

Κίλικες, ὡν, οἱ. The Cilicians, a people of Trœas, in Asia Minor, in alliance with the Trojans. Their capital, Thebe, was sacked by

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Achilles, and Eetion their king slain by him.

Κιλικία, ας, ἡ. *Cilicia*, a country of Asia Minor on the seacoast, south of Cappadocia, and bounded by Syria on the east and Pamphylia on the west. It corresponds nearly to the modern *Caramania*.

Κίμβροι, ων, οἱ. *The Cimbri*, a people of Germany who invaded the Roman empire with a large army, but were conquered by Marius and Catulus. The Cimbri had their original seat in the Cimbric Chersonese, now *Jutland*.

Κιμμεριός, α, ον (adj.). *Cimmerian*, of the *Cimmerii*, a people dwelling near the *Palus Maeotis*.

Κίμων, υνος, ὁ. *Cimon*, a celebrated Athenian general, son of *Miltiades*.

κινδυνεύω, fut. -εύσω, perf. *κεκινδύνεκα* (from *κινδύνος*). *To incur danger, to be exposed to danger, to run a risk*.—Pres. part., as a noun, ὁ *κινδυνεύων*, *the accused, the defendant* (in a suit).

κινδύνος, ου, ὁ. *Danger, risk, hazard*.

Κινέας, ου, ὁ. *Cinēas*, a Thessalian, minister and friend to *Pyrhus*, king of *Epirus*.

κινέω, ὦ, fut. *κινήσω*, perf. *κεκίνηκα*. *To move, to excite, to arouse, to change*.

κίνησις, εως, ἡ (from *κινέω*). *A moving, movement, motion, agitation*.

κινύρομαι (from *κινῆρός*, *lamenting*) *To lament, to bemoan, to exclaim mournfully*.

Κινύρας, ου, ὁ. *Cinēras*, a king of *Cyprus*, the father of *Myrrha*, who falling in love with him, became the mother of *Adonis*.

Κίρκη, ης, ἡ. *Circē*, a famous enchantress, sister to *Æetes*, king of *Colchis*.

κίσα, ης, and Att. *κίττα*, ης, ἡ. *A magpie*.

κισσίνος, η, ον, and Att. *κίττινος*, η, ον (adj. from *κισσός*). *Of ivy, adorned with ivy, ivy*.

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κισσός, οὔ, and Att. *κίττος*, οὔ, ὁ. *Ivy*.

κίχυνω, κίχημι, and *κίχέω*, fut. *κίχησω*, perf. *κεκίχηκα*, 2d aor. *ἐκίχον*. *To overtake, to meet with, to light upon, to find*.—Pres. subj. *κίχέω*, poet. *κίχέω*, opt. *κίχέην*, inf. *κίχῃναι*, part. *κίχείς*.

κίχλη, ης, ἡ. *A thrush*.

κίω, opt. *κίωμι*, part. *κίων*, imperf. *ἐκίον* (seldom used in the present indicative), the other tenses are not used. *To go*.

κίων, ονος, ὁ and ἡ. *A pillar, a column*.

κλάδος, ου, ὁ (from *κλαίω*, *to break off*). *The young shoot of trees, a branch*.

Κλαομένιος, α, ον (adj.). *Clazomenian*, of *Clazomēna*, a city of *Ionia* in *Asia Minor*, on the coast of the *Ægean Sea*.

κλαίω, fut. *κλαύσω*, Att. *κλήσω*, perf. *κέκλαυκα*, 2d aor. *ἐκλᾶον*. *To weep, to lament*.

Κλάρος, ου, ἡ. *Clarus*, a city of *Ionia*, northeast of *Colophon*, famous for its temple, grove, and oracle of *Apollo*.

Κλεάνθης, ου, ὁ. *Cleanthes*, a stoic philosopher of *Assos* in *Lydia*, disciple of *Zeno*, whom he succeeded in his school. Though poor, such was his devotion to study, that he drew water as a labourer in the public gardens by night, in order that he might attend the schools of philosophy in the day.

Κλεινίας, ου, ὁ. *Clinias*, an Athenian, the father of *Alcibiades*, said by *Herodotus* to have been the bravest of the Greeks in the battle of *Artemisium*.

κλεινός, ἡ, ὅν (adj. from *κλείω*, *to render famous*). *Renowned, famous, illustrious*.

κλεῖς, κλειδός, ἡ (from *κλείω*, *to shut up*) *A key, a bar or bolt*.

Κλείτος, ου, ὁ. *Clitus*.

Κλειώ, ὅς contr. οὗς, ἡ. *Clio*, one of the *Muses*; she presided over history.

Κλεοδάμος, ου, ὁ. *Cleodamius*.

Κλεόμβροτος, ου, ὁ. *Cleombrotus*, a king of *Sparta*, father of *Agæipolia*.

KAI

Κλεομένης, εὖς contr. οὖς, ὁ. *Cleomēnes*, the name of several Spartan kings.

Κλεοπάτρα, ας, ἡ. *Cleopatra*, a sister of Alexander the Great, killed by Antigonus as she attempted to fly to Ptolemy in Egypt.

κλέος, έεος contr. έους, τό (from κλέω, to make publicly known).

Rumour, report.—*Γέμει, γένοιον, glory.*

κλέπτης, ου, ὁ (from κλέπτω). *A thief.*

κλέπτω, fut. κλέψω, perf. κέκλοφα, perf. pass. κέκλεμμαι, 2d aor. pass. ἐκλάπην. *To steal, to conceal, to do anything secretly.*

Κλέων, ὄντος, ὁ. *Cleon*, a turbulent demagogue at Athens, who, by impudence and flattery, obtained command of an expedition into Thrace. He was slain at Amphipolis in a battle against Brasidas.

κληζέω, fut. κληῖω, Ion. for κλήζω, fut. κλήσω (from κλέος, fame). *To make known, to announce, to name, to celebrate.*

κλήμα, ὄτος, τό (from κλάω, to break off). *A shoot, particularly of the vine, a vine, a branch of vine.*

κληρουχέω, ὦ, fut. -ήσω, perf. κκληρουχήκα (from κλήρος, a lot, and έχω, to have). *To receive a share by lot.*

κληρουχία, ας, ἡ (from κληρουχέω). *The reception or possession of a share by lot (in the distribution of conquered or newly-settled lands), an allotted portion of land.*

κληρώω, ὦ, fut. -ώσω, perf. κκληρήρωκα (from κλήρος, a lot). *To cast lots, to choose by lot.*—In the middle, to obtain by casting lots, to receive by lot.

κλίμαξ, άκος, ἡ (from κλίνω). *A staircase, the stairs, a ladder.*

κλίνη, ης, ἡ (from κλίνω). *A couch, a bed.*

κλινίδιον, ου, τό (dim. of κλίνη). *A small couch, a bier.*

κλίνω, fut. κλινῶ, perf. κέκλικα. *To bend, to bend down, to lay down, to incline, to cause to give way.*—
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Neuter, to give way, to decline, to decay.

κλίσια, ας, Ion. κλισίη, ης, ἡ (from κλίνω). *A place for reclining or upon, a tent, a couch, a seat.*

κλισμός, οῦ, ὁ (from κλίνω). *An armchair, a throne.*

κλοπή, ης, ἡ (from κλέπτω, to steal). *Theft.*

κλύω, fut. κλύσω, perf. κέκλυα, perf. pass. κέκλυμαι. *To besprinkle, to wash, to moisten, to inundate.*

κλυτός, ὅ, ὄν (adj. from κλύω). *Heard of, renowned, famous.*

κλύω (akin to κλέω), imper. 2d sing. κλύθι, 2d plur. κλύτε, with Homeric redupl. κέκλυθι and κέκλυτε, imperf. ἐκλύον, with the aorist signification. *To hear, to learn by report, to listen to.*

κλών, ὄνος, ὁ (from κλάω, to break off). *A shoot, a scion, a branch.*

Κνίδος, ου, and Γνίδος, ου, ἡ. *Cnidus*, and *Gnidus*, a city of Caria in Asia Minor, where was a famous statue of Venus, who was the chief deity of the place.

κνίσσα, ης, ἡ. *The smoke and odor of fat (especially that burned in sacrifices), savour.*

Κνωσσός, οῦ, ἡ, and Γνωσσός. *Cnossus*, and *Gnosus*, a town of Crete, on the northern coast, where Minos held his court. The site is now called *Long Candia*.

κόγχη, ης, ἡ. *A shell, a muscle, a shellfish.*

κοιλαίνω, fut. κοιλαινῶ, perf. κεκαίλαγκα (from κοῖλος). *To hollow out, to excavate.*

κοιλίς, ὅδος, ἡ (from κοῖλος). *A hollow place, a cavity, an excavation.*

κοιλία, ας, ἡ (from κοῖλος). *The belly, the stomach, the abdomen.*

κοῖλος, ὅ, ὄν (adj.). *Hollow, deep excavated, hollowed.*—In the neuter, as a noun, τὸ κοῖλον, a cavity, a valley.

κοιλῶ, ὦ, fut. -ώσω, perf. κεκοίλωα (from κοῖλος). *To hollow, to excavate.*

κοιμῶ, ὦ, fut. -ήσω, perf. κεκοίμηκα (akin to κείμαι, to lie down). *To*

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put to bed, to hulk to sleep.—In the middle, to lie down to rest, to be take one's self to repose, to compose one's self to rest.

κοινῇ (adv., prop. dat. sing. fem. of *κοινός*). In common, at common expense.

κοινός, ἡ, ὅν (adj.). Common, general, public, popular, civil, social. — *ἐν κοινῷ*, in common, in public. — As a noun in the neuter, τὸ κοινόν, the commonwealth.

κοινωνέω, ὦ, fut. -ήσω, perf. *κοκοινύνηκα* (from *κοινωνός*, a partaker). To participate in, to partake of, to have community or intercourse.

κοινῶς (adv. from *κοινός*). In common.

Κοῖος, ου, ὅ. Cæus, one of the Titans, son of Cælus and Terra. He married Phœbe, by whom he had Latōna and Asteria.

κοίρανος, ου, ὅ (from *κύρος*, power). A commander, a sovereign, a lord, a master.

κοιταῖος, α, ον (adj. from *κοίτη*). Lying in bed, sleeping. — Neuter as a noun, *κοιταῖον*, ου, τό, the hold or den of a wild animal, a bed, a couch.

κοίτη, ης, ἡ (from *κείω*, theme of *κείμεναι*, to lie down). A couch, a bed, a place of repose.

κολάζω, fut. -ῶσω, more commonly -ᾶσθαι, perf. *κεκόλλακα* (from *κόλος*, mutilated). To cut off, to mutilate. — To punish, to chastise, to correct.

κολακεῖα, ας, ἡ (from *κολακεύω*, to flatter). Flattery, adulation.

κόλαξ, ἄκος, ὅ. A flatterer, a parasite.

κόλλαις, εως, ἡ (from *κολάζω*). Punishment, chastisement, reproof.

καλλᾶω, ὦ, fut. -ήσω, perf. *κεκόλληκα* (from *κόλλα*, glue). To glue, to fasten together, to attach to, to unite.

κολοῖός, οὔ, ὅ. The jackdaw.

κολοσσός, οὔ, ὅ. A colossus, a statue of gigantic size.

κόλουω, fut. -ούσω, perf. *κεκόλουκα* (from *κόλος*, mutilated). To mutilate, to cut short, to cur-

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tail, to suppress, to hinder, to humble.

κόλπος, ου, ὅ. The bosom. — A bay, a gulf, a recess.

κολυμβῶω, ὦ, fut. -ήσω, perf. *κεκολύμβηκα*. To swim, to dive.

Κολυττεύς, εως, ὅ. One of the borough Colytus, a borough of the tribe Ægeïs.

Κολχικός, ἡ, ὅν (adj.). Colchian, of Colchis. — As a noun, in the feminine, ἡ *Κολχική* (γῆ understood), Colchis.

Κολχίς, ἰδος, ἡ. Colchis, a country of Asia, lying along the eastern shore of the Euxine, corresponding nearly to the modern Mingrelia. It is famous for the expedition of the Argonauts to its shores.

Κόλχοι, ων, οἱ. The Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὅ. A hill, an elevation, an eminence.

Κολωνός, οὔ, ὅ. Colonus, a borough of Attica, near Athens, rendered celebrated, as the scene of the last adventures of Œdipus, by the play of Sophocles styled, from this, *Οἰδίπους ἐπὶ Κολωνῷ*, Œdipus at Colonus.

κομάω, ὦ, fut. *κομήσω*, perf. *κεκόμηκα* (from *κόμη*, hair). To have long hair, to let the hair grow.

κομέω, ὦ, fut. *κομήσω*, perf. *κεκόμηκα* (from the obsolete *κόμω*, and akin to *κομάω*). To take care of, to attend to, to nourish, to cherish, to adorn.

κόμη, ης, ἡ. The hair of the head, hair.

κομήτης, ου, ὅ (from *κομάω*). Having long hair, long-haired.

κομῖδή, ης, ἡ (from *κομίζω*). Care, attention. — Conveyance, transportation.

κομίδῃ (adv., prop. dat. of *κομῖδή*). Carefully, accurately. — Very, entirely, wholly.

κομίζω, fut. -ῶσω, perf. *κεκόμηκα* (from *κομέω*, to take care of). To attend to, to adorn. — To carry, to convey, to bring.

κομπώδης, ες (adj. from *κόμπος*, beautiful language, and *εἶδος*, ap-

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pearance). *Pompous, boasting, boastful.*
κομψός, ἡ, ὅν (adj. from *κομῶ, to attend to*). *Attended to, adorned, decked off, elegant, fine, neat.—Artifical.*
κονία, ας, epic and Ion. *κονίη, ης, ἡ.* *Dust.*
κόνις, ιος and *εως, ἡ.* *Dust.*
κονιοῦλος, ου, ὁ (from *κόνις*). *Dust, a cloud of dust.*
κονίω, fut. κονίσω, perf. κεκόνικα, perf. pass. κεκόνισμαι (from *κόνις*). *To cover with dust, to defile with dust.*
Κόνων, υνος, ὁ. *Conon, a famous general of Athens, who delivered his country from the dominion of the Spartans.*
κοπίς, ἴδος, ἡ (from *κόπτω, to cut*). *A short curved sword, a pruning knife, a knife, a razor. See note, page 142, line 29-35.*
κοκρία, ας, ἡ (from *κόκρος*). *A dunghill, dung.*
κόκρος, ου, ἡ. *Dung, mire, filth.*
κόπτω, fut. κόψω, perf. κέκοφα. To cut, to split, to fell, to strike, to abuse, to assail with words, to harass, to distress.
κόρα, ας, ἡ, Doric for κόρη, ης, ἡ. *A maiden, &c.*
κόραξ, ἄκος, ὁ. *A raven.*
κορέννυμι, κορεννύω, and κορέω, fut. κορέσω, perf. κεκόρηκα, perf. pass. κεκόρημαι, and Att. κεκόρεσμαι. To satiate, to satisfy.
κόρη, ης, ἡ. *A maiden, a virgin.*
Κόρη, ης, ἡ (as a proper name). *Proserpina.*
Κορινθιάκος, ἡ, ὅν (adj.). *Corinthian.*
Κορινθίος, α, ου (adj.). *Corinthian.*
Κόρινθος, ου, ἡ. *Corinth, a famous city of Greece, situated on the isthmus between the Corinthian and Saronic Gulfs, commanding the entrance into the Peloponnese. It is now Corinto.*
κόρος, ου, ὁ (from *κορέω, to satiate*). *Satiety, loathing, disgust, weariness.*
κόρος, ου, Ion. κορός, ου, ὁ. *A boy, a youth, a son.*
Κόρσικα, ης, ἡ. *Corseica, an island*

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in the Mediterranean, off the coast of Italy.
κορυθαίολος, γεν. ου (adj. from *κόρυς, a helmet*, and *αἰάλλω, to move rapidly*). *With helmet quick flashing on the view.*
κόρυς, ὕδος, ἡ. *A helmet, a crest.*
κορυφή, ης, ἡ (from *κόρυς*). *The crown of the head, the head, the summit.*
κορώνη, ης, ἡ (from *κορωνός, crooked*). *The cross.—A ring or handle of a door.—A crown.*
κορωνίς, ἴδος, ἡ (fem. adj. from *κορωνός, crooked*). *Crooked, bent.*
Κορωνίς, ἴδος, ἡ. *Coronis, a daughter of Phlegyas, loved by Apollo, to whom she bore Æsculapius.*
κοσμέω, ᾶ, fut. -ήσω, perf. κεκόσμηκα (from *κόσμος, ornament*). *To ornament, to adorn, to honour.—To regulate, to order.*
κόσμημα, ᾶτος, τό (from *κοσμέω*). *An ornament.*
κόσμησις, εως, ἡ (from *κοσμέω*). *The act of ornamenting, an ornament, an adorning.*
κόσμος, α, ου (adj. from *κόσμος*). *Well-arranged, orderly, courteous.*
κοσμιότης, ητος, ἡ. *Propriety, &c.*
κόσμος, ου, ὁ. *Order, arrangement, regulation.—Ornament, attire.—The world, the universe.*
κοτύλη, ης, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*
κουρεύς, εως (from *κουρά, a cutting, from κείρω, to cut or shave*). *A barber.*
κούρη, ης, Ion. for κόρη, ης, ἡ. *A maiden, a virgin, a daughter.*
κούρος, ου, Ion. for κόρος, ου, ὁ. *A youth, a son, a boy.*
κουροτρόφος, ου (adj. from *κώρος, and τρέφω, to nurture*). *Rearing or bringing up children, child-nurturing.—As a noun, ἡ Κουρότροφος, the child-nurturer.*
κούφος, η, ου (adj.). *Light, fleet, active, easy, gentle.*
κούφως (adv. from *κούφος*). *Lightly, easily, swiftly.*
κόπιχος, ου, Att. for κόσσιχος, ου, ὁ. *The blackbird.*
κράδια, ας, Dor., and κραδίη, ης, Ion. for καρδία. *The heart.*

KPA

κράξω, fut. κράξω, perf. κέρῶνα.
To croak, to cry like a raven.

Κράθις, ἰδος, ὁ. Crāthis, a river of Lucania, flowing into the Sinus Tarentinus between Crotona and Sybaris. It is now the Crati.

κραιπύλω, ὦ, fut. -ήσω, perf. κραιπύληκα (from κραιπύλη, headache produced by surfeit or drunkenness). To have a headache from excess (in eating or drinking), to be intemperate.

κράνυ, ας, Doric for κρήνη, ης, ἡ. A fountain.

κράνιον, ου, τό (from κῆνον, the skull). The skull.

κῆνος, εος, τό (from κῆνον, the skull). A helmet.

κῆς, ἁτός, ὁ, later also ἡ. The head, the summit.

κῆσις, εως, ἡ (from κεράννυμι, to mix). A mixture, a mingling.—κῆσις τῶν αἰθρῶν, the temperature of the air, climate.

Κράτερος, οὔ, ὁ. Cratērus, one of Alexander's generals. After the death of that monarch, he subdued Greece with Antipater, and passed over into Asia, where he was slain in a battle against Eumenes, B.C. 321.

κράτερός, ἅ, ὅν (adj. from κρατέω). Strong, powerful, robust, firm, violent, brave.

κράτερως (adv.). Strongly, powerfully, firmly.

κρατέω, ὦ, fut. -ήσω, perf. κεκράτηκα (from κράτος, power). To have power over, to rule, to hold the mastery over, to excel, to prove superior, to surpass, to conquer, to command.

κράτηρ, ἦρος, ὁ (from κεράννυμι, to mix). A vessel for mixing wine, &c., a mixer, a goblet.—The crater of a volcano (where the melted lava, &c., is contained).

Κράτης, ητος, ὁ. Crates, a philosopher of Boeotia, disciple of Diogenes the Cynic, flourished B.C. 324.

κράτιστος, η, ον (adj. from κράτος, assigned as the irregular superlative to ἀγᾶθος). Best, strongest, bravest, most excellent.

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κῆρος, εος, τό. Strength, force, power, rule, command.

κραυγή, ης, ἡ. A cry, a shout, an outcry.

κρέας, ἁτος, τό (from κῆω for γῆω, to gnaw). Flesh, a piece of flesh. κρείσσων, ον, and Attic κρείττων, ον (adj. from κῆρος, assigned as the irregular comparative to ἀγᾶθος). Better, stronger, braver, more valiant.

κρείων, οντος, ὁ (probably from κῆς, the head, whence κραίω, to rule). A ruler, a sovereign, a prince.—As a verbal adjective, ruling.

κρεμάννυμι, fut. κρεμῶ, Attic κρεμῶ, ᾶς, ᾶ, perf. not in use, 1st aor. pass. ἐκρεμάσθην. To hang, to suspend.

κρεουργέω, ὦ, fut. -ήσω, perf. κρεουργήκα (from κρέας, flesh, and ἔργον, work). To cut up flesh, to cut in pieces, to tear piecemeal.

Κρέων, οντος, ὁ. Creon, a son of Menoeceus, and king of Thebes. He offered his crown, and his sister Jocasta in marriage, to him who could solve the enigma of the Sphinx; which having been done by Oedipus, the latter thus, unknowingly, married his own mother.

κρεωφάγεω, ὦ, fut. -ήσω, &c. (from κρέας, flesh, and φάγειν, to eat). To eat flesh.—In the middle, to have eatable flesh.

κρήδεμνον, ον, τό (from κῆς, the head, and δέω, to bind). A veil. See note, page 162, line 95.

κρημνός, οὔ, ὁ (from κρεμάννυμι, to hang). A precipitous cliff, a precipice, a steep descent.

κρήνη, ης, ἡ. A fountain, a spring. κρηνίς, ἰδος, ἡ. A foundation, a basis.—A slipper, a shoe.

Κρής, ἦρος, ὁ. A Cretan.

Κρήτη, ης, ἡ. Crete, a celebrated island in the Mediterranean Sea, now Candia.

Κρήτηδε (μυν.). From Crete.

Κρητικός, ἡ, ὅν (adj.). Of or belonging to Crete, Cretan.

κριθή, ης, ἡ. Barley.

κριθίνος, η, ον (adj. from κριθή). Of barley, barley.

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κρίκος, ου, ὁ (transposed from κίρκος). *A circle, a ring, a collar.*

κρίκω, ὦ, fut. -ῶσω, perf. κεκρίκωκα (from κρίκος). *To form into a ring, to adorn with a ring, to insert a ring.*

κρίνον, ου, τό. *A lily.*

κρίνω, fut. κρίνω, perf. κέκρικα. *To separate, to part, to discriminate, to judge, to decide, to choose, to resolve, to accuse, to charge with.*—In the middle, *to choose for one's self, to select.*

κρίως, οὔ, ὁ (probably from κεραός, horned). *A ram.*

κρίσις, εως, ἡ (from κρίνω). *Separation, choice, decision, judgment, final issue.*

κρίτης, οὔ, ὁ (from κρίνω, 1st aor. pass. ἐκρίθην). *A judge, an umpire.*

Κριτίας, ου, ὁ. *Critias, one of the thirty tyrants set over Athens by the Spartans.*

Κροίσος, ου, ὁ. *Croesus, an exceedingly rich king of Lydia, dethroned by Cyrus.*

κροκόδειλος, ου, ὁ. *The crocodile.*

Κροκοδείλων πόλις, ἡ. *Crocodilopolis, a city of Egypt, near Lake Moeris, afterward called Arsinoë. It derived its name from the sacred crocodiles that were fed and worshipped there. Near its site is the modern Faioum.*

κροκόπεπλος, ου (adj. from κρόκος, saffron, and πέπλος, a robe). *Saffron-robed, ruddy.*

κροκόττας, ου, ὁ. *The crocodiles.*—*The hyena.* See note, page 51, line 11.

Κρονίων, υγιος, ὁ (patronymic from Κρόνος). *Son of Saturn, i. e., Jupiter.*

Κρόνος, ου, ὁ. *Saturn, son of Coelus and Terra, married Rhea, by whom he had Jupiter, Neptune, Pluto, &c. He was banished from heaven by Jupiter, and fled to Italy, where his reign was so mild that it has been called the golden age.*

κρόταλον, ου, τό (from κροτέω). *A rattle.*

κρόταφος, ου, ὁ (from κροτέω, from

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the pulsation felt at the temple. *The temple (of the head).*

κροτέω, ὦ, fut. -ῶσω, perf. κεκρότηκα (from κρότος). *To strike, to clap with the hands, to make a clattering noise, to beat.*—*To applaud.*—κροτέω κρότον. See note, page 17, line 20-24.

κρότος, ου, ὁ (from κροτέω, to strike together). *A noise, a loud clapping, a tumult, uproar.*—*Applause.*

Κρότων, υγιος, ἡ. *Crotone, a powerful city of Lower Italy, on the coast of the Sinus Tarentinus, founded by a colony of Achæans about B.C. 715. The modern name is Cotrone.*

Κροτωνιάτης, ου, ὁ. *An inhabitant of Crotone, a Crotonian.*

κρούω, fut. κρούσω, perf. κέκρουκα. *To strike together, to strike upon, to dash against.*

κρυερός, ἄ, ὅν (adj. from κρύος). *Cold, chilling, dreary, chilly.*—*Terrific.*

κρυινός, οὔ. Same as κρύος.

κρύμς, οὔ, ὁ (from κρύος). *Ice coldness, frost.*

κρύος, εος, τό. *Frost, ice, cold.* κρυπτός, ἡ, ὅν (adj. from κρύπτω) *Concealed, secret, clandestine.*

κρύπτω, fut. κρύψω, perf. κέκρυφα, 2d aor. ἐκρύβον. *To hide, to conceal.*—In the middle, *to conceal one's self, to conceal from, to do without the knowledge of (another).* κρύσταλλος, ου, ὁ (from κρύος, ice). *Ice.*—Also, ὁ and ἡ, *crystal.*

κρύφα (adv. from κρύπτω). *Secretly, without the knowledge of, with the genitive.*

κρωσσός, οὔ, ὁ. *A water-bucket, a picher.*

κτᾶμαι, ὁμαι, fut. κτήσομαι, perf. κέκτημαι and ἐκτῆμαι. *To acquire, to procure for one's self, to obtain.*—In the passive, *to be acquired or procured.* The perf. κέκτημαι or ἐκτῆμαι signifies *I possess, i. e., I have acquired for myself, and the acquisition remains mine.* Hence the 3d fut. κεκτήσομαι, *I will possess.*—ὁ κεκτημένος, *a proprietor, a possessor.*

ΚΤΑ

ἀταρ, ἄτος, τό (from κτάομαι, doubtful whether the sing. occurs). *Possession*—τὸ κτέατα, *possessions, property*.

κτείνω, fut. κτενῶ, perf., not Attic, ἐκτάκα, 21 aor. ἐκτάνον. *To kill, to slay, to slaughter, to put to death*.

κτερίζω, fut. -εἰξω, a lengthened form of κτερίζω, fut. κτερίῳ, aor. ἐκτέρισα (from κτέρσα, funeral obsequies). *To inter with all the rites of sepulture, to celebrate the obsequies of*.

κτῆμα, ἄτος, τό (from κέκτημαι, perf. of κτάομαι, *I possess*). *Possession, property*.—In the plural, κτήματα, *one's entire possessions, wealth*.

κτῆνος, εὖος, τό (from same). *Property*.—*Cattle*.

κτηνοτροφία, ας, ἡ (from κτῆνος, *cattle*, and τρέφω, *to breed*). *The breeding of cattle*.

Κτησιβίος, ου, ὁ. Ctesibius, a native of Ascrea, celebrated for his mechanical genius. He was the son of a barber, and himself exercised the calling of his father for a short time at Alexandrea. The invention of water-clocks and many other hydraulic instruments is ascribed to him.

κτησις, εως, ἡ (from κτάομαι, *to acquire*). *Acquisition, gain*.—*Possession, property*.

κτίω, fut. κτίσω, perf. ἐκτίκα, perf. pass. ἐκτισομαι. *To build, to erect, to found*.

κτίσμα, ἄτος, τό (from κτίω). *A construction, a building, a settlement, a colony*.

κτίστης, ου, ὁ (from κτίω). *A founder, a creator, a builder, an author*.

κτύπος, ου, ὁ (from τύπτω, *to strike*). *A loud noise, a tumult, din, the clapping of hands*.

Κυάνεαι, ων, αἱ. Cyanæa, two small, rugged islands at the entrance of the Euxine, which were fabled to have floated about until the Argo passed through; after which they became fixed. They were also called Symplegades.

κυάνεος, α, ου (adj. from κυανός, *dark blue*). *Dark blue, dark*.

ΚΥΑ

κυανόχαιτης, ου, ὁ (from κυανός, *dark*, and χ αίτη, *hair*). *With dark hair, dark-haired*.

κυβερνάω, ὦ, fut. -ήσω, perf. κυβερνήκα. *To steer a vessel, to pilot, to direct*.

κυβερνήτης, ου, ὁ (from κυβερνάω). *A pilot*.

κύδος, εὖος, τό. *Honour, praise, glory*.

Κυδωνία, ας, ἡ. Cydonia, the most ancient city in the island of Crete. Its ruins are on the site of the modern Ierami.

κτεῖω, ὦ, fut. κυήσω, perf. κεκύηκα. *To be pregnant, to conceive*.

Κυζικηνός, ἡ, ὅν (adj.). *Of or belonging to Cyzicus*.—As a noun, οἱ Κυζικηνοί, *the inhabitants of Cyzicus*, an island in the Propontis, off the coast of Mysia. It is now a peninsula.

Κυθήρεια, ας, ἡ. Cytheræa, a surname of Venus, from her rising out of the ocean near the island of Cythæra.

Κυθήρη, ης, ἡ. Cythæra, a surname of Venus.

κύκλος, ου, ὁ. *A circle, a circuit*.—Dat. sing. as an adverb, κύκλῳ, *round about*.

Κύκλωψ, ωπος, ὁ (from κύκλος, *a circle*, and ὤψ, *an eye*). *A Cyclops*.—οἱ Κύκλωπες, *the Cyclopes*, a fabled race, of gigantic stature, the sons of Cælus and Terra. They had each but one eye, and that in the middle of the forehead, whence their name. They dwelt in Sicily near Mount Etna, and hence were regarded as the assistants of Vulcan, and the forgers of the thunderbolts of Jupiter.

κύκνος, ου, ὁ. *A swan*.

Κύκνος, ου, ὁ. Cycnus, 1. a son of Mars, slain by Hercules.—2. A son of Neptune, smothered by Achilles. He was changed into a swan.

κυλινδῶ and κυλινδῶ, ὦ, fut. -ήσω, perf. κεκυλινδῶκα. *To roll, to turn round*.—In the middle, *to turn one's self round, to wander, to stray, to revolve, to indulge in*.

κυλίω, fut. κυλίσω, perf. κεκύλιε

KYN

(later poetic form of κυλίνδω).
To turn, to roll, to wind.
Κυλλήνη, ης, ἡ. *Cyllēnē*, the loftiest and most celebrated mountain of Arcadia; on it Mercury was born. The modern name is *Zyria*.
κύμα, ἄρος, τό (from κύω, *to swell forth*). *A wave, the surge, a billow.*
κυμβάλισμός, οὔ, ὁ (from κυμβάλλω, *to play on cymbals*). *The striking of cymbals, the music of cymbals, or of other instruments brought into contact.*
κυμβῆλον, ου, τό (from κύμβος, *a hollow vessel*). *A hollow vessel, a cymbal, a basin.*
κύνει, ὦ, fut. κύσω, 1st aor. ἐκύσα, epic without aug. κύσα and κύσσα. *To kiss, to venerate.*
κύνηγερέω, ὦ, fut. -ήσω, &c. (from κυνηγέτης). *To hunt.*
κύνηγέτης, ου, ὁ (from κύων, *a dog*, and ἡγέτης, *a leader*). *A hunter.*—Literally, *one who leads dogs to the chase.*
κύνηγετικός, ἡ, ὁν (adj. from κυνηγέτω). *Of or belonging to the chase, addicted to hunting.*—κύων, *a hunting dog*.—As a noun in fem., *ἡ κυνηγετική* (τέχνη understood), *the art of hunting, the chase.*
κύνῃτω, ὦ, fut. -ήσω, perf. κενύηγκα (from κύνῃος). *To hunt, to capture.*
κύνῃα, ες, ἡ (from κύνῃω). *Hunting, a hunt, the chase.*
κύνῃος, οὔ, ὁ (from κύων, *a dog*, and ἄγω, *to lead*). *A hunter.*—Literally, *one who leads dogs to the chase.*
κύνοκέφαλος, ου, ὁ (from κύων, *a dog*, and κεφαλή, *a head*). *The cynocephalus, a baboon of the dog-headed species.* See note, page 51, line 7.
Κυνοπολίτης, ου, ὁ (νομός). *The Cynopolitic (nome), a district of Heptanómis in Egypt.*
Κυνών πόλις, εως, ἡ. *Cynopolis*, or the city of dogs, a city of Egypt, in the Heptanomis, on the eastern side of the Nile. Here the dog-headed deity Anubis was worshipped.

KYR

Κύπριος, α, ου (adj.). *Cyprian, of Cyprus.*
Κύπρις, ἰδος, ἡ. *Cypriis*, a surname of *Venus*, from Κύπρος, *Cyprus*, because she was the chief deity of the island.
Κύπρος, ου, ἡ. *Cyprus*, a large island in the eastern extremity of the Mediterranean, south of Cilicia and west of Syria.
κύπτω, fut. κύψω, perf. κέκυψα. *To bend the head, to stoop, to bow, to hold down the head from shame, to be bent.*
κύρνω, ὦ, fut. κέρήσω and κέρου, 1st aor. ἐκέρησα and ἐκέρου. *To be.*—With a genitive, *to meet with, to attain.*
Κυρηναϊκή, ης, ἡ (γῆ understood). *Cyrenāica*, a country of Africa, east of the Syrtis Minor, corresponding to the modern *Berqa*.
Κυρήνη, ης, ἡ. *Cyrēnē*, a celebrated city of Africa, capital of Cyrenaica.
κύριος, ου, ὁ (from κύρος, *authority*). *A master, one who has authority over, a lord, a sovereign.*
Κύρνος, ου, ἡ. *Corsica*, called by the Greeks *Cyrrus*, an island in the Mediterranean.
Κύρος, ου, ὁ. *Cyrus*, a king of Persia, son of Cambyses and Mandane the daughter of Astyages, king of Media.
κῦρῶ, ὦ, fut. -ώσω, perf. κεκῦρως (from κύρος, *full authority*). *To authorize, to ratify, to conform.*
κύρτωμα, ἄρος, τό (from κυρτός, *to curve*). *Anything curved, a hump, an arch, a swelling, an inequality.*
κῦρῶ, the present occurs only in poetry, same as κρύπτω.—In the middle, as deponent, *κῦρομαι, to meet with, to light upon, to fall into.*
κύτος, εος contr. ους, τό (from κύω, *to contain*). *A cavity, capacity, an enclosure, a hollow body.*
Κύπελος, ου, ὁ. *Cypselus*, a Corinthian, son of *Æticion*, and father of *Periander*; who seized on the sovereign power and reigned 39 years.
κύω and κύνει, ὦ, fut. κήσω, perf. κέκυψα. *To contain.—To con-*

cave, to be pregnant, to go with young, to bring forth.
 κῶυν, gen. κῶνός, ὁ and ἡ. *A dog, a hound.*
 κῶδιν, ου, τό (from κῶας, κῶς, *a sheepskin with the fleece*). *A sheepskin, a fleece.*
 κωδιοφόρος, ον (adj. from κῶδιον, and φέρω, *to bear*). *Wearing sheepskins, clothed in sheepskins.*
 κῶθων, υνος, ὁ. *A Spartan drinking cup, a goblet.*
 Κῶθων, υνος, ὁ. *Cothon, a small island near the citadel of Carthage, with a convenient bay, which served for a dockyard.*
 κωκτῶς, οὔ, ὁ (from κωκῶ, *to bewail*). *Bewailing, mourning, lamentation.*
 Κωκτῶς, οὔ, ὁ. *Cocytus, one of the fabled rivers of the lower world, so called from the lamentations of the departed along its banks.*
 κωκῶ, fut. κωκῶσω, perf. κεκῶκῶκα. *To wail, to lament, to bewail, to utter lamentations.*
 Κωκῶς, ἄδος, ἡ. *Colias, a promontory of Attica, southeast of the port of Phalerum, in the form of a man's foot, where was a temple of Venus. It is now Agio Nicolò.*
 κωλύω, fut. κωλῶσω, perf. κεκῶλύκα (a form of κολῶω). *To weaken, to hinder, to impede, to depress, to prevent, to hold back.*
 κωμάζω, fut. -ᾶσω, perf. κεκῶμάκα (from κῶμος). *To go in a riotous procession singing, &c., to celebrate a joyous festival, to revel, to move along in a revelling manner.*
 κῶμη, ἡς, ἡ. *A village, a small town.*
 κωμηδόν (adv. from κῶμη). *By villages, in villages.*
 κωμικός, ἡ, ὅν (adj. from κῶμος). *Pertaining to comic poetry, comic, comical.—As a noun, ὁ κωμικός, a comic poet.*
 ὦμος, ου, ὁ (from κῶμη, *a village*; as in bacchanalian processions they went from village to village). *A jovial assembly of friends to celebrate a festival with music, &c., a band of revellers, a festive assembly, a bacchanalian revel*

κωμωδοποιός, οὔ, ὁ (from κωμῳδία, *comedy*, and ποίω, *to make*). *A writer of comedy, a comic poet.*
 κῶνειον, ου, τό. *Hemlock (the juice).*
 Κωνωπίων, υνος, ὁ. *Conopion.*
 κῶνωψ, ωπος, ὁ. *A gnat.*
 Κῶρος, α, ον (adj. from Κῶς, *Cos*). *Coan, of Cos.—ὁ Κῶρος, a Coan, an inhabitant of Cos, an island in the Aegean Sea, one of the Sporades, celebrated for the manufacture of a species of transparent silk stuff, and as the birthplace of Hippocrates and Apelles.*
 κῶπη, ἡς, ἡ (from the obsolete κᾶπω, root of κᾶπτω, *to seize*, and of the Latin *capio*). *The handle of an oar, the handle of a mill.—As oar.*
 κῶρος, ω, Doric for κούρος, ου, ὁ. *A youth, &c.*
 κῶρα, ας, Doric for κούρη, ἡς, ἡ. *A maiden, &c.*
 Κωρύκτιον ἄντρον, τό. *The Corycian grotto, on Mount Parnassus, sacred to the Corycian nymphs and the god Pan.*

Λ.

λᾶς contr. λᾶς, gen. λάθος contr. λᾶος, ὁ. *A stone.*
 λάβῃ, ἡς, ἡ (from λαβεῖν, 2d aor. inf. of λαμβάνω, *to seize*). *Seizure, a grasping, hold.*
 λαβύρινθος, ου, ὁ. *A labyrinth.*
 λαγῶρός, ἁ, ὅν (adj.). *Slack, unbraced, feeble, thin, slender, tender, delicate.*
 λαγίδιον, ου, τό (dim. of λαγός, *a hare*). *A young hare.—A rabbit.*
 Λάγος, ου, ὁ. *Lāgus, a Macedonian of mean extraction, who married Arsinoë, daughter of Meleager. He was the reputed father of Ptolemy, surnamed from him Lagus, who became king of Egypt after Alexander's death.*
 λαγχᾶν, fut. λήξομαι, perf. Att. ἐληχα, Dor. and Ion. ἐλόγηχα, 2d aor. ἐλάχον. *To draw lots, to receive by lot, to get possession of, to obtain.*
 λαγός, λᾶγός, ὁ. *The hare.*
 λάθρα (adv. from λαθεῖν, 2d aor. inf. of λανθάνω, *to be hid*). *So-*

ΑΕΤ

λατομέω, ὦ, fut. -ήσω, perf. λελοτόμηκα (from λῆς, a stone, and τέμνω, to cut). To cut out stone, to quarry, to hew stone.

λατόμημα, ἄτος, τό (from λατομέω). Stone cut from a quarry, quarried stone, hewn stone.

λατομητός, ἡ, ὄν (adj. from λατομέω). Cut in stone, hollowed out of the rock.

λατομία, ας, ἡ (from λατομέω). A quarry.—In the plural, αἱ λατόμαι, the quarries, a prison which Dionysius had in a rock near Syracuse.

λατομικός, ἡ, ὄν (adj. from λατομέω). Requisite in quarrying, adapted to quarrying.—λατομικός σιδήρος, a pick.

λατρεύω, fut. -εύσω, perf. λελάτρευκα (from λάτρις, one who serves for hire). To serve for hire, to serve.—To worship.

λαυκάνη, ης, Ionic and poetic for λαυκάνια, ας, ἡ. The throat.

λαυρωτικός, ἡ, ὄν (adj. from Λαύριον). Of or belonging to Laurium, Laurian, a region in Attica celebrated for its silver mines.

λαφύραγωγέω, ὦ, future -ήσω, &c. (from λαφυραγωγός). To carry off as spoil, to bear off as booty.

λαφύραγωγός, οὔ, ὁ (from λαφύρον, booty, and ἄγω, to carry off). One who carries off booty, a plunderer.

λαχάνεύω, fut. -εύσω, perf. λελαχάνευκα (from λαχάνον). To cultivate vegetables.

λαχάνον, ου, τό (from λαχαίνω, to dig). Plants from cultivated ground.—Pot-herbs, garden vegetables.

λαχός, εος, τό (from λαχεῖν, 2d aor. inf. of λαγχάνω, to receive by lot). A portion by lot, a share, a lot.

λέαινα, ης, ἡ (sem. of λέων, the lion). The lioness.

Λεάρχος, ου, ὁ. Learchus, a son of Athamas and Ino, slain by his father in a fit of madness.

λέβης, ητος, ὁ (from λάβω, root of λαμβάνω, to hold). A caldron, a kettle, a large basin.

λέγοντι, Doric for λέγουσι, 3d plural pres. ind. of λέγω.

Κ x

ΑΕΠ

λέγω, fut. λέξω, perf. λέλοχα, Attic εἶλοχα, 2d aor. ἔλεγον. To say, to speak, to tell, to relate, to command.—To cause to lie down, to let lie down.—λέγομαι, to lie down to rest.—λέγονται, they are said to.

λεηλατέω, ὦ, fut. -ήσω, perf. λεληλάτηκα (from λεία, booty, and ελαύνω, to drive off). To drive off as booty, to plunder, to pillage. λείβω, fut. λείψω, perf. λέλειφα. To pour, to drop, to let flow.—In the middle, to flow, to fall in drops, to trickle.

λειμών, ὄνος, ὁ (from λείβω). A grassy plain, a meadow, a mead. λείος, α, ον (adj.). Smooth, polished, even, soft, light.

λειποθιμέω, ὦ, fut. -ήσω, &c. (from λείπω, and θυμός, the spirit). To faint.

λείπω, fut. λείψω, perf. λέλειφα, 2d aor. ἔλιπον. To leave, to abandon, to desert.—In the middle, λείπομαι, fut. λείβομαι, perf. ἔλοιπα, to be inferior to, to be left behind by, to be surpassed, to be in want.

λειτουργία, ας, ἡ (from λειτουργέω, to perform the duties of a public office). Public services or office (in which the person is obliged to defray the expenses himself). In general, public employment, occupation, labour.

λειτουργός, οὔ, ὁ (from λείτος, public, and ἔργον, work). A public officer.

λείψανον, ου, τό (from λείπω). The remainder, the remains, a remnant. λεκάνη, ης, ἡ (from λέκος, a dish). A dish, a bowl.

λέκτρον, ου, τό (from λέγομαι, to lie down). A couch, a bed.

λέξις, εως, ἡ (from λέγω, to speak). Speech, expression, language, a saying, recital, phraseology.

Λεοντίνος, ου, ὁ. A Leontine, an inhabitant of Leontini, a city in Sicily.

λεοντώδης, ες (adj. from λέων, a lion, and εἶδος, aspect). Of a lionlike aspect, fierce, lionlike, bold, courageous.

λεπίδωτός, ἡ, ὄν (adj. from λεπίδω.

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to render scaly). *Scaly, covered with scales.*
 λεπτόγεις, ὢν (adj. from λεπτός, and γέα, γῆ, land). *Having a thin soil, barren.*
 λεπτός, ἡ, ὄν (adj. from λέπω, to peel off). *Peeled off, thin, small, delicate, of scanty size, slender.*—
 Nenter as an adverb, λεπτόν, *delicately, lightly, scarcely.*
 Λερναῖος, α, ὢν (adj.). *Lernæan, of or belonging to Lerna.*
 Λέρνη, ἡς, ἡ. *Lerna, a district of Argolis, celebrated for its grove and lake, where Hercules killed the famous hydra.*
 Λέσβος, οὐ, ἡ. *Lesbos, an island of the Ægean Sea, lying off the coast of Mysia, forming, according to Homer, the southern boundary of the Trojan kingdom. It is now Metelin.*
 Λευκάδιος, οὐ, ὁ (from Λευκάς). *A Leucadian, an inhabitant of Leucas or Leucadia, an island in the Ionian Sea, off the coast of Acarnania, now called Santa Maura. It once formed part of the main land.*
 Λευκανθίζω, fut. -ίσω, perf. λελευκάνθηκα (from λευκός, *white*, and ἄνθος, *a flower*). *To have white flowers, to be white.*
 Λευκοθήα, ας, ἡ. *Leucothœa or Leucothœë, the name under which Ino was known after she had been changed into a sea-deity by Neptune.*
 λευκός, ἡ, ὢν (adj. from λεύω, *to shine*). *Bright, clear, white.*
 λευκότης, ητος, ἡ (from λευκός). *Whiteness, brilliancy, clearness.*
 Λεύκουλλος, οὐ, ὁ. *Lucullus (Lucius Licinius), a famous Roman commander, to whom was intrusted the charge of the Mithradatic war, which he had nearly brought to a conclusion, when he was unjustly displaced and succeeded by Pompey.*
 λευκώλενος, οὐ (adj. from λευκός, and ὤληνη, *an arm*). *White-armed, having white arms.*
 λευχεῖμιν, οὐ (adj. from λευκός, and

εἶμα, *a tie*). *White-robed, clothed in white.*
 λέχος, εος, τό (from λέγωμαι, *to lie down*). *A couch, a bed.*—In the plural, λέχεια, ὢν, τά, *a bier, a sort of couch of state, upon which the dead body was exposed to view and burned.*
 λέων, οντος, ὁ. *A lion.*
 Λεωνίδας and Λεωνίδης, οὐ, ὁ. *Leonidas, a celebrated king of Sparta, who, with three hundred Spartans, withstood the whole army of the Persians at Thermopylae for three successive days.*
 λήγω, fut. λήξω, perf. λέληχα. *To cease, to desist, to abstain from.*
 Λήδα, ας, ἡ. *Lêda, wife of Tyndarus, king of Sparta.*
 Λήθαιος, α, ὢν (adj. from Λήθη). *Of or pertaining to Lethê, Lethæa.*
 λήθη, ης, ἡ (from λήθομαι, *to forget*). *Forgetfulness, oblivion.*
 Λήθη, ης, ἡ. *Lêthê (i. e., oblivion), one of the rivers of the under world, whose waters were quaffed by the souls which were destined to animate other bodies on earth, in order to cause oblivion of their present bliss.*
 λήθω, not used in the present; the other tenses assigned to λανθάνω. See λανθάνω.
 λήιον, οὐ, τό. *A crop, a standing crop, a field.*
 Λῆμος, οὐ, ἡ. *Lemos, an island in the Ægean Sea, opposite the mouth of the Hellespont, now Stalimene. It was fabled to contain one of the forges of Vulcan.*
 Ληναῖος, οὐ, ὁ. *Lenæus, a surname of Bacchus, from ληνός, as the god of wine, &c.*
 ληνός, οὐ, ὁ. *A wine-press.*
 ληρέω, ὤ, fut. -ήσω, perf. λελήρηκα (from λήρος, *idle talk*). *To talk idly or foolishly, to act in a silly manner, to be guilty of folly.*
 ληστεύω, fut. -εύσω, perf. λελήστευκα (from ληστής). *To rob, to plunder, to carry off as plunder, to be a robber.*
 ληστής, οὐ, ὁ (from λήεις, *plunder*). *A plunderer, a robber, a pirate.*
 ληστρικός, ἡ, ὢν (adj. from ληστής).

Plundering, predatory, adapted to piracy.—*λοστρικὴ τριήρης, a piratical vessel.*

Λατώ, ὅς contr. **οὗς, ἡ.** *Laetona*, daughter of Cæus and Phæbe, and mother of Diana and Apollo by Jupiter.

λίαν (adv.). *Very, strongly, very much, extremely.*

λίβανωτός, οὗ, ὁ (from *λίβανος, the tree which produces frankincense*). *Frankincense, incense.*

Λίβυες, ὡν, οἱ. *The Libyans, inhabitants of Libya.*

Λίβυη, ἧς, ἡ. *Libya.* Among the early Greek writers the name was applied to the whole of *Africa*. The later Greek and the Roman writers restrict the term to a part of *Africa* between *Egypt* on the east and the *Syrtes* on the west, containing *Cyrenaica* and *Marmarica* on the coast, with an extensive unknown region in the interior.

Λιβυκός, ἡ, ὅν (adj.). *Libyan, of Libya.*

Λιγαίνω, fut. λιγαῖνθ, perf. λελίγαγκα (from *λιγός, shrill, clear-toned*). *To sing with tuneful voice, to tell of in clear-toned strains.*

λιγνός, ὅς, ἡ. *Ascending smoke, a puffy cloud.*

Λίγυες, ὡν, οἱ. *The Ligurians, inhabitants of Liguria, a country of northern Italy, lying along the Sinus Ligusticus or Gulf of Genoa, now the territory of Genoa.*

Λιγυρός, ἁ, ὅν (adj. from *λιγός, shrill*). *Shrill, sharp, piercing, clear-toned, tuneful.*

Λιγυστική, ἧς, ἡ (γῆ understood). *Liguria.* See at *Λίγυες*.

λίην (adv.), Ionic for *λίαν*. *Very, &c.*

λίθάζω, fut. -ᾶσω, perf. λελίθᾶκα (from *λίθος, a stone*). *To throw stones at, to hurl stones.*

λίθιδιον, ὡν, τό (dim. of *λίθος*). *A small stone, a pebble.*

λίθινος, η, ὅν (adj. from *λίθος*). *Made of stone, stony, stone.*

λίθοβολία, ἧς, ἡ (from *λίθος, and βάλλω, to cast*). *A casting of stones, a stoning.*

λίθοποιέω, ᾶ, fut. -ήσω, perf. λελιθο-

ποιέω (from *λίθος, and ποίω, to make*). *To produce stone, to turn into stone, to petrify.*

λίθος, ὡν, ὁ and **ἡ** (for the distinction produced by gender, see note, page 57, line 1-2). *A stone, a rock.*—*A precious stone.*

λίμην, ἑνός, ὁ. *A harbour, a haven.*

λιμνάζω, fut. λιμνᾶσω, perf. λελιμνᾶκα (from *λίμνη*). *To lay under water, to convert into a lake or marsh.*—*τόπος λιμνάζων, a morass or marsh.*

λίμνη, ἧς, ἡ (from *λείδω, to pour out, akin to λιμῆν*). *A lake, a swamp.*

λιμός, οὗ, ὁ (from *λείπω, to leave, perf. pass. λέλειμμαι*). *Want of food, hunger, famine.*

λίνον, ὡν, τό. *Flax, thread made of flax.*—Hence, *linen.*—*A net.*—*ἐξω λίνων, out of the nets, i. e., roaming at large.*

Λίνος, ὡν, ὁ. *Linus, a native of Chalcia, son of Mercury and the muse Urania, instructor of Hercules in music.* He was killed by the latter for having struck him on the head with his lyre.

λιπυρός, ἁ, ὅν (adj. from *λίπας, fat*). *Fat, anointed with oil.*—*Rich, fruitful* (applied to soils).—*Of a shining appearance, opulent, brilliant, splendid, beautiful.*

λίσσομαι and λίττωμαι, fut. λίσσομαι, 1st aor. ἐλίσσωμην, 2d aor. ἐλίτόμην. *To pray, to beseech, to supplicate, to entreat, to request earnestly.*

λιτανεύω, fut. -εύσω, perf. λελιτάνευκα (from *λίττωμαι*). *To pray, to supplicate, to entreat.*

λίτός, ἡ, ὅν (adj.). *Simple, fine, small, frugal.*

λιτότης, ητος, ἡ (from *λίτός*). *Simplicity, plainness, frugality, economy.*

λογίζομαι, fut. -ίσσομαι, perf. λελόγισμαι (from *λόγος*). *To reckon, to enumerate, to estimate, to consider, to reflect, to conclude.*

λογικός, ἡ, ὅν (adj. from *λόγος*). *Reasonable, rational, logical, intelligent, eloquent, endowed with speech.*—As a noun 'n fem.

ham, in a fit of which he put his son Dryas to death, and cut off his own legs, mistaking them for vine boughs; and finally was drawn asunder by horses at the command of Bacchus.—2. The celebrated Spartan lawgiver.

ἀσμαινῶ, fut. ἀσμαιῶ, perf. λελόμαι-κα (from λῶμα, filth), active seldom used. *To defoul, to defile, to injure, to destroy, to devastate.*—In the middle, same signif. as active, and also, *to cleanse one's self from impurities.*

ἀσμη, ης, ῆ. *Injury, outrage.*—*Filth.*

ἀσπένω, ὤ, fut. λυπήσω, perf. λελύπη-κα (from λυπή). *To grieve, to harass, to distress, to afflict, to sadden, to injure.*

ἀσπη, ης, ῆ. *Sadness, grief, distress, affliction, pain, sorrow.*

ἀσπρός, ἄ, ὄν (adj. from λυπέω). *Afflicting, sorrowful, sad, painful, wearisome, suffering privations.*

ἀσπρός, ἄ, ὄν (adj. from λυπέω). *Distressed, poor, wretched.*—As applied to soil, *barren, sterile, unproductive.*

λύρα, ας, Ionic λῦρη, ης, ῆ. *The lyre.*

λύριζω, fut. -ίσω, perf. λελύρικα (from λύρα). *To play on the lyre.*

Λυσάνδρος, ου, ὁ. *Lysander*, a Spartan general, who put an end to the Peloponnesian war, which had lasted 27 years, in the decisive battle at Ægospotamos, whereby he became absolute master of Athens.

Λυσίας, ου, ὁ. *Lysias*, son of Cephælus, a celebrated Athenian orator who flourished about B.C. 458.

Λυσίμαχος, ου, ὁ. *Lysimachus*, one of the generals of Alexander the Great: he received for his share of the empire Thrace and the Chersonese.

Λύσιππος, ου, ὁ. *Lysippus*, a celebrated sculptor and statuary, born at Sicyon. He was the only sculptor allowed by Alexander to make his statue.

λύσις, εως, ῆ (from λύω, to loose). *The act of loosing, release, a set-*

ting at liberty, deliverance, liberation, surrender.

Λυσιτάνια, ας, ῆ. *Lusitania*, a part of ancient Spain lying on the Atlantic coast, included at first between the Durus (*Duro*) and the Tagus, but afterward extended southward to the sea. It now forms part of *Portugal*.

Λυσιταῖοι, ὄν, οἱ. *The Lusitani-ans, the inhabitants of Lusitania.*

λυσιτελέω, ὤ, fut. -ήσω, perf. λελο-σιτέληκα (from λυσιτελής). *To be useful, to be advantageous to, to profit.*

λυσιτελής, ἐς (adj. from λύω, to discharge, and τέλος, cost, expense). *Profitable, advantageous, valuable, costly.*

λύσσα, ης, ῆ. *Madness, insanity.*

λύχνος, ου, ὁ. *A light, a lamp, a torch.*

λύω, fut. λῶω, perf. λέλυκα. *To loose, to slacken, to deliver up, to release, to solve, to abrogate, to discharge, to defray.*—In the middle, *to get released for one's self* (on the payment of a ransom), *to ransom.*

λυθής, ῆ, ὄν (adj. from λυθίσαι, to injure). *Injured, abused, misused, reviled, ruined, unfortunate*

λύτω, ὄν (adj. from λῶω, to wish, assigned as the irregular comparative to ἀγαθός). *Better, richer, more advantageous, more useful, preferable.*—Superlative, λῶτος, contr. λῶστος, *best*, &c.

λῶστος, η, ὄν (adj.). See under λῶω.

λωτός, οῦ, ὁ. *The lotus*. 1. A species of *water-lily*, used as food by a people of Africa.—2. A tree, the fruit of which, resembling dates, was so delightful, according to Homer, that they who tasted it desired to remain for ever in that country, and lost all thoughts of home.

Μ.

μά, a particle used in adjuration or swearing, and followed by the name of the divinity in the accusative. It neither affirms nor denies of itself, but obtains its ef-

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μᾶλᾰκός, ἡ, ὄν (adj.). *Soft, feeble, timid, effeminate.*

μαλάσσω, fut. -ᾶσω, perf. μεμᾰλᾰχη (from μᾰλᾰκός). *To soften, to mollify, to appease, to prevail by entreaty.—To enervate.*

μαλᾰχη, ἡ, ἡ (from μαλάσσω). *Malices, a plant of emollient qualities, whence the name.*

μαλλωτός, ἡ, ὄν (adj. from μαλλός, wool). *Covered with long wool, fleecy.*

μᾰν, Doric for μᾰν.

Μᾰνης, εὖς contr. ους, ὁ. *Manes, a servant of Diogenes, who ran away on account of his master's scanty fare.*

μανθάνω, fut. μαθήσομαι, perf. μεμᾰθηκα, 2d aor. ἐμᾰθον. *To comprehend, to learn, to understand, to perceive, to know.*

μᾰνία, ας, ἡ (from μᾰνίνομαι, to rave). *Madness, phrensy, a fit of madness, insanity.*

μᾰνικός, ἡ, ὄν (adj. from μᾰνία). *Raving, furious.*

μαντεία, ας, ἡ (from μαντεύομαι). *Prophecy, prediction.*

μαντεῖον, ου, τό (prop. neut. of μαντεῖος, that delivers oracles). *The place where oracles are delivered, an oracle.*

μαντεύομαι, fut. -έσομαι, perf. μεμᾰντευμαι (dep. mid. from μᾰντις, a prophet). *To prophesy, to deliver oracles, to predict.*

μαντικός, ἡ, ὄν (adj. from μᾰντις). *Of or pertaining to divination, divining, prophetic.—As a noun, in the feminine, μαντική, ἡς, ἡ (τέχνη understood), the art of divination, the prophetic art.*

Μαντινεία, ας, ἡ. *Μαντινᾰ, one of the most ancient and celebrated cities of Arcadia, where Epaminondas lost his life, in the memorable battle in which he routed the Lacedæmonian forces, B.C. 363.*

μᾰντις, εὖς Ion. ῥος, ὁ (from μᾰνίνομαι, to be inspired, to rave). *A prophet, a soothsayer, a diviner.*

μᾰνυτάς, ᾱ, Doric for μᾰνυτής, οὗ, ὁ (from μᾰνύνω, to inform). *An informer, an accuser.*

MAS

Μᾰραθόν, ὄνος, ἡ. *Μαράθον, a borough of Attica, where the Athenians, under the command of Miltiades, defeated the Persian army, commanded by Datis and Artaphernes, B.C. 490.*

μᾰραίνω, fut. μαράνῶ, 1st aor. ἐμᾰρᾰνην, Att. ἐμᾰράνα, perf. μεμᾰράγκα. *Properly, to consume by fire.—Hence, to dry up, to parch, to cause to wither, to blast.—In the middle, to become withered, to decay, to waste.*

Μαρδόνιος, ου, ὁ. *Μardonius, a general of Xerxes, who was left in Greece with an army of three hundred thousand men to subdue the country, but was defeated and slain in the battle of Plataea, B.C. 479.*

Μᾰριος, ου, ὁ. *Μarius, a celebrated Roman, who from a peasant became master of Rome. He was seven times consul, and honoured with a triumph for the total overthrow of the Cimbri and other barbarians.*

Μαρμαρίται, ὄν, οἱ. *The Μαρμαρίται, the inhabitants of Μερμαrica, a country of Africa lying east of Cyrenaica, along the Mediterranean, forming part of the modern Barca.*

μαρμαρίζω, fut. -ίσω, perf. μεμαρμαρίκα (from μαρμᾰρος). *To shine like marble, to have the hardness of marble.*

μᾰρμᾰρος, ου, ἡ (from μαρμαίρω, to shine). *Marble, hard white stone.*

Μαρσύας, ου, ὁ. *Μarsyas, a satyr of Celænæ, who having found the pipe which Minerva had thrown away, learned to play on it, and challenged Apollo to a musical contest. The god of music proved victorious, and slayed the unhappy Marsyas alive.*

μαρτυρέω, ὤ, fut. -ήσω, perf. μεμαρτύρηκα (from μάρτυρ, a witness). *To be a witness, to testify, to attest.*

μαρτυρία, ας, ἡ (from μαρτυρέω). *Testimony, attestation, evidence.*

μάσσω, Attic μάρτω, fut. μᾰψω, perf. μεμᾰχα (from μᾰίνω, to press for-

ward). To touch, to feel.—To knead bread.
 μαστεύω, fut. -εύσω, perf. μεμύστευκα (from μᾶσσω). To search, to seek, to strive after.
 μαστίγας, ον, ὅ (from μᾶστιξ, a lash). A vile wretch. See note, page 145, line 26.
 μαστίγῳ, ὦ, fut. -ώσω, perf. μεμαστίγωκα (from μᾶστιξ, a lash). To scourge, to whip, to punish.
 μαστίζω, fut. -ίξω, perf. μεμῆστίχα, same root and meaning as μαστίγῳ.
 μάταιος, α, ον (adj. from μάτην). Vain, useless, unprofitable.
 μάτην (adv., properly accusative of μάτη, vanity). In vain, uselessly, unprofitably, groundlessly, to no purpose.
 μάτηρ, Doric for μήτηρ.
 Μᾶτρης, ἴδος, ὅ. Matrīs.
 μάττω. See μᾶσσω.
 μάχαυρα, ας, ἡ (from μάχη). A curved sword, a sabre, a knife.
 μάχαιρίς, ἴδος, ἡ (dim. of μάχαυρα). A small sabre, a knife, a razor.
 μάχη, ης, ἡ. A battle, conflict, fight, an engagement.
 μάχητικός, ἡ, ὄν (adj. from μάχη). Pertaining to conflict, warlike, addicted to strife, pugnacious.
 μάχημος, η, ον (adj. from μάχη). Warlike, quarrelsome, contentious.
 μάχομαι, fut. μᾶχέσομαι, μᾶχήσομαι, and Attic μαχοῦμαι, perf. μεμύχεσμαι and μεμύχημαι (from μάχη, a combat, a battle). To combat, to fight, to contend, to quarrel.
 μάω, an old verb, from which in use, perf. μέμῳα, with the signification of pres. To desire ardently, to press forward towards, to search, to propose.—In the middle, μάομαι, μῳμαι, fut. μῳσομαι, 1st aor. ἐμασάμην, to seek after, to search into, to investigate.
 μεγαλαυχέω, ὦ, fut. -ήσω, perf. μεμεγαλαύχηκα (from μέγας, great, and αὐχέω, to boast), and middle, μεγαλαυχέομαι. To vaunt one's self, to speak boastfully, to boast.—To be proud.
 μεγαλήτωρ, ορ, gen. ορος (adj. from μέγας, great, and ἤτωρ, heart).

Magnanimous, courageous, with hearted.
 μεγαλόδενδρος, ον (adjective from μέγας, great, and δένδρον, a tree). Abounding in large trees.
 μεγαλοπραγμοσύνη, ης, ἡ (from μέγας, great, and πρᾶγμα, an action). Aptitude for great enterprises, enterprising disposition, enterprise, &c.
 μεγαλοπρεπής, ἐς (adj. from μέγας, great, and πρέπω, to become). Magnificent, noble, sumptuous, becoming the great, splendid.
 μεγαλοπρεπῶς (adv. from μεγαλοπρεπής). Magnificently, sumptuously, nobly, with great splendour.
 μεγαλοφύχου, ὦ, fut. -ήσω (from μέγας, great, and φύχῃ, spirit). To act with magnanimity or courage.
 μεγαλοφύχια, ας, ἡ (from μεγαλοφύχου). Greatness of soul, magnanimity.
 μεγάλυνω, fut. -αλύνῳ, perf. μεγαλύλυκα (from μέγας, great). To render great or powerful, to magnify, to aggrandize, to exalt.
 Μεγᾶρα, ων, τῷ. Megāra, the capital of Megāria, situated about midway between Athens and Corinth, and near the Saronic Gulf.
 Μεγαρεὺς, ἐως, ὅ. An inhabitant of Megāra.—of Μεγαρεῖς, the Megarians.
 Μεγαρίκη, ης, ἡ (properly fem. of Μεγαρίκος, with γῆ understood). The territory of Megāria, Megāria.
 Μεγαρίκος, ἡ, ὄν (adj.). Of or belonging to Megāria or Megāra, Megarian.
 Μεγαρίς, ἴδος, ἡ. Megāria, a small territory of Greece, lying to the west and northwest of Attica.
 μέγαρον, ον, τό (from μέγας). A mansion, a house, a palace, a hall, a chamber.
 μέγας, μεγάλη, μέγα (adj.). Great, large, powerful.—Comp. μείων, ον; superl. μέγιστος, η, ον.—αι τὸ μέγιστον, and above all.—Literally, and what is greatest.
 μέγεθος, εος, τό (from μέγας). Greatness, magnitude, size. See note page 51, line 11-15.

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μεδούσα, ης, ἡ (properly fem. of pres. part. of μεδέω, *to take care of*, which is the only part used). *A female ruler, a protectress.—A patron-goddess.*

μεδομαι, fut. μεθήσομαι (dep. mid. of μεδέω, which is rarely used except in pres. part.). *To take care of, to concern one's self about, to attend to*, with the genitive.

μέδιμνος, ου, ὁ. *A medimnus*, a Grecian measure of capacity, containing 1 bushel, 1 peck, 1 gallon, 1 quart, 1 pint.

Μέδουσα, ης, ἡ. *Medūsa*, daughter of Phorcys and Ceto, the only one of the three Gorgons subject to mortality. She was slain by Perseus, who placed her head on theegis of Minerva.

μέδων, οντος, ὁ (from μεδομαι, *to care for*). *A ruler, a sovereign, a protector.*

μεθύλλομαι, future ἐλοῦμαι, &c. (from μετά, denoting *change*, and ἄλλομαι, *to leap*). *To leap about, to dart*—2d aor. μεθελόμεν, part. syncopated, μεταλμενος.

μεθαρμόζω, fut. -ῶω, &c. (from μετά, denoting *change*, and ἀρμόζω, *to adjust*). *To adjust in a different manner, to change, to amend.*

μέθη, ης, ἡ (from μέθυ, *wine*). *Intoxication, drunkenness.*

μεθίστημι, fut. μεταστήσω, &c. (from μετά, denoting *change*, and ἵστημι, *to place*). *To put in another place, to transfer, to remove, to change.*—As neuter, in perf., pluperf., and 2d aor., *to change sides, to go away, to go over to.*—In the middle, *to change one's own place, to remove one's self.*

μεθόριος, α, ου, and ος, ου (adj. from μετά, *between*, and ὅρος, *a boundary*). *Forming a boundary between, bounding, contiguous.*—As a noun (with τόπος understood), *a boundary.*

μεθύσκει and μεθύω (the latter used only in pres. and imperf.), fut. μεθύσω, perf. μεμέθικα (from μέθυ, *wine*). *To intoxicate with wine, to inebriate.*—In the middle,

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to drink to intoxication, to intoxicate one's self with, followed by the genitive.—1st aor. pass. ἐμεθύσθην.

μειδάω, ὤ, fut. -ήσω, perf. μεμείδηκα. *To smile.*

μειδιῶω, ὤ, fut. -ιδῶω, perf. μεμειδίωκα, poetic for μειδάω.

μεῖζων, ου (irreg. comp. of μέγας). *Greater, &c.*

μειράκιον, ου, τό (dim. of μείραξ, *a youth*). *A boy, a young man, a mere youth.*

μείρομαι, fut. μεροῦμαι, perf. ἐμμορα, perf. pass. εἰμαρμαι, aor. act. ἐμμορον. *To obtain a share, to get by lot, to receive.*—Impers., perf. pass., εἰμαρται, *it is fated, it is appointed by destiny*; pluperfect εἰμαρτο.—τό εἰμαρμένον, *the allotment of fate, fate.*

μελαγχολᾶω, ὤ, fut. -ήσω, &c. (from μέλας, and χολή, *bile*). *Literally, to be affected with black bile.*—Hence, *to be melancholy, to be insane.*

μέλας, αῖνα, αν (adj.). *Black, dark, obscure.*

μέλει, fut. μελήσει, perf. μεμέληκε (imper. verb from μέλω, *to be a care*), usually with the dative of the person. *It concerns, it is a care, it interests.*

μελίζω and μελίζω, fut. -ίξω and -ίσω, &c. (from μέλος, *a limb*). *To cut into pieces, to dismember, to mutilate.*

μελετᾶω, ὤ, fut. -ήσω, perf. μεμελέτηκα (from μέλω, *to be a care*). *To bestow diligent care upon, to take care of, to apply to, to study, to practise.*

μελέτη, ης, ἡ (from μελετᾶω). *Care, close application, practice, preparation, exercise, training.*

μελετητήριον, ου, τό (from μελέτη, with ending τήριον, denoting *place where*). *A place for exercise or practice, a study, a school.*

μέλημα, ἄτος, τό (from μέλω, *to be a care*). *An object of care, care.*

Μέλης, ου and ητος, ὁ. *Mēles*, a river of Ionia in Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on

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the banks of this river, from which circumstance they call him *Melē-sigēnes*.

μέλι, ἵτος, τό. *Honey*.

μελίζω, fut. -ίσω, perf. μεμίλκα (from μέλος, a song). 1. *To modulate, to sing, to play on an instrument.*
—2. See μελεῖω.

Μελικέρως, ου, ὁ. *Melicertes*, or *Melicerta*, a son of Athamas and Ino, saved by his mother from the fury of his father. Ino sprang into the sea with him in her arms, and Neptune turned him into a sea deity, under the name of *Palæmon*.

μελίσσω, Doric for μελίζω.

μέλισμα, ἄτος, τό (from μελίζω, to sing). *A song, a melody, a strain.*
μέλισσα, ης, and Attic μέλιττα, ης, ἡ (from μέλι, honey). *A bee.*

μελλησιμός, ου, ὁ (from μέλλω). *Defferring, delaying, hesitating, procrastination.*

μέλλω, fut. μελήσω, perf. μεμίλληκα. *To be about, to intend, to purpose, to delay, to linger.*—With the infinitive, *to be about to*; as, μέλλω ἵναι, *I am about to go.*—τὸ μέλλον, the future.—τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εος, τό. *A member, a limb, a part.*—*A verse, a lyric poem, a song, a tune, a strain.*—μελῶν ποιητής, a lyric poet.

Μελπομένη, ης, ἡ. *Melpomēnē*, one of the Muses; she presided over tragedy. Her name is derived from μελπομαι, *to sing.*

μέλπω, fut. μέλψω, and in the middle, μελπομαι (from μέλος, song). *To recreate one's self (by song or dances), to sing, to play, to dance.*

μέλω, fut. μελήσω, perf. μεμίληκα (akin to μέλλω). *To be a concern or care to, to be a source of care.*

μελωδέω, ὦ, fut. -ήσω, perf. μεμολώδηκα (from μέλος, and δέω, to sing). *To sing melodiously, to sing, to modulate, to play.*

μελωδία, ας, ἡ (from μελωδέω). *A melodious song, melody.*

Μεμνόνιον, ου, τό. *The Memnōnium*, a splendid structure at Thebes in Egypt, on the western side of the river, wherein was the vocal

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statue of Memnon, which was believed by the ancients to utter a sound like the snapping of a harp-string, when it was struck by the first beams of the sun; but see note, page 112, line 29–33.

μέμνηται, Ionic and epic perf. mid., from a theme μένω, not extant in the pres. but akin to μέμνηται, as γέγωνα to γέγυα; with the signif. of a pres. *To intend, to purpose, to desire.*

μεμπτός, ἡ, ὅν (adj. from μέμνηται). *Blamed, censured, faulty, blameable.*

Μέμφις, ἰδος, ἡ. *Memphis*, a famous city of Egypt, on the western bank of the Nile, about fifteen miles south of the Delta.

μέμφομαι, fut. μέμφομαι, perf. μέμψομαι. *To rebuke, to censure, to blame, to reproach with, to be indignant at.*

μέν (a particle of connexion and affirmation). *Indeed.* Opposed to δέ in the latter part of the clause or sentence. It sometimes is omitted, though δέ follows. In translating it is often expressed by a mere emphatic tone of the voice, and is only rendered *indeed* when strong opposition is marked.

Μενεκράτης, εος contr. ους, ὁ. *Menecrātes*, a physician of Syracuse, famous for his vanity and arrogance; he assumed the title of Jupiter.

Μενελάος, ου, ὁ. *Menelæus*, a king of Sparta, brother of Agamemnon, and son of Atreus, according to Homer, but more probably of Pliathēnes a son of Atreus. He was chosen by Helen as a husband in preference to the other Grecian princes.

μένος, εος, τό (from the root μῑω akin to μένω). *Bodily strength, might, vigour, impetuosity, inclination.*

μέντοι (a particle from μῑν, epic μέν, and τοί). *Indeed, truly.—But indeed, nevertheless.*

μένω, fut. μενῶ, perf. μεμύνηκα, 1st aor. ἔμεινα (from the theme μῑω, akin to μένω). *To remain, to*

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abide, to persist, to remain firm.—
To await. See μέμονα.

μερίζω, fut. -ίσω, perf. μεμέριξα (from μέρος). *To divide, to parcel out, to give a part.*—In the middle, to share, to partake, to reserve for one's self, to appropriate to one's self.

μέρος, εος, τό. *A part, a share, a portion, a side.*—παρά μέρος, by turns. — πλείστον μέρος. See note, page 23, line 1-3.

μεσημβρία, ας, ἡ (from μέσος, and ἡμέρα, a day). *Midday, noon.*
—The south.

μεσημβρικός, ἡ, ὄν, and μεσημβρινός, ἡ, ὄν (adj. from μεσημβρία). *Pertaining to noon or the south, meridian, southern.*

μεσόγαια, ας, ἡ (prop. fem. of μεσόγαιος, with χώρα understood). *The interior (of a country).*

μέσγειος, ὄν (adj. from μέσος, and γαῖα for γῆ, land). *Situated towards the centre of a country, midland, interior.*

μεσολάβειν, ὦ, fut. -ήσω, perf. μεμεσολάβηκα (from μέσος, and λαβεῖν, 2d aor. inf. of λαμβάνω, to take). *To seize by the middle, to catch up, to hold by the middle, to intercept.*

Μεσοποταμία, ας, ἡ. *Mesopotamia*, an extensive province of Asia, between the rivers Euphrates and Tigris; whence its name from μέσος, and ποταμός, a river, i. e., the country between the rivers (γῆ being understood).

μέσος, η, ὄν (adj.). *In the middle, middle, in the midst, intermediate, lying between.*—ἐν μέσῳ, in the middle, publicly.—φθέγγομαι εἰς μέσον, to interrupt.

μεσῶν, ὦ, fut. μεσώσω, perf. μεμέσωκα (from μέσος). *To break in half, to break in the middle, to halve.—To be in the middle, to be half.*

Μεσσηίς, ἰδος, ἡ. *Messēis*, a fountain in Thessaly.

Μεσσήνη, ης, ἡ. *Messēnē*, the capital of Messenia, situate at the foot of Mount Ithōma, and founded by Epaminondas.

Μεσσηνία, ας, ἡ. *Messenia*, a prov-

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ince of the Peloponnesus, west of Laconia, and south of Arcadia and Elis.

Μεσσηνιακός, ἡ, ὄν (adj.). *Messenian, of Messenia.*—As a noun, ἡ Μεσσηνιακή (γῆ understood), *Messenia*.

Μεσσηνίος, α, ὄν (adj.). *Messenian.*
 —As a noun, οἱ Μεσσηνιοί, the Messenians, the inhabitants of Messenia.

μεστός, ἡ, ὄν (adj.). *Full, satiated, sated, satisfied*, followed by the genitive.

μετά (prep., governs the genitive, dative, and accusative) *With the genitive it denotes with, together with, in company with, by means of.*—With the dative, only in poetry, among, between, in.—With the accusative, after, next after, towards.—Without a case, as an adverb, besides, moreover, together, afterward.—μετὰ δέ, and after this.—μεθ' ἡσυχίας, in repose, indolently.—μεθ' ἡμέρας, by day.—In composition it denotes change or transposition, like the Latin trans, participation, &c.

μεταβάλλω, fut. -βύλω, &c. (from μετά, and βάλλω, to throw). *To throw across, to remove to another place, to transfer, to change, to transform.*

μετάβασις, εως, ἡ (from μεταβαίνω, to go away). *A transition, a passing from one place to another, departure, change of abode.*

μεταβολή, ης, ἡ (from μεταβάλλω). *Change, transposition, exchange, a revolution, a variation (in music).*
 μεταδα νῆμαι, fut. -δαισομαι, &c. (from μετά, with, and δαίνυμαι (mid. of δαίνυμι), to feast). *To feast with, to partake of along with.*

μεταδίδωμι, fut. -δώσω, &c. (from μετά, denoting participation, and δίδωμι, to give). *To give a share of unto, to impart unto, to participate with, with a dative of the person and genitive of the thing shared.*

μεταλαμβάνω, fut. -λήψομαι, &c. (from μετά, denoting participation,

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with, and εἰμι, to be). To be with or among, to be present.—With a genitive of the thing, to participate in.

μετρίωμι, fut. -είσομαι, &c. (from μετά, after, and εἰμι, to go). To go after, to go in search of, to go for, to pursue, to follow up, to revenge or punish.

μετρίων, Ion. μετέειπον, &c. (from μετά, with, and εἶπον, 2d aor. to φημί, to speak). To speak with, to speak to, to address.

μετρέχωμαι, fut. -ελεύσομαι, &c. (from μετά, after, and ἔρχομαι, to go). To go after, to go in search of, to pursue.—To take revenge, to punish.

μετέχω, fut. μεδέω and μετασχήσω, &c. (from μετά, denoting participation, and ἔχω, to have). To participate in, to partake of, to possess in common with, to have a share in.

μετεώρῳ, fut. -ίσω and Att. -ῶ, perf. μεμετέωρκα (from μετέωρος). To lift on high, to raise aloft, to elevate, to hang on high, to keep in suspense, to excite.

μετέωρος, ον (adj. from μετά, denoting change, and εὔρα a form of αἶψα, the act of suspending, which from αἰσπύω, to raise on high). Raised on high, raised aloft, on high, suspended in the air.—In suspense, anxious.

μετεώρως (adv. from μετέωρος). In a state of suspense, anxiously.

μετῆρος, ον (adj.), poetic for μετέωρος.

μετόπισθεν (adv. from μετά, next after, and ὀπισθε, behind). Directly behind, next in order, afterward, behind, after.

μετόπωρον, ον, τό (from μετά, after, and ὀπώρα, autumn). The end of autumn, the end of the harvest season.

μετοχλίσω, fut. -ίσω, perf. μετόχλιχα (from μετά, denoting change, and ὀχλίσω, to move by a lever). To remove by means of a lever, to lift away, to push back.—μετοχλίσσεια, epic 1st aor. opt.

μέτρος, α, ον (adj. from μέτρον).

MHE

In due measure, sufficient, moderate.—τό μέτρον, proportion.

μετρίως (adv. from μέτριος). Moderately, suitably, slightly.

μέτρον, ον, τό. Measure, stature, size.

μέτωπον, ον, τό (from μετά, after, and ὤψ, the eye). The forehead, the front, the brow.

μέχρι and μέχρις (adv.). Until, as far as, as long as.—μέχρι τινός, for some time, a while.—μέχρις ὅτου, until, so long as.—μέχρι πολλοῦ, a long time.

μή (a negative particle and conjunction). Not, lest.—μή is the conditional or dependant negative, οὐ the absolute one.

μηδέ (conj. from μή and δέ). Nor.—(In the middle of a sentence) not even, not at all.—μηδέ μηδέ, neither nor.

Μήδεια, ας, ἡ. Medea, a celebrated sorceress, daughter of Αἰέτας, king of Colchis. She married Jason, and fled with him to Greece, after she had aided him in obtaining the golden fleece.

μηδείς, μηδεμίαν, μηδέν (pronom. adj. from μηδέ, and εἷς, one). Not even one, no one, none.—μηδέν, nothing, in no respect.

μηδέποτε (adv. from μηδέ, not even, and ποτέ, ever). Never at any time, never.

μηδέπω (adv. from μηδέ, not even, and πῶ, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Media, an extensive country of Asia, bounded on the west by Assyria, on the south by Persia, on the east by Parthia and Hyrcania, and on the north by the Caspian.

Μηδιότης (adv.). According to the custom of the Medes, like the Medes.

μήδομαι, fut. μήσομαι, 1st aor. ἐμήσομην (dep. mid. from μέδομαι). To concern one's self about, to plan, to devise.

Μήδος, ον, ὁ. A Mede, an inhabitant of Media.

μηκέτι (adv. from μή, not, and ἔτι, farther). No farther, no more, no longer.

μιμημα, ἄτος, τό (from μιμέομαι).

Aⁿ imitation, a copy.

μυμήσκω, fut. μνήσω, perf. μέμνηκα (from μνάω, obs.). To remind, to remember, to call to mind, to make mention of.—In the middle, μμνήσκομαι, same as μνάομαι.

μίμνω, poetic for μένω.

μῖν (Doric μῖν), Ion. acc. sing. of pron. of 3d pers. for all three genders; also for αὐτόν, αὐτήν, αὐτό, always enclitic; often in Homer for the reflexive ταυτόν, &c.

Μίνως, ὡς Attic ω, ὁ. Μῖνος, a king of Crete, son of Jupiter and Eurōpa; for his justice and moderation made supreme and absolute judge in the infernal regions.

Μινώταυρος, ὄν, ὁ (from Μίνως, and ταῦρος, a bull). Minotaur, a celebrated monster, half man and half bull; the offspring of Pasiphāē, wife of Minos.

μισάνθρωπος, ὄν (adj. from μίσω, and ἄνθρωπος, a man). Misanthropic.—As a noun, a misanthrope, one who hates mankind.

μισέω, ὦ, fut. -ήσω, perf. μεμίσηκα (from μίσος, hatred). To hate, to dislike, to detest.

μισθός, ὅς, ὁ. The reward of labour or service, hire, pay, wages, a reward.

μισθοφόρος, ὄν, ὁ (from μισθός, hire, and φέρω, to bear off). A hired person, a mercenary, a hireling.

μισθώω, ὦ, fut. -ώσω, perf. μεμίσθωκα (from μισθός). To let.—In the middle, to cause to be let to one's self, to hire.

μισθωτός, ὅς, ὁ (from μισθώω). A hireling, a hired person, a labourer, a hired servant.

μισόδημος, ὄν (adj. from μίσω, to hate, and δῆμος, the people). Hating the people, hostile to the people, aristocratic.—As a noun, οἱ μισόδημοι, the people haters, the aristocrats.

μισυλλῶ (used only in the present and imperfect), poetic imperfect without augment, μισυλλον. To cut into small pieces.

μῆτρα, ας, Ionic μῆτρη, ης, ἡ. A belt or girdle (in Homer).—Generally,

a head-band. See note, page 80, line 20–24.

Μιτυλᾶνᾶ, ας, Doric for Μιτυληνη, ης, ἡ. Mitylēne, or, more correctly, Mytilēne, the capital of Lesbos, situate in the southeastern quarter of the island. It is now Mitylen.

μῖνα, ὤς, ἡ (contr. from μνάα, ἄας). A mina, a sum not a coin, equal to one hundred drachmæ, and in our currency seventeen dollars, fifty nine cents, three mills.

μνάομαι, ὦμαι, fut. μνήσομαι, perf. μέμνημαι, perf. inf. μεμνήσθαι, 1st aor. ἐμνήσθην (as middle to μμνήσκω, from μνάω not in use). To remember, to recollect, to be mindful.—The perf. μέμνημαι often signifies I remember, i. e., I have called to mind and continue to remember.

μνήμα, ἄτος, τό (from μνάομαι). A memorial, a monument, a tomb-stone.

μνήμη, ης, ἡ (from μνάομαι). Memory, remembrance.

μνημονεύω, fut. -εύσω, perf. μεμνημόνευκα (from μνήμων). To remember, to have in mind.—To remind, to make mention of.

Μνημοσύνη, ης, ἡ. Mnēmosynē, a daughter of Cœlus and Terra, and mother of the nine Muses by Jupiter.

μνήμων, ὄν (adj. from μνάομαι). That remembers, mindful.

Μνήμων, ὄνος, ὁ (the above as proper name). Mnēmon, a surname given to Artaxerxes, on account of his retentive memory.

μνησικᾶκέω, ὦ, fut. -ήσω (from μνάομαι, to remember, and κακόν, evil or injury). To remember injuries, to be revengeful, to resent.

μνηστεύω, fut. -εύσω, and μνηστεύομαι in the middle. To solicit in marriage, to woo.

μνηστήρ, ἦρος, ὁ (from μνάομαι. to seek in marriage). A wooer, a suitor, a lover.

μογέω, ὦ, fut. -ήσω, perf. μεμόγηκα (from μόγος, labour). To bestow labour on.—μογεῖμτες, Doric 1st pl. pres. indic. for μογοῖμεν.

μόγῃς (adv. from **μόγος**, labour).

With difficulty, hardly, scarcely.

μοῖρα, ας, ἡ (from **μείρομαι**, to obtain a share). *A part, a portion, a lot, fate.*—**πρὸ μοίρας**, before the appointed time, prematurely.

Μοῖρα, ας, ἡ (the above as proper name). *Fate.*—**αἱ Μοῖραι**, the Fates, three goddesses, daughters of Jupiter and Themis, or, as some say, of Night.

Μοῖσαι, Doric for **Μοῦσαι**. *The Muses.*

μόλιθος, ου, ὁ. *Lead.*

μόλις (adv. from **μόλος**, toil). *With difficulty, hardly, scarcely.*

μόλω, obs. in pres., from which 2d aor. **ἐμολον**, inf. **μολεῖν**, and fut. **μολοῦμαι**, assigned to **βλώσκει**, perf. **μέμβλωκα**. *To go, to come, to arrive.*

μόνιμος, ου (adj. from **μένω**, to remain). *That remains, lasting, permanent, abiding, firm, immovable.*

μονόλιθος, ου (adj. from **μόνος**, and **λίθος**, a stone). *Made of a single stone, monolithic.*

μονομαχία, ας, ἡ (from **μόνος**, and **μάχη**, a combat). *A single combat.*

μόνος, η, ου (adj.). *Alone, sole, solitary.*—Neut. sing. as adv., *only, alone, &c.*

μονοσάνδαλος, ου (adj. from **μόνος**, and **σάνδαλον**, a sandal). *Having but one sandal.*

μονόφθαλμος, ου (adj. from **μόνος**, and **ὀφθαλμός**, an eye). *Having but one eye, one-eyed.*

μονόω, ὦ, fut. -ώσω, perf. **μεμόνωκα** (from **μόνος**). *To make solitary, to leave alone, to abandon.*

μόνωσις, εως, ἡ (from **μονόω**). *Abandonment, desertion.—Loneliness.*

μορφή, ἧς, ἡ. *The form, figure, shape.*

μόσχος, ου, ὁ and ἡ. *In poetry, any young animal.—In prose, a calf.*

μῶννος, η, ου, Ionic and poetic for **μόνος**, η, ου.

Μουνυχία, ας, ἡ. *Munychia, one of the three ports of Athens.*

Μουνυχίων, ὄνος, ὁ. *Munychion, the tenth month of the Attic year, containing 29 days, wherein the*

Munychia or festivals of Diana were celebrated. It commenced, according to our calendar, March 28th.

μοῦσα, ἧς, ἡ. *The muse, the goddess who presides over music, &c.*

Μοῦσα, ἧς, ἡ (as a proper name). *A Muse.*—**αἱ Μοῦσαι**, Doric **Μοῖσαι**, the Muses, nine goddesses, daughters of Jupiter and Mnemosyne.

μουσική, ἧς, ἡ (properly fem. of **μουσικός**, musical, with **τέχνη** understood). *Music.*

μοχθέω, ὦ, fut. -ήσω, perf. **μερόχθηκα** (from **μόχθος**). *To labour, to toil.—To be in distress.*

μοχθηρία, ας, ἡ (from **μοχθηρός**). *Distress.—Unworthiness, wickedness, evil conduct.*

μοχθηρός, ὦ, ὅν (adj. from **μοχθέω**) *Miserable, wretched, bad, wicked.*—**ὦ μοχθηρέ**, miserable creature.

μοχθηρῶς (adv. from **μοχθηρός**). *With difficulty, wretchedly, wickedly.*

μόχθος, ου, ὁ. *Toil, labour, fatigue, pains.*

μοχλός, ος, ὁ (from **ἔχειν**, ἔχειν, to lift, whence **ὀχλεῖν**, and, with **μ** prefixed, **μοχλεῖν**, &c.). *A lever, or engine for lifting, a bolt, a bar.—A stake.* See note, p. 84, l. 1-7.

μυγμός, οῦ, ὁ (from **μύζω**). *A grating, a muttering.*

μύδρος, ου, ὁ. *A mass of ignited iron or stone.*

μυελός, οῦ, ὁ. *Marrow.*

μύζω, fut. **μύξω**, perf. **μέμυχα**. *To sigh, to groan, to snort.*

μυθεύω, fut. -εύσω, perf. **μεμύθευκα**, and **μυθέω**, ὦ, fut. -ήσω, perf. **μεμύθηκα** (from **μύθος**). *To say, to relate.—To invent or feign, to fable.*—In the middle, **μυθέομαι**, same meaning.

μυθολογέω, ὦ, fut. -ήσω, perf. **μεμύθολόγηκα** (from **μύθος**, and **λέγω**, to say). *To relate, to recount.*

μύθος, ου, ὁ. *A word, a speech, a story, a fable, a tale, a narrative.*

μυῖα, ας, ἡ. *A fly.*

μυκᾶμαι, ὦμαι, fut. -ήσομαι, perf. **μεμύκα**, 2d aor. **ἐμύκον**. *To roar to bellow, to low.*

MON

Μυκῆναι, ὄν, αἰ. *Mykenæ*, an ancient city of Argolia, in the Peloponnesus, said to have been founded by Perseus.

μυκτῆρ, ἦρος, ὁ. *The nose.*—*The trunk* (of an elephant).

μύλος, ου, ὁ (from *μύω, μύλλω, to grind*). *A millstone.*

μυριάς, ἄδος, ἡ (from *μυρίος*). *The number of ten thousand.*—*A myriad*.

μυρίκη, ἡς, ἡ. *The tamarisk.*

μυρίνη, ἡς, ἡ. *The myrtle.*

μυρίος, α, ου (adj.). *Manifold, numberless, infinite.*—In the plural, *μυρίοι, αἰ, α, ten thousand.*

μυρμηξ, ἦκος, ἡ. *A ant.*

Μυρμιδόνες, ων, οἱ. *The Myrmidons*, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They were said to have been originally ants.

μυρομαι (deponent mid. in Homer, and only used in present and imperfect). *To mourn, to lament, to deplore.*

μύρον, ου, τό. *Perfume, perfumed ointment, odour.*

μυρρίνη, ἡς, ἡ. *The myrtle.*

Μύρσων, ωνος, ὁ. *Myrson.*

μῦς, μύς, ὁ. *A mouse.*—Nom. plur. *μῦες, μῦς.*

Μυσία, ας, ἡ. *Mysia*, a province of Asia Minor, lying along the Propontis and the Ægean Sea.

Μυσκελλος, ου, ὁ. *Myscellus*, a native of Achaia, who founded Crotona in Italy.

μυσταγωγέω, ὦ, fut. -ήσω (from *μύσ-της*, one initiated in sacred mysteries, and *ἄγω, to lead*). *To initiate into the sacred mysteries, to make acquainted with.*

μυστικός, ἡ, ὄν (adj.) (from *μύστης*, one initiated in sacred mysteries). *Mystical, sacred to the initiated, secret.*

μυχός, οὔ, ὁ (from *μύω*). *A recess, a retired place, a corner.*

μύω, fut. μύσω, 1st aor. ἐμύσα, perf. μέμικα. *To close, to shut* (especially the eyes).

μήν (interrog. adv. from μή οὐν). *Is it not then? is it? whether?*

Υ Υ 2

NAT

Often expressed in translating merely by the tone of the voice.

μωρός, á, ὄν (adj.). *Footish, silly.*—As a noun, *a fool*.

N.

Ναβαταῖοι, ων, οἱ. *The Nabatheans*, a people of Arabia Petraea, deriving their name from Nebai-oth, son of Ishmael.

ναί (adv.). *Yes, truly, ay, indeed.* *ναιεῖται, ὦ, poetic for ναίω, used only in pres. and imperf.*

ναίω, fut. mid. νάσομαι, 1st aor. act. ἐνάσα, poetic ἐήσσα, perf. pass. ἐνένημαι, 1st aor. pass. ἐνέστην.—As active, *to dwell, to inhabit.*—In passive sense, *to be inhabited, to be situated.*

νάμα, ἄτος, τό (from *νάω, to flow*). *A stream, a fountain, a rivulet, water.*

νάμαρτατος, α, ου (adj. from νάμα). *Flowing, running.*

Νάξιοι, ων, οἱ. *The inhabitants of Naxos, the Nazians.*

Νάξος, ου, ἡ. *Naxos*, the largest of the Cyclades, lying to the east of Paros, in the Ægean Sea.

νάος, οὔ, ὁ (from *νάω, root of ναίω, to dwell*). *A dwelling.*—Commonly, *a temple.*

νάρθηξ, ἦκος, ὁ. *The ferula or giant fennel.* See note, page 73, line 10-16.

ναρκᾶω, ὦ, fut. -ήσω, perf. νενάρκηκα (from *νάρκη*). *To grow heavy, to grow torpid.*

νάρκη, ἡς, ἡ. *Numbness or torpidity.*—Also, *a torpedo.* See note, page 55, line 21-23.

ναρκώδης, ες (adj.) (from *νάρκη*, and *εἶδος, appearance*). *Stiffened, benumbed.*—*Numbing.*

Νασαμώνες, ων, οἱ. *The Nasamōnes*, a barbarous people of Africa, dwelling around the Syrtis Major, and subsisting by the plunder of vessels wrecked on their coast.

ναναγέω, ὦ, fut. -ήσω, perf. νενανάγηκα (from *ναῦς, a ship*, and *ἄγνῃμι, to break*). *To suffer shipwreck, to be shipwrecked.*

ναναρχέω, ὦ, fut. -ήσω, perf. νενανάρχηκα (from *ναῦς, a ship*, and *ἄρχω,*

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to rule). To command a ship, to have the command.
 ναυδάτης, ου, ό (from ναῦς, a ship, and βαίνω, to go). A seaman, a mariner.
 Ναυκλείδης, ου, ό. Nauclesides, a Spartan remarkable for his corpulence.
 ναύκληρος, ου, ό (from ναῦς, a ship, and κληρος, a lot). A shipmaster, a master of a vessel.
 ναυμῆχέω, ὦ, fut. -ήσω (from ναυμῆχος). To fight a naval battle, to engage at sea.
 ναυμάχια, ας, ή (from ναυμῆχέω). A sea-fight, a naval battle.
 ναυμῆχος, ον (adj. from ναῦς, and μάχομαι, to fight). Fighting at sea.—Used in naval conflicts.
 ναυπηγήσιμος, ον (adj. from ναυπηγέω, to build ships). Useful in ship-building, suitable for ship-building.—ναυπηγήσιμος ὕλη, ship timber.
 ναῦς, gen. νέως, epic and Ionic νηός and νεός, Doric nom. νῆς, gen. νῆός, ή. A ship, a vessel.
 ναυσταθμός, ου, τό (from ναῦς, and σταθμός, a station). A harbour or road for ships, a naval station.
 ναύτης, ου, ό (from ναῦς). A seaman, a mariner.
 ναυτιῶ, ὦ, fut. -ῶσω, perf. νεναντί-ακα, same as ναυσιῶ (from ναυ-σία, sea-sickness). To be sea-sick, to be affected with nausea.
 ναυτικός, ή, όν (adj. from ναύτης). Nautical, naval, marine.—ναυ-τικά δυνάμεις, naval forces.
 Νέα Καρχηδών, ή. New Carthage. See Καρχηδών, 2.
 νεάζω, fut. νεῶσω, perf. νετέακα (from νέος, new). To make new.—Neuter, to become a youth, to be young.
 νεάνις, ου, ό (from νέος, young). A young man, a youth.
 νεανίσκος, ου, ό, same as νεάνις.
 νεῦρος, ά, όν (adj. from νέος, new). New, fresh.—Youthful.
 νεβρός, ου, ό. A young stag.
 Νεῖλος, ου, ό. The Nile, the principal river of Africa, flowing through Egypt and emptying into the Mediterranean.

NEO

νεκρός, ή, όν (adj. from νεκρός). Pertaining to the dead, referring to the dead.
 νεκροπομπός, ου, ό (from νεκρός, and πέμπω, to send). A conductor of the dead to the lower world.
 νεκρός, ου, ό. A dead body, a corpse.—οι νεκοί, the dead.—As an adjective, dead.
 νέκταρ, άρος, τό. Nectar, the drink of the gods.
 νέκνς, υος, ό. A dead body.—As an adjective, dead, deceased.
 Νεμέα, ας, ή. Nemea, a city of Argolis in the Peloponnesus, in the neighbourhood of which Hercules destroyed the famous Nemean lion.
 Νέμεος, α, ον (adj.). Nemean, of Nemea.
 νέμω, fut. νεμῶ, 1st aor. ένεμα, perf. νενέμηκα. To distribute, to allot, to bestow, to assign, to pasture.—In the middle, to allot to one's self, to appropriate to one's self.—To feed or graze upon, to consume, to inhabit.
 νεόγαμος, ου, ό and ή (adj. from νέος, new, and γάμειν, to marry). Newly-married.—As a noun, ό, a bridegroom; ή, a bride.
 νεογενής, ές (adj. from νέος, new, and γένος, birth). Newly-born.—Tender.
 Νεοκλής, έους, ό. Neocles, the father of Theonistocles.
 νέομαι contr. νεῶμαι, 3d sing. pres. ind. νεῖται, inf. νεῖσθαι (poet. dep. mid. used only in the pres. and imperf.). To go or come, to depart, to return.
 νεόπλουτος, ον (adjective from νέος, and πλοῦτος, wealthy). Recently enriched, having newly become wealthy.
 Νεοπτόλεμος, ου, ό. Neoptolēmus, son of Achilles, called also Pyrrhus.
 νέος, α, ον (adj.). New, young, recent, fresh.—As a noun, ό νέος, the youth.—As an adverb, νέον, newly, recently, just now.
 νεοττεία, ας, ή (from νεοττεῖν, to nestle). The act of nestling, incubation, brooding.
 νεοττός ου, Att. for νεοσός, ου, έ

(from νέος). A newly-born animal, the young of any animal, especially of birds.

νέϑε (adv. for ἐναϑε), before a vowel νέϑεν. Below, beneath.

Νέρων, υἱός, ὁ. Nero, a Roman emperor, infamous for his vices and cruelty.

Νέστορ, υἱός, ὁ. Nestor, son of Neleus and Chloris, king of Pylos. Although he had outlived two generations of men, and was now reigning among the third, he went with the Grecian chiefs to the Trojan war, where he distinguished himself by his eloquence, wisdom, and prudence.

νεῦμα, ἄρος, τό (from νέω). A nod.

νευρά, ἄς, Ionic νευρή, ἥς, ἡ, same as

νεῦρον, ου, τό. A sinew, a nerve. —Usually, a bow-string, a string or cord (of a musical instrument).

νεύω, fut. νέωσω, perf. νέενκα. To nod, to assent by a nod. —To tend to. —νεύω πρὸς, to face towards, to be situated towards.

νεφέλη, ἥς, ἡ (from νέφος). A cloud. —A fine net (used by bird-catchers).

Νεφέλη, ἥς, ἡ. Nephelē, the first wife of Athamas king of Thebes, and mother of Phrixus and Helle.

νέφος, εὸς, τό. A cloud, a swarm.

νέω, fut. νέωσμαι and νεωσώμαι, aor. ἐνεύσα (akin to νέω, νήχω, and the Latin *no*). To swim.

νεώνητος, ου (adj. from νέος, and ὠνέομαι, to buy). Newly bought, recently purchased.

νεώριον, ου, τό (from νεωρός, an inspector of ships or dockyards). A dock for ships, a naval arsenal (with docks and storehouses, where ships are repaired, &c.).

νεώς, ᾧ, Attic for νῆός, οὔ, ὁ. A temple.

νεώσοικοι, ων, οἱ (from ναῦς, a ship, and οἶκος, a house). Naval arsenals, dockyards. See note, page 118, line 1-11.

νεωστὶ (adv. from νέος, new). Newly, lately, recently.

νῆ, an affirmative particle used in

adjuration and swearing, followed by the accusative of the object by which one swears; as, νῆ Δία, by Jove, or by Jupiter; νῆ μὲν τὸν Δία, yes, by Jupiter. —Also, assuredly, in truth.

νήπετος, ου (adj. from νῆ, a privative particle, and ἐγείρω, to awaken). From which it is impossible to be awakened, eternal.

νημερτής, ἐς (adj. from νῆ, privative and ἡμεράνω, to miss). With out fail, unerring, faithful, true.

νηπιᾶναι, fut. -εύω (from νηπιᾶναι). To act like a child, to behave in a childish manner.

νηπιᾶχος, ου, poetic for νήπιος.

νήπιος, ου (adj. from νῆ, privative, and ἔπος, a word). In a state of infancy or childhood, young, tender, small, simple.

Νηρεός, εὺς, ὁ. Nereus, a sea god, son of Oceanus and Terra. He married Doris, by whom he had fifty daughters, called Nereides.

Νηρηΐς, ἰδος, ἡ (female patronymic from Νηρεύς). A daughter of Nereus, a Nereid.

νησιῶ, fut. -ίσω (from νῆσος). To resemble an island, to be insulated.

νησίον, ου, τό (dim. of νῆσος). A small island, an islet.

νησιώτης, ου, ὁ, and fem. νησιώτις, ἰδος, ἡ (from νῆσος). An inhabitant of an island, an islander. —As an adjective, insular.

νῆσος, ου, ἡ (probably from νέω, to swim). An island.

νήσσα, ἥς, ἡ (from νέω, to swim). A duck.

νήτη, ἥς, ἡ (properly fem. of νήτος, lowest, with χορδή understood).

The lowest string, the lower string.

See note, page 48, line 14-19.

νήϋς, gen. νηός, Ion. for ναῦς, ἡ. A ship.

νήψω, fut. νήψω, perf. νένηφα. To abstain from wine, to be sober.

νήχω, fut. νήξω, more commonly in the middle, νήχουμαι, fut. νήξομαι (from νέω, to swim). To swim.

νικᾶναι, υἱός, Doric for νικῆναι, υἱός, ὁ (from νικάω). A conqueror. —As a proper name, Nicator, a surname of Seleucus.

NOM

νίκη, ὦ, fut. -ήσω, perf. νενίκηκα (from νικη). *To conquer, to be victorious, to excel, to gain, to surpass.*

νίκη, ης, ἡ. *Victory.*—As a proper name, ἡ Νίκη, the goddess *Victory*.

Νικηπῶτος, ου, ὁ. *Nicerätus*, the father of Nicias.

Νικίας, ου, ὁ. *Nicias*, an Athenian general, famous for his valour and his misfortunes.

Νικοκλῆς, τούς, ὁ. *Nicöcles*, a friend of Phocion, condemned to die along with him.

Νικοκρέων, ουτος, ὁ. *Nicocröon*, a tyrant of Salämis, in the isle of Cyprus, who finally obtained the sway of the whole island, B.C. 372.

νιν, Doric for **μιν**.

Νίνος, ου, ὁ. *Ninus*, a son of Belus, founder of the Assyrian monarchy, B.C. 2059.

Νιδόη, ης, ἡ. *Nidöe*, a daughter of Tantälus, and wife of Amphion, by whom she had seven sons and seven daughters, who were slain by Apollo and Diana.

Νίσος, ου, ὁ. *Nisus*, a king of Megära, who lost his life through the perfidy of his daughter Scylla.

νιτρῶδης, ες (adj. from νιτρον, nitre, i. e., nitrate of potass, and εἶδος, appearance). *Nitrous, saturated with nitre.*

νιπερός, οὔ, ὁ (from νίψω). *A snow-storm, driving snow.*

νιπερώδης, ες (adj. from νιπερός, and εἶδος, appearance). *Snowy, subject to snow-storms.*

νίψω, fut. νίψω, perf. νενίψα (from the obsolete νίψ, snow). *To snow, to moisten.*—In the passive, *to be snowed upon.*

νόεω, ὦ, fut. νοήσω, perf. νενόηκα (from νόος, thought). *To think, to turn over in mind, to reflect, to see, to perceive, to observe, to consider, to purpose doing, to know, to come to one's senses.*

νομάδικός, ἡ, ὅν (adj. from νομάς). *Leading a wandering life, nomadic.*

νομάδικῶς (adv. from νομάδικός).

NOX

After the manner of wandering tribes.

νομός, ἄδος, ὁ (from νομή, pasture). *One who pastures cattle, pasturing, wandering.*—In the plural, οἱ Νομάδες, *Nomädes, wandering tribes, pastoral communities.*

νομής, ἑως, ὁ (from νομός, pasture). *A pasturer, a grazier, a shepherd.*

νομεύω, fut. -εῶω, perf. νενόηκα (from νομεύς). *To pasture*

νομή, ης, ἡ (from νέμω, to feed). *Pasture.*—νομή τοῦ πυρός, *the action of the fire*; literally, *the feeding of the fire.*

νομίζω, fut. -ίσω, perf. νενόηκα (from νόμος, established law). *To establish by law or usage, to adopt.*—*To deem, to think, to believe.*

νόμιμος, η, ου (adj. from νόμος, established law). *Conformable to usage or law, legal, sanctioned by law, customary, lawful.*—τὰ νομίμα, *established usages, privileges, laws.*

νομίμως (adv. from νόμιμος). *Lawfully, legally, in accordance with stated custom.*

νόμισμα, άτος, τό (from νομίζω). *That which is established by law, a received custom.*—*Coin, a piece of money.*

νομοθέτης, ου, ὁ (from νόμος, and τίθημι, to enact). *A lawgiver, a legislator.*

νόμος, ου, ὁ (from νέμω, to allot). *Partition, allotment.*—An established law, usage, or custom.

νομός, οὔ, ὁ (with accent on the final syllable, from νέμω, to pasture). *Pasture ground, pasture, a district, a nome.*—οἱ νομοί, *nomes, the districts into which Egypt was divided.*

νόος contr. νοός, νόου contr. νοῦ, ὁ. *Thought, purpose, opinion, the mind, reason, understanding, the intellect.*

νοσέρος, ἁ, ὅν, same as νοσηρός, ἁ, ὅν (adj. from νοσέω). *Dickly, diseased, unhealthy.*

νοσέω, ὦ, int. νοήσω, perf. νενόηκα (from νόσος). *To be sick, to be afflicted.*—νοσέειν παράδοτον *pe-*

νίας. See note, page 47, line 32.

νόσος, ου, ἡ. A disease, sickness, suffering.

νοστήω, ὦ, fut. -ήσω, perf. νενόστηκα (from νόστος, a return). To return, to arrive.

νόσφι, before a vowel νόσφιν (adv.).

Apart, removed from, away from.

νότιος, α, ου (adjective from νότος).

Southern.

νότος, ου, ὁ. The south, the south-wind.—As a proper name, ὁ Νότος.

Nōtus, the south wind personified.

Νουμάς, ᾱ, ὁ. Numa (Pompilius), the second king of Rome.

νῦ or νύν (an enclitic particle). Now, then, indeed, thereupon.

νύκτωρ (adv. from νύξ). By night.

νύμφη, ης, ἡ. A bride.—A Nymph.

νύμφος, ου, ὁ (from νύμφη). A bridegroom.

νῦν and νυνί (adv.). Now, at the present moment.—τὰ νῦν, at present.—οἱ νῦν ἄνθρωποι, the present race of men.—The men of the present day.

νύξ, νυκτός, ἡ. Night.—Gen. sing. as adv., νυκτός, by night.

νῶτος, ου, ὁ. The back.—In the plural, τὰ νῶτα.

νωτοφορέω, ὦ, fut. -ήσω (from νῶτος, and φορέω for φέρω, to bear). To carry on the back.

νωτοφορία, ας, ἡ (from νωτοφορέω). A carrying on the back, a back-load.

Ξ.

φαίνω, fut. ξανῶ, perf. ἔφαγκα (from obs. ξύω, to scrape). To card or comb wool.

Ξανθίππη, ης, ἡ. Xanthippē, the wife of Socrates, remarkable for her ill humour and peevish disposition.

Ξανθίππος, ου, ὁ. Xanthippus, a distinguished Athenian commander, the father of Pericles.

ξανθός, ἡ, ὅν (adj.). Yellow, fair.—τὸ ξανθόν, the ruddy colour.

Ξάνθος, ου, ὁ. Xanthus, a river of Troas in Asia Minor; according to Homer, called Xanthus by the gods, and Scamander by men.

ξανθότης, ητος, ἡ (from ξανθός). Yellowness, fairness, ruddiness.

ξένη, ης, ἡ (properly fem. of ξένος, strange, with γυνή understood). A female stranger, a foreign woman.—With γῆ understood, a strange land, a foreign country.

ξενία, ας, ἡ (from ξένος, a guest). The relation of guest, the tie of hospitality.

Ξενιάδης, ου, ὁ. Xeníades, a Corinthian who bought Diogenes the Cynic, when sold as a slave.

ξενιτεύω, fut. -εῖσω, perf. ἐξενίτευκα (from ξένος). To be a stranger, to reside or travel in foreign lands.

Ξενοκράτης, εως contr. ους, ὁ. Xenocrátes, a philosopher, born at Chalcédon, and educated in the school of Plato. He succeeded Speusippus in the Academy; over which he presided for twenty-five years.

ξενοκτονέω, ὦ, fut. -ήσω (from ξένος, and κτείνω, to slay). To slay strangers, to offer strangers in sacrifice.

ξενοκτόνος, ου, ὁ and ἡ (from ξένος, and κτείνω to slay). He or she that slays strangers.

ξένος, Ionic ξείνος, ου, ὁ. A guest (with whom bonds of hospitality have been formed).—A foreigner, a stranger.—As an adj., foreign, strange, new, uncommon.

Ξενοφών, ὄντος, ὁ. Xenóphon, an Athenian, son of Gryllus, and pupil of Socrates, distinguished as an historian, philosopher, and commander.

ξενύλλιον, ου, τό (dim. of ξένος). Naughty stranger.

Ξέρξης, ου, ὁ. Xerxes, second son of Darius, succeeded his father on the throne of Persia in preference to his elder brother. He invaded Greece with an immense army, but after a series of defeats and losses, he was obliged to return to Persia with a small remnant of his vast forces.

ξηραίνω, fut. -ράνῶ, perf. ἐξήραγκα (from ξηρός). To dry up, to parch, to dry.

OBL

ξηρός, ἄ, ὄν (adj.). Dry, parched, withered.

ξίφηρος, ες (adj. from ξίφος, and ἄρω, to fit to). Armed with a sword, sword-bearing.

ξίφος, εος, τό. A sword.

ξύουν, ου, τό (from ξίω, to scrape). A work performed by carving or polishing, a piece of sculpture, a statue, an image.

συγκύκω, ὦ, fut. -κκήσω, perf. συγκέκυκκα, Attic for συγκαύω, &c. (from σύν, with, and κυκώ, to mix up). To mix up together, to throw into confusion, to agitate to its centre.

ξύλινος, η, ου (adj. from ξύλον). Made of wood, wooden.

ξύλον, ου, τό. Wood, a piece of wood, a log, a board.

συμβαίνω, Attic for συμβαίνω (from σύν, together, and βαίνω, to walk). To walk with, to come together. —Impers., συμβαίνει for συμβαίνει, it happens.

σύν, Attic for σύν. With, &c.

σύνειμι, Attic for σύνειμι. To be with.—To come together, &c.

ξυράω, ὦ, fut. -ήσω, perf. ἐξύρηκα, and Ionic ξυρέω, ὦ, &c. (from ξυρόν, a razor). To shave.

ξύρον, οὔ, τό (from ξυράω, to shave). A razor.

ξύω, fut. ξύσω, perf. ἐξυκα. To scrape, to scratch, to rasp, to polish, to plane, to carve and work in ivory, stone, &c.

O.

ὁ, ἡ, τό (the article). The.—In the earlier writers, as Homer, the article as such is not known, it being there a demonstrative pronoun; this, that, &c. See note, page 155, line 22–25.—The article acquires new significations in combination with various particles; as, ὁ μὲν ὁ δέ, the one the other, the former the latter, &c.

ἑταῖρος, οὔ, ὁ (masculine to ἑταῖρα, a female companion). A companion, an intimate friend, a comrade.

ὀβελός, οὔ, ὁ (from βέλος, an arrow or dart). A spit.

OAT

ὀβολός, οὔ, ὁ. An obolus, a small Athenian coin of bronze, worth between two and three cents.

ὀβριμοεργός, ὄν (adj. from ὀβριμός, mighty, and ἔργον, a deed). Performing mighty deeds, terrible in arms, overbearing, audacious.

ὀγδοήκοντα (num. adj. indecl. from ὀγδοός). Eighty.

ὀγδοός, η, ου (num. adj. from ὀκτώ, eight). The eighth.—Nenter as an adverb, ὀγδοον, eighthly.

ὄγε, ἤγε, τόγε (pron. from ὁ, ἡ, τό, and γε). This, this same.

ὀγκῶμαι, ὦμαι, fut. -ήσομαι, perf. ὠγκημαι. Properly, to bray (like an ass).—To belabour, to roar.

ὀγκος, ου, ὁ (from ὀβα, ἔγω, root of ἐνεγκεῖν, 2d aor. inf. of φέρω, to bear). Prominence, bulk, magnitude.—Hence, pride, pomp, self-conceit, arrogance.

ὀδε, ἦδε, τόδε (pron. from ὁ, ἡ, τό, and δε). This.

ὀδεύω, fut. -εύσω, perf. ὠδενκα (from ὁδός). To go forth, to travel, to journey.—ὀδεύειν τετραποδισί, to go on all fours.

ὀδηγέω, ὦ, fut. -ήσω, perf. ὠδήγηκα (from ὁδός, and ἡγέομαι, to lead). To point out the way, to direct or guide.

ὀδῖτης, ου, ὁ (from ὁδός). A traveller.

ὀδοιπορέω, ὦ, fut. -ήσω (from ὁδός, and πόρος, a passage). To go on a journey, to travel, to wander.

ὀδοιπορία, ας, ἡ (from ὀδοιπορέω). A journey, a route.

ὁδός, οὔ, ἡ. A road, a way, a journey.—A means.—ἐν ὁδῷ, on a journey.

ὀδούς, ὄντος, ὁ. A tooth, a fang.

ὀδύνη, ης, ἡ. Pain, grief.

ὀδυνηρός, ἄ, ὄν (adj. from ὀδύνη). Painful, sad.

ὀδυρομαι, besides pres. and imperf., used only in the aor. part. ὀδυρόμενος. To be distressed, to lament, to grieve.—As active, to be wail, to deplore.

Ὀδυσσεύς, ἑως, ὁ. Ulysses, son of Laërtes or (according to some) of Sisyphus, king of Ithaca and Dulichium, and the most crafty and

eloquent of the Grecian princes in the Trojan war.

Οζόλαι, ὡν, οἱ (Λοκροί). *The Locri Ozolæ or Ozolian Locrians, a people of Greece, occupying a small tract of country on the northern shore of the Corinthian Gulf, between Ætolia and Phocis.*

ὄζος, ου, ὅ. *A shoot, a branch.—A descendant, offspring.*

ὅθεν (adv. from ὅς). *Whence.—Why, wherefore.*

ὅθι (adv., poetic for ὅδ). *Where.*

Οἶαρος, ου, ὅ. *Oægrus, a king of Thrace, father of Orpheus by Calliope.*

οἶαξ, ἄκος, ὅ. *Properly, the handle of a rudder.—Also, a rudder, the helm.*

οἶδα, 2d sing. οἶδας, Attic οἶδα, 3d sing. οἶδε, &c., perf. mid. of εἶδω, used as present. I know. See under εἶδω, to know.

Οἶδιππος, ποδος, ὅ. *Œdipus. A son of Laius king of Thebes, and Jocasta. The servant, who had been ordered to expose him on the mountains, bored his feet, and inserted a thong or strap (whence his name, from οἶδω, to swell, and ποῦς, a foot). His misfortunes and death form the subject of two of the most finished plays of Sophocles.*

οἰκία, ας, ἡ (properly fem. of οἰκετός, with γῆ understood). *One's native land, home.*

οἰκεῖος, α, ου (adj. from οἶκος, a house). *Domestic, private, proper, suitable, in unison with, own, peculiar.—In the plural, as a noun, οἰοικεῖος, those of one's own family, relations, countrymen.—Domestics.*

οἰκίτης, ου, ὅ (from οἰκέω). *A member of a family.—More commonly, a domestic, a slave.*

οἰκέω, ὦ, fut. ἥσω, perf. ὄκηκα (from οἶκος). *To inhabit, to live, to dwell in.—In the middle, to be of a certain quality, to be situated.—οἰοικεῖντες, the inhabitants.*

οἰκήσιμος, ου (adj. from οἰκέω). *Habitable.*

οἰκαίης, εως, ἡ (from οἰκέω). *An inhabiting.—Also, a habitation, a dwelling.*

οἰκήτωρ, ορος, ὅ (from οἰκέω). *An inhabitant.*

οἰκία, ας, ἡ ((from οἶκος). *An abode, a house.*

οἰκίδιον, ου, τό (dim. of οἶκος). *A little house, a mean abode, a hut, a cabin.*

οἰκίζω, fut. ἴσω, perf. ὄκηκα (from οἶκος). *To build a house, to render habitable, to people, to found.—In the middle, to dwell.*

οἰκοδομέω, ὦ, fut. ἥσω, perf. ὄκοδόμηκα (from οἶκος, and δέμω, to construct). *To build a house, to build or construct.*

οἰκοθεν (adv. from οἶκος with endingθεν, denoting motion from). *From home.*

οἶκος (adv., properly an old dative of οἶκος for οἶκῳ). *At home.*

οἰκονδε (adv., equivalent to εἰς οἶκον). *Towards home, homeward.*

οἰκονομία, ας, ἡ (from οἰκονομέω, to direct the affairs of a household). *The management of household affairs, housewifery, economy, management.*

οἰκονόμος, ου, ὅ (from οἶκος, and νέμω, to manage). *One who regulates household affairs, a steward.*

οἶκος, ου, ὅ. *A house, a family, a household.—κατ' οἶκον, at home.*

οἰκουμένη, ης, ἡ (properly fem. of pres. part. pass. of οἰκέω, with γῆ understood). *The habitable world.*

οἰκουρέω, ὦ, fut. ἥσω, perf. ὄκούρηκα (from οἶκος, and οὐρός, a watcher).

To watch a house, to watch over affairs at home.

οἰκτεῖω, fut. -τεπῶ and -τεπρήσω, perf. ὄκτηνκα and ὄκτηρηκα (from οἶκος). *To pity, to commiserate.*

οἰκτιρμός, οὔ, ὅ (from οἰκτεῖω). *Pity, compassion.*

οἶκος, ου, ὅ (from οἶ, alas). *Lamentation.—Commonly, pity, mercy, compassion.*

οἰκτρός, ὅ, ἐν (adj. from οἶκος). *Pitiful, lamentable, worthy of commiseration, pitiable.*

οἶμαι, contracted from οἰκμαι. *To think, &c.*

OKT

ὄμα, ης, ἡ (from οἶω, obsolete, from which οἶσω, fut. to φέρω, to bear). *A way, a path, a journey.—Melo-*

ὄμωγῇ, ἧς, ἡ (from οἰμῶζω). *Wailing, lamentation.*

οἰμῶζω, fut. -ῶζω, perf. ὤμωχα (from οἰμοί, alas, wo is me). *To wail, to lament, to deplore.*

οἶνοποιία, ας, ἡ (from οἶνος, and ποίεω, to make). *The making of wine.*

οἶνος, ου, ὁ. *Wine.*

οἶνοφλυξ, gen. ὄγος (adj. from οἶνος, and φλύω, to overflow). *Intoxicated with wine, addicted to wine, drunken.*

οἶνοχόος, ου, ὁ (from οἶνος, and χέω, to pour out). *A cup-bearer.*

οἶομαι and οἶμαι, fut. οἴησομαι, perf. ὤημαι. *To think, to suppose, to conjecture, to believe.*

οἷον (neuter of οἶος, as an adverb). *Just as, as, as if.*

οἰόπολος, ου, ὁ and ἡ (from οἶος, and obs. πέλω, to be). *One who leads a solitary life, solitary, lonely.*

οἶος, οἷη, οἷον (adj.). *Alone.*

οἶος, οἶα, οἶον (adj.). *Such, such as, as, like, just as, of such kind, manner, or nature.—With an infinitive, capable of doing, &c.—οἶός εἰμι, and οἶός τ' εἰμι, I am able.—οἶόν τέ ἐστι, it is possible, &c.*

ὄις, οἶος, ἡ. *A sheep.*

οἶσθα. See οἶδα.

ὀστεινμα, ἄτος, τό (from ὀσττεύω, to shoot arrows). *An arrow discharged from the bow, a discharge of arrows.*

ὀστός, ου, ὁ. *An arrow, a dart.*

Ὀίτη, ης, ἡ. *Ἄετα, a lofty chain of mountains in Thessaly, now called Κατανοθρα. Upon its summit Hercules burned himself.*

οἶχμαι, fut. οἶχσομαι, perf. ὤχημαι. *To go away, to depart.—ὤχετο Ἀχιλλεύς, he departed quickly or abruptly.*

ὀινος, ου, ὁ. *Sluggishness, sloth, inactivity, timidity, dulness.*

ὀκτάμηνας, α, ου (adj. from ὀκτώ, and μήν, a month). *Of eight months, eight months old.*

OAO

ὀκτώ (num. adj. indecl.). *Eight.*
ὀκτωκαίδεκα (num. adj. from ὀκτά, καί, and δέκα, ten). *Eighteen.*

ὀλβίος, α, ου (adj. from ὀλβος). *Happy, prosperous, fortunate.—Wealthy.*

ὀλβος, ου, ὁ. *Good fortune, wealth.—Prosperity.*

ὀλέθριος, ου (adj. from ὀλεσθαι). *Destructive, fatal, deadly.*

ὀλεσθαι, ου, ὁ (from ὀλλέω, to destroy). *Ruin, destruction, perdition.*

ὀλιγαρχία, ας, ἡ (from ὀλιγάρχος, an oligarch, which is from ὀλίγος, and ἄρχω, to rule). *A government in the hands of a few persons, an oligarchy.*

ὀλιγαρχικός, ἡ, ὄν (adj. from ὀλιγαρχία). *Pertaining or friendly to an oligarchy, oligarchical.*

ὀλίγος, η, ου (adj.). *Few, little, small, slender.—μετ' ὀλίγον, shortly.—κατ' ὀλίγον, gradually, by degrees.*

ὀλιγωρία, ας, ἡ (from ὀλίγος, and ὥρα, care). *Carelessness, indifference, neglect, contempt.*

ὀλισθαίνω and ὀλισθάνω, fut. ὀλισθήσω, perf. ὀλίσθηκα, 2d aor. ὀλίσθον. *To slip, to slide, to fall, to decay, to decline.*

ὀλισθηρός, ὤ, ὄν (adj. from ὀλισθαίνω). *Slippery, smooth.*

ὀλκός, ὤκος, ἡ (from ὀλέω). *A ship of burden, a merchant vessel.*

ὀλκή, ἧς, ἡ (from ὀλέω, to draw). *The act of drawing.—Weight.*
See note, page 146, line 20-24.

ὀλλύμι, fut. ὀλέσω and Attic ὀλέω, perf. ὤλεκα, with Attic redupl. ὀλώλεκα, 2d perf. or perf. mid. ὤλα, with Attic redupl. ὀλώλα, 2d aor. mid. ὤλομην. *To destroy, to ruin.—In the passive, to perish, to be destroyed.*

ὀλμος, ου, ὁ. *A mortar.—A trough.*
ὀλοῦζω, fut. -ῶζω, perf. ὤλόλυχα. *To utter loud cries, to lament with loud wailings, to scream aloud.*

ὀλοός, ἡ, ὄν (adj. from ὀλλύμι). *Destructive, ruinous, wretched, sad, wicked.*

ὀλος, η, ου (adj.). *The whole, all.*

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entire.—τὸ δ' ὅλον, in a word then.

ὁλοσίδηρος, ον (adj. from ὅλος, and σίδηρος, iron). Wholly of iron, entirely iron.

ὁλοσχερῶς (adv. from ὁλοσχερής, entire). Entirely, wholly.

ὀλοφύρομαι, epic 1st aor. ὀλοφύρεμην (dep. mid.). To lament, to deplore, to weep over.

ὀλόχρυσος, ον (adj. from ὅλος, and χρῆσός, gold). Wholly of gold, all-golden.

Ὀλυμπία, ας, ἡ. Olympia, a name given to the sacred grove, and the collection of temples, altars, and other structures on the banks of the Alphæus in Elis, near the spot where the Olympic games were celebrated.

Ὀλύμπια, ων, τὰ (neut. of Ὀλύμπιος, with ἀγνίσματα understood). The Olympic games.

Ὀλυμπιάκος, ῥ, ὄν (adj.). Olympic.

Ὀλυμπίως, ἄδος, ἡ. A contest in the Olympic games, a victory at the Olympic games.—Also, an Olympiad, a space of four years.

Ὀλυμπιάς, ἄδος, ἡ. Olympias, the wife of Philip king of Macedonia, and the mother of Alexander the Great.

ὀλυμπιονίκης, ον, ὁ (from Ὀλύμπια, and νικάω, to conquer). A victor in the Olympic games.

Ὀλύμπιος, α, ον (adj.). Olympian.

Ὀλυμπος, ον, ὁ. Olympus, a celebrated mountain on the coast of Thessaly, the fabled seat of the Grecian gods.

Ὀλυνθος, ον, ἡ. Olynthus, a powerful city of Macedonia, in the district of Chalcidice.

ὅλως (adv. from ὅλος). Wholly, entirely, altogether, in general.

ὀμαλός, ῥ, ὄν (adj. from ὁμος, united). Even, level, smooth, like.

ὀμαλῶς (adv. from ὀμαλός). Uniformly, evenly, equally, alike.

Ὀμβρίκη, ῥς, ἡ. Umbria, a district of Italy, to the east of Etruria and north of the Sabine territory.

ὄμβρος, ον, ὁ. Rain, a shower.

Ὀμηρος, ον, ὁ. Homer. Consult remarks at page xii.

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ὀμιλέω, ὦ, fut. -ήσω, perf. ὀμίληκα (from ὀμιλος). To associate with, to be conversant with, to hold intercourse with, to be among.

ὀμιλητής, οῦ, ὁ (from ὀμιλέω). A companion, an associate, a friend.

ὀμιλία, ας, ἡ (from ὀμιλος). Intercourse, social converse.—An assembly.

ὀμιλος, ον, ὁ (from ὁμοῦ, together, and ἰλη, a throng). A gathering, a crowd, a throng.

ὀμίχλη, ῥς, Ion. for ὀμίχλη, ῥς, ἡ. Mist, vapour.

ὀμμα, ἄτος, τό (from ὀπτομαι, to see). The eye.

ὀμνέμι and ὀμνίω, fut. ὀμόσω, perf. ὀμoka, with Attic reduplication ὀμώμoka, fut. mid. ὀμοῦμαι. To swear.

ὀμοεθνής, ῥς (adj. from ὁμός, and ἔθνος, nation). Of the same nation.—A fellow-countryman.

ὁμοιος, α, ον, and poetic ὁμοίος, α, ον (adj. from ὁμός). Like, resembling, the same, equal.—Neuter as an adverb, ὁμοια and ὁμοιον, similarly, in like manner.

ὁμοιότης, ητος, ἡ (from ὁμοιος). Resemblance, similarity.

ὁμοιόω, ὦ, fut. -ώσω, perf. ὁμοίωκα (from ὁμοιος). To assimilate, to render similar.

ὁμοίως (adv. from ὁμοιος). In like manner.

ὁμολογέω, ὦ, fut. -ήσω, perf. ὁμολόγηκα (from ὁμοῦ, together, and λέγω, to say). To agree in opinion, to consent, to acknowledge, to confess, to grant.—ὁμολογουμενος, ῥ, ον, confessed, avowed.

ὁμολογία, ας, ἡ (from ὁμολογέω). Consent, agreement.—An engagement.

ὁμονοεῖν, ὦ, fut. -ήσω, perf. ὁμονόηκα (from ὁμός, and νόος, mind). To be of the same mind, to agree in opinion with, to be concordant.

ὁμορέω, ὦ, fut. -ήσω, perf. ὁμόρηκα (from ὁμορος). To border upon, to be adjacent to.

ὁμορος, ον (adj. from ὁμός, and ὁρος, a boundary). Bordering upon, neighbouring.—As a noun, a neighbour.

ὁμός, ἡ, ὅν (adj.). *United.—Like, equal, resembling.*
 ὁμοῖε (adv. from ὁμός). *Together with, at the same place, together.*
 ὁμότεχνος, ον (adj. from ὁμός, and τέχνη, trade). *Of the same trade, of the same calling.*
 ὁμοῦ (adv. from ὁμός). *Together, in the same place, at the same time, at once.—ὁμοῦ τι, almost, nearly.*
 Ὀμφάλη, ἡς, ἡ. *Omphālē, a queen of Lydia, who bought Hercules when that hero was sold as a slave. He was so passionately fond of her that he frequently spun among her female slaves, while she wore the lion's skin and carried his club.*
 ὀμφαλός, οὔ, ὁ. *The navel.*
 ὀμρεξ, gen. ἄκος (adj.). *Unripe.*
 ὁμῶς (adv. from ὁμός). *Together, equally, in like manner.*
 ὄναρ, τό (indeclinable). *A dream.*
 ὄνειρα, ἄτος, τό (from ὄνειμι, to profit). *Something profitable, advantage, utility, aid.—In the plural, agreeable things, viands.*
 ὀνειδέιος, ον, and ος, α, ον (adj. from ὀνειδος). *Reproachful, shameful, opprobrious.*
 ὀνειδίζω, fut. -ίσω, perf. ὀνειδίκα (from ὀνειδος). *To find fault with, to reproach. to upbraid.*
 ὀνειδος, εος, τό (from ὀνομαι, to abuse). *Blame, reproach, ignominy, disgrace.*
 ὀνειροπολέω, ὦ, fut. -ήσω, perf. ὀνειροπόληκα (from ὀνειρος, and πλῆω, to turn over). *To be versed in the interpretation of dreams, to dream, to imagine.*
 ὀνειρος, ον, ὁ. *A dream.*
 ὄνθος, ον, ὁ. *Dung.*
 ὀνύχημι and ὄννημι, fut. ὀνήσω, perf. ὄνηκα. *To aid, to profit, to delight.*
 ὄνομα, ἄτος, τό. *A name.*
 ὀνομάζω, fut. -ᾶσω, perf. ὀνόμακα (from ὄνομα), and Æol. and Dor. ὀνομαίνω, fut. -μᾶνῶ, perf. ὀνόμαγκα. *To name, to style, to call.—To celebrate.—ὀνομαζόμενος, η, ον, so called, named.*
 ὀνομαστός, ἡ, ὅν (from ὀνομάζω).

Famous, having a distinguished name, renowned.
 ὄνος, ον, ὁ. *The ass.*
 ὄντως (adv. from ὄντος, gen. of ὄν, pres. part. of εἰμι, to be). *Truly, really, in truth.*
 ὄνυξ, ὄνυχος, ὁ (from νόσσω, to pierce). *A nail, a claw, a talon.*
 ὀξέως (adv. from ὀξύς). *Sharply.—Quickly, rapidly, actively.*
 ὀξος, εος, τό (from ὀξύς). *Vinegar, sour wine.*
 ὀξύδερκῆς, ἐς (adj. from ὀξύς, and δέρκομαι, to see). *Sharp-sighted.*
 ὀξύθυμος, ον (adj. from ὀξύς, and θυμός, spirit). *Quick-tempered, irascible, passionate.*
 ὀξύς, εια, ὦ (adj.). *Sharp, keen, pointed, piercing, poignant.—Rapid, fleet.—εἰς ὀξύ, to a point.*
 ὀξύτης, ητος, ἡ (from ὀξύς). *Sharpness, pointedness, acuteness.*
 ὀξύχολος, ον (adj. from ὀξύς, and χολή, anger). *Choleric, passionate.*
 ὀπάζω, fut. ὀπάσω, perf. ὀπάκα (from ἔπομαι, to follow). *To follow, to adjoin, to add to, to confer upon, to communicate.*
 ὀπη (adv.). *Where.—Hence, as, in such manner as, in whatsoever manner.*
 ὀπή, ἡς, ἡ. *A hole, an opening.*
 ὀπίθε or ὀπίθεν (adv.), poetic for ὀπισθε, and before a vowel ὀπισθεν (adv.). *From behind, behind, backward.*
 ὀπίσθιος, α, ον (adj. from ὀπισθε). *That is behind, the hinder.—πόδες ὀπίσθιοι, the hind feet.*
 ὀπίσω (adv.), poetic for ὀπίω (adv.). *Backward, behind, back, again, for the future.—εἰς τὸ ὀπίσω, backward.*
 ὀπλίζω, fut. -ίσω, perf. ὀπλίκα (from ὀπλον). *To furnish with arms, to arm, to equip.*
 ὀπλισμός, οὔ, ὁ (from ὀπλίζω). *Armour, equipment.*
 ὀπλίτης, ον, ὁ (from ὀπλον). *A heavy-armed soldier.*
 ὀπλομάχῃω, ὦ, fut. -ήσω (from ὀπλον, and μάχομαι, to fight). *To contend in arms, to practice the use of arms.*

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ὄπλον, ον, τό. *A weapon.*—In the plural, τὰ ὄπλα, *arms*.
 ὀπλοποιία, ας, ἡ (from ὄπλον, and ποιέω, *to make*). *The manufacture of arms*.
 ὅποιος, α, ον (adj. correlative to τοῖος). *Such, of what kind or nature*.
 ὀπόσος, η, ον (adj. correlative to τόσος). *As much, as great.*—*How great, how much, what*.
 ὀπόταν and ὀπότε (adv. from πότε). *When, since, as often as, because, whenever*.
 ὀποτέρως (adv. from ὀπότερος, *which of the two*). *In which way of the two*.
 ὅπου (adv. from ποῦ). *Wherever, where, since*.
 ὀπότε (adv.), poetic for ὀπότε.
 ὀπτῶ, ὦ, fut. -ήσω, perf. ὤπηκα. *To roast, to bake, to boil, to cook*.
 ὀπτομαι, fut. ὀψομαι, perf. pass. ὤμμαι, 1st aor. pass. ὤθην (middle voice, from ὀπτω, obsolete, theme to some of the τ-verbs assigned to ὀράω). *To see, to behold*.
 ὀπώρα, ας, ἡ. *Autumn, the beginning of autumn, harvest*.
 ὅπως (conj.). *In order that, that, how, when, as that, as*.
 ὀράσις, εως, ἡ (from ὀράω). *Vision, sight, the eye*.
 ὀράω, ὦ, fut. (from the obsolete ὀπτω) ὀφνομαι, perf. ἑώρακα, 2d aor. (from εἶδω) εἶδον. *To see, to behold, to perceive*.
 ὀργάνον, ον, τό. *An instrument, an engine, a machine.*—*An organ*.
 ὀργή, ἥς, ἡ. *Anger, rage, passion, deep-seated hatred*.
 ὀργίζω, fut. -ίσω, perf. ὀργίκα (from ὀργή). *To render angry, to exasperate.*—In the middle, *to become angry, to be angry*.
 ὀρέγνυ and ὀρέγνυμι, fut. ὀρέξω, perf. ὤρεχα. *To stretch forth, to extend.*—In the middle (with the genitive), *to stretch forth the hands in order to receive, to strain after, to desire*, i. e., with outstretched hands.—πορὶ στόμα χεῖρ' ὀρέγεσθαι. See note, page 165, line 34.
 ὀρεινός, ὅ, ὢν (adj. from ὄρος, a mountain).

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tain). *Mountainous, on mountains*.
 ὄρειος, ον (adj. from ὄρος, a mountain). *Dwelling on mountains, mountainous*.
 ὄρεστιάς, ὕδος, ἡ (from the same). *Dwelling on mountains, a mountain-nymph*.
 Ὀρθία, ας, ἡ. *Orthia, a surname of Diana at Sparta, at whose altar boys were scourged to test, according to the common opinion, their endurance of pain*.
 ὀρθίος, α, ον (adj. from ὀρθός). *Erect, steep, straight, upright*.
 ὀρθός, ἡ, ὢν (adjective). *Erect, upright, straight, steep.*—*Encouraged, steadfast*.
 ὀρθῶς (adv. from ὀρθός). *Rightly, fitly, suitably, correctly*.
 ὀρίω, fut. ὀρίσω, perf. ὠρίκα (from ὄρος). *To limit, to bound, to define, to appoint.*—In the middle, *to establish, to enact, to define*.
 ὀρίνω, fut. ὀρίνῶ, perf. ὠρίγχα (from ὄρω, *to excite*). *To excite, to rouse*.
 ὀρκος, ον, ὁ. *An oath*.
 ὀρμυθός, οῦ, ὁ (from ὀρμος, a necklace). *A row, a series, a collection of things hanging together*.
 ὀρμαῖω, ὦ, fut. -ήσω, perf. ὠρμηκα (from ὀρμή, *the first movement or impulse*). *To excite, to urge, to move forward, to rush onward, to hasten, to hurry forth, to advance, to flow from.*—In the middle, *to arise* (said of rivers).
 ὀρμέω, ὦ, fut. -ήσω, perf. ὠρμηκα (from ὀρμος, a harbour). *To be in harbour, to lie at anchor, to lie still or in security*.
 ὀρνεον, ον, τό, same as ὀρνις.
 ὀρνις, ἰδος, ὁ and ἡ (from ὀρνύμι, *to excite*). *A bird, a hen.*—*A winged creature, applied to the cicada*.
 ὀρνύμι. See ὄρω.
 ὀροβίτης, ον, ὁ, and ὀροβίτις, ἰδος, ἡ (from ὀροβός). *Like peas, pea-like, reduced to the size of a pea*.
 ὀροβός, ον, ὁ. *A pea*.
 ὀροδάμνος, ον, ὁ. *A branch*.
 ὄρος, εως, τό. *A mountain*.
 ὄρος, ον, ὁ. *A limit, a boundary, a landmark*.
 ὀρεφός, ον, ὁ (from ὀρέφω, *to cover*)

A reed, used for thatching houses.

—*A roof.*

ἄρρωδένω, ὦ, fut. -θήσω, perf. ἄρρωδήκα (from ἄρρος, *the rump*, and δέος, *fear*, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

δρυς, ὕος, ὄ. *A quail.*

δρυς, ης, ἡ. *Rice.*

δρύσσω, Attic δρύττω, fut. -ύξω, perf. ὠρύχα, Attic δρύρῃχα, 2d aor. ὠρύγον. *To dig, to dig up, to excavate.*

δρῶνικός, ἡ, ὄν. *Without parents.*

—*Deprived of, bereft of.*

Ὀρφεύς, εὐς, ὄ. *Orpheus*, son of the Muse Calliōpē, and Cēgrus, or, according to some, Apollo; famous for his skill in playing on the lyre.

δρῶμαι, οὔμαι, fut. -ήσομαι, perf. ὠρῃμαι (from δρω). *To bound, to spring, to dance.*

δρῃσις, εὐς, ἡ (from δρῶμαι). *A dance.*

δρῃστικός, ἡ, ὄν (adj. from the same). *Pertaining to or belonging to the dance, dancing.*

δρω, obs., for which δρῶμι, fut. δρω, perf. ὠρκα, perf. mid. ὠρα, with Attic redupl. ὠρωπα. *To excite, to raise, to awaken, to move.*—δρῶ' ἂν γούνα' ὠρώρη. See note, page 160, line 13.

ὅς, ἡ, ὄν, Homeric for ὅς, ἡ, ὄν (pronom. adj.). *His, her, its.*

ὅς, ἡ, ὄ (rel. pron.). *Who, which, that.*

Ὀσκοί, ὢν, οἱ. *The Osci*, one of the most ancient tribes of Italy. They inhabited at first the central regions of the peninsula, but afterward spread east and west.

δομή, ἡς, ἡ (from δέω, *to emit a smell*). *A smell, a perfume, odour.*

ὅσος, ὅση, ὅσον (pron.). *As much, how great, as great as, as much as, as many as.* Often opposed to τόσος and τοσούτος.—In the plural, ὅσους, ὅσαι, ὅσα, *as many as, how many, those who.*—ἐφ' ὅσον, *as great as.*—ὅσῳ, with the comparative, *by as much, or simply, the; as, ὅσῳ πλείονα, the more.*—ὅσον

..... τοσούτον, *as great as*

so great.—With a numeral, *about*

—In neut., as adv., ὅσον, *like*

ὅπερ, ἥπερ, ὅπερ (pron. from ὅς, and περ). *Whoever, whichever, whatsoever.*

δοκίον, ὢν, τό (prob. from στείρω, *to sow*). *Pulse.*

Ὀσσα, ης, ἡ. *Ossa*, a celebrated mountain range of Thessaly, near Olympus, with which it is supposed it was once united.

ὄσος, ἡ, ὢν, poetic for ὄσος, ἡ, ὢν.

ὄσος, ὢν, ὄ, and ὄσος, εὐς, τό. *The eye.*

ὅτε, ἥτε, ὅτε (pron. from ὅς, and τε). *Who, which, that, what.*

δοτέον contr. δοτῶν, δοτέου contr. δοτῶ, τό. *A bone.*

δοτις, ἥτις, ὅτι (pron. from ὅς, and τίς). *Whoever, whichever, whatever.*

δοτράκιζω, fut. -ίσω, perf. ὠτράσας (from δοτράκον). *To vote with shells, to banish by ostracism.* See note, page 121, line 36.

δοτράκον, ὢν, τό. *Baked clay, a tile*, commonly, *a shell used in voting at Athens, ostracism.*

δοτράκοφορία, ας, ἡ (from δοτράκον, and φέρω, *to bring*). *Sentence of ostracism, an ostracising, banishment by ostracism.*

ὅταν (conj. from ὅτε and αν). *When, whenever.*

ὅτε (conj.). *When, at times, since; as, ἐπ' ὅτε, sometimes.*

ὅτι, poetic ὅττι (conj. prop. neut. of δοτις). *That, as, because.*

δου, Attic for οὔτινος gen. of δοτις. —δῶ for ὥτινι.

δοτηρός, ἄ, ἂν (adj. from δοτῶν, *to urge*). *Active, quick, busy.*

οὐ, οὐκ, οὐχ (neg. adv.). *Not.*—Οὐ is used before a consonant, οὐ before a smooth vowel, οὐχ before an aspirated vowel.—οὐ μὴν ἀλλά. See note, page 146, line 33–37.

οὐ (adv., prop. gen. of ὅς). *Where.* οὐ (reflexive pron.), nom. wanting, dat. οἱ, acc. ἐ. *Of himself, of herself, of itself.*

οὐας, ἄτος, τό, Ionic for οὐχ. *The ear.*

οὐάμω (adv. from οὐά, and ἄμω,

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any one). *Nowhere*.—οὐδᾶμὸς γῆς, nowhere on earth.
 οὐδας, τό (nom. and acc., the other cases from a form οὐδος not used in nom.). *A floor, the ground, a hall*.—Gen. οὐδεος, dat. οὐδεὶ contr. οὐδῆι.
 οὐδέ (conj. from οὐ, and δέ). *And not, not even, neither, nor, not*.
 οὐδεὶς, οὐδεμὴ, οὐδέν (adj. from οὐδέ, and εἷς, one). *No one, none, nobody*.—οὐδέν, nothing.—οὐδὲν ἥττον, nothing the less, nevertheless.
 οὐδέποτε (adv. from οὐδέ, and ποτέ, ever). *Never*.
 οὐδέποτε (adv. from οὐδέ, and πω, at some time). *Not even yet, not at all*.
 οὐδέτερος, α, ον (adj. from οὐδέ, and ἕτερος, the other). *Neither of the two*.
 οὐδός, οὐ, ὅ. *A threshold*.
 οὐδος, εος. See οὐδας.
 Οὐέναφρον, ον, τό. *Venafrum*, a city of Campania, in Italy, celebrated for the excellence of the oil which its territory produced.
 Οὐεσσούιον, ον, τό (ἄρος). *Mount Vesuvius*, a volcanic mountain of Campania, about six miles south-east of Naples.
 οὐκῆτι (adv. from οὐκ, and ἔτι, still farther). *No farther, no longer*.
 οὐκουν (adv. from οὐκ, and οὖν, then). *Therefore not, not then, surely not*.—As an interrogative, *is it not so? is it not then? not therefore?*—οὐκουν, therefore, then.
 οὐλος, η, ον (adj., akin to εἰλω, εἰλέω, to roll up). 1. *Crowded together*.—Woolly, curling, crisped-leaf, with long nap, soft.—2. (From ὀλέω, root of δαλλῶμι, to destroy). *Destructive, dire*.
 Οὐλυμπόνδε, poetic for Ὀλυμπόνδε (adv. equivalent to πρὸς Ὀλυμπον). *To Olympus*.
 οὖν (conj.). *Therefore, then, now*.—Namely.
 οὐνεκα (for οὐ ἔνεκα). *On which account, since, because*.
 οὐπερ (adv., prop. gen. of ὁπερ). *Where*.
 οὐποτε (adv. from οὐ, not, and ποτέ, ever). *Never*.

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οὕτω (adv. from οὐ, not, and πω, at some time). *Not as yet, never, not at all*.
 οὐπόποτε (adv. from οὐκ, and ποτέ, ever). *Never as yet, never*.
 οὐρά, ὤς, ἡ (akin to ὄρρος, the ramp). *The tail*.
 Οὐράνια, ας, poetic Οὐράνῃη, ης, ἡ. *Urania*, one of the nine Muses. She presided over astronomy, whence her name (from οὐρανός, heaven).
 οὐράνιος, α, ον (adj. from οὐρανός). *Heavenly, celestial*.—τὰ οὐράνια, the heavenly bodies.
 οὐράνιον, ὤος, ὅ and ἡ (from οὐρανός). *A god, a goddess*.—οἱ Οὐρανῖνες, the inhabitants of heaven.
 οὐρανόθεν (adv. from οὐρανός, with ending ὅθεν, denoting motion from). *From heaven*.
 οὐρανός, οὐ, ὅ. *Heaven*.
 οὔρος, εος, Ion. for ὄρος, εος, τό. *A mountain*.
 οὗς, gen. ὠτός, τό. *An ear*.
 οὐσία, ας, ἡ (from οὐσα, nom. fem. pres. part. of εἰμι, to be). *A being, substance, property*.
 οὔτε (conj. from οὐ, not, and τε). *And not, nor*.—οὔτε οὔτε, neither nor.
 οὔτις, οὔτι, gen. οὔτινος (adj. from οὐ, not, and τις, any one). *No one, none, nobody*.—οὔτι, not at all.
 Οὔτις, ὅ (the above as a proper name), acc. Οὔτιν. *Outis*, i. e., nobody, a name assumed by Ulysses to deceive the Cyclops Polyphemos.
 οὔτος, αὐτη, τοῦτο and τοῦτον (pron.). *This, that*.—καὶ ταῦτα, and that too, although.—ὧ οὔτος. See note, page 32, line 3.
 οὕτω and οὕτως (adv. from οὔτος), *Thus, in this manner, so, so far, in the following order*.
 οὕχι. See οὐ
 οὕχι, a form of οὐ. *Not*.
 ὀφείλω, fut. -θήσω, perf. ὀφείληκα, 2d aor. ὀφελον (from ὀφέλλω, to owe). *To owe, to be indebted, to be under obligation*.—With the infinitive it is rendered by *must, would, ought, &c.*—With ὥς and

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παῖδω, *ονος*, *δ*, Ionic for παιδόν. *A song of victory, &c.*
 παῖς, παιδός, *δ*. *A child, a boy, a son, a slave.—ή παῖς, a girl, a daughter.*
 παῖσδω, Doric for παιζω.
 παῖω, fut. παῖσω, Att. παήσω, perf. πέπαικα. *To strike, to wound, to sting.*
 πῦλα, *ης*, *ή*. See note, page 90, line 7-18.
 πάλαι (*adv.*). *Formerly, in ancient times, long ago.—οἱ πάλαι, the ancients.*
 Παλαίμων, *ονος*, *δ*. *Palæmon. See Μελίκροτης.*
 παλαιός, *ι*, *όν* (*adj.* from πῦλαι). *Old, ancient, of old.—τὸ παλαιόν, anciently, formerly.*
 παλαιότης, *ητος*, *ή* (*from παλαιός*). *Age, antiquity.*
 παλαιστή, *ης*, *ή* (*from πᾶλλω*). *The palm of the hand, a measure of four fingers' length.*
 παλαιστρα, *ας*, *ή* (*from παλαίω*). *A place for wrestling, a palaestra, a gymnasium.*
 παλαίω, fut. -αῖσω, perf. πεπύλαικα (*from πᾶλλω, wrestling*). *To contend, to wrestle, to struggle.*
 παλιμπαις, *ιδος*, *δ* and *ή* (*adj.* from πάλιν, and παῖς, a child). *A second time a child, in a state of second childhood.*
 πάλιν (*adv.*). *Again, anew, back, back again, on the contrary.*
 πᾶλλω, fut. πᾶλῶ, perf. πέπαικα. *To hurl, to brandish, to shake, to agitate, to fondle, to dandle.*
 πᾶμβoros, *ον* (*adj.* from πᾶς, all, and βορά, food). *That devours everything, all-devouring, voracious.*
 παμμεγέθης, *ας* (*adj.* from πᾶς, all, and μέγεθος, size). *Of enormous size, immense.*
 παμπόνηρος, *ον* (*adj.* from πᾶς, all, and πονηρός, wicked). *Utterly wicked, abandoned, atrocious.*
 παμφῶγος, *ον* (*adj.* from πᾶς, all, and φῶγειν, to eat). *That devours everything, voracious, gluttonous.*
 παμφανών, fem. -όωσα, gen. -ωντος, &c., epic pres. part. to παμφαίνω, as if from a form παμφανέω not

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used. *Beaming brightly, all brilliant to the view, all resplendent.*
 πανφόρος, *ον* (*adj.* from πᾶς, all, and φέρω, to bear). *Yielding all kinds of productions, very fertile, prolific, luxuriant, abundant.*
 Παμφυλία, *ας*, *ή*. *Pamphylia, a province of Asia Minor, on the coast of the Mediterranean, between Lycia and Cilicia.*
 Πάν, Πανός, *δ*. *Pan, the son of Mercury, god of shepherds, herdsmen, and rustics.*
 πανάποτος, *ον* (*adj.* from πᾶς, all, and ἀποτος, wretched). *Overwhelmed with misfortune, most wretched.*
 πανάφηλις, gen. Ἰκος (*adj.* from πᾶς, all, ἀπό, from, and ἥλις, a companion in years). *Deserted by one's companions in years.*
 πανάωριος, *ον* (*adj.* from πᾶς, all, and ὥριος, untimely). *Wholly unseasonable, destined prematurely to perish.*
 πανόημι (*adv.* from πᾶς, all, and ὄημος, the people). *In a mass, by all the people.*
 Πανδίων, *ονος*, *δ*. *Pandion, a king of Athens, son of Erichthonius, who succeeded his father B.C. 1437.*
 Πανδρόσιον, *ον*, τό. *The Pandrosium. See note, page 65, line 29-31.*
 Πανδώρα, *ας*, *ή*. *Pandora, the first woman, according to the heathen mythology; made by Vulcan, and presented with gifts by all the gods, whence her name (from πᾶν, every, and δῶρον, a gift).*
 πανήγυρις, *εως*, *ή* (*from πᾶς, all, and ὑγυρίς for ἡγορά, an assembly*). *A public assembly, a festive meeting, a festival.*
 Πανόπη, *ης*, *ή*. *Panōpē, one of the Nereids.*
 πανοπλία, *ας*, *ή* (*from πᾶς, complete, and ὅπλον, armour*). *A complete suit of armour, a panoply.*
 πανόπητος, *ον*, *δ* (*from πᾶς, all, and ὁπτομαι, to see*). *He that seeth all, all-seeing.*
 πανουργία, *ας*, *ή* (*from πανούργος*) *Craft, cunning, villany, mischief.*

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to deposit). To deposit with some one for another.—In the middle, to deposit for one's self, to intrust, to confide.

παρὰκειμαι, fut. -κείσομαι (from παρὰ, near, and κείμαι, to lie). To lie near, to be contiguous, to stand before.

παρὰκινήσις, εὖς, ἡ (from παρὰκινέω, to move out of place). Displacement, derangement.

παρὰκινήτικῶς (adv. from παρὰκινῆ-τικός, deranged). Insanely.

παρὰκοίτης, οὐ, ὁ (from παρὰ, with, and κοίτη, a couch). A husband.

παρὰκολουθῶ, ὦ, fut. -ακολουθήσω, &c. (from παρὰ, with, and ἀκολουθῶ, to follow). To follow closely, to accompany.

παρὰλαμβάνω, fut. -λήψομαι, &c. (from παρὰ, from, and λαμβάνω, to receive). To receive from another, to take to one's self, to adjoin, to take, to receive by inheritance or tradition, to assume, to hear of.

παράλια, ας, ἡ (prop. fem. of παράλιος, with χώρα understood). The seacoast.

παράλιος, οὐ and ος, α, ον (adj. from παρὰ, along, and ἄλς, the sea). Bordering on the sea, maritime.

παράλλυσσω, fut. -αλλάξω, &c. (from παρὰ, by, and ἀλλύσσω, to move). To move along near, to pass by, to alternate.

παράμένω, fut. -μενῶ, &c. (from παρὰ, by, and μένω, to remain). To remain by, to persist, to remain behind.

παρὰμυθεῖσθαι, οὔμαι, fut. -ήσομαι, &c. (from παρὰ, with, and μυθεῖσθαι, to speak). To encourage, to console, to advise, to remedy, to allay.

παρὰμυθία, ας, ἡ (from παρὰμυθεῖσθαι). Encouragement, consolation, a soothing.

παρὰνήχομαι, fut. -νήξομαι, &c. (from παρὰ, by, and νήχομαι, to swim). To swim by the side of.

παράνοια, ας, ἡ (from παρὰνοέω, to misconceive). Folly, want of reason, insanity.

παράνοίγω, fut. -οίξω, &c. (from παρὰ, in a diminished degree, and

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ἀνοίγω, to open). To open gradually, to open partly.

παρὰπαν (adv. for παρὰ πᾶν). Universally, altogether, generally.

παρὰπέμπω, fut. -πέμψω, &c. (from παρὰ, with, and πέμπω, to send). To send along with, to convey to.—In the middle, to send one's self with, to accompany, to convey.

παρὰπετύομαι, ὦμαι, in Ionic prose for

παρὰπέτομαι, fut. -πετήσομαι and πτήσομαι, &c. (from παρὰ, near, and πέτομαι, to fly). To fly about near or by.

παρὰπλέω, fut. -πλεύσομαι (from παρὰ, by, and πλέω, to sail). To sail by or along, to sail beyond.

παρὰπλήσιος, ον (adjective from παρὰ, nearly, and πλήσιος, alike). Nearly alike, very similar, closely resembling, equal, like.

παρὰπλησίως (adv. from παρὰπλήσιος). Like, equally with.

παρὰπόλλυμι, fut. -ολέσω, &c. (from παρὰ, intensive, and ἀπόλλυμι, to destroy). To destroy, to ruin.—In the middle, to perish, to be lost.

παρὰπολύ (adv. for παρὰ πολύ). By far, by much.

παράσημον, ον, τό (neut. of παράσημος). An ensign, a standard.

παράσημος, ον (adj. from παρὰ, by, and σῆμα, a mark). Marked, distinguished, famous.

παράσιτος, ον, ὁ (from παρὰ, with, and σίτος, food). One who flatters another in order to live at his expense, a parasite.

παρὰσκευίζω, fut. -σκενύσω, &c. (from παρὰ, with, and σκενύζω, to provide). To provide with, to furnish with, to fit out, to arrange, to prepare, to produce.—Middle with the same signification.

παρὰσκευή, ἥς, ἡ (from παρὰ, intensive, and σκενύ, preparation). Preparation, a premeditated measure, intention.

παρὰσπονδέω, ὦ, fut. -ήσω (from παρὰ, contrary to, and σπονδή, a treaty). To violate a treaty, to act in violation of a treaty.

παρὰστᾶτης, ον, ὁ (from παρὰστᾶμαι, to stand by the side of). One who

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stands by another to aid, a defender, a fellow-combatant.

παράταξις, εως, ἡ (from παρατάσσω).

Order of battle, an army in battle array, a battle.

παρατάσσω, fut. -τίξω, &c. (from παρά, *by the side of*, and τάσσω, *to arrange*). *To range beside or near, to draw up in battle array.*

παρατείνω, fut. -τενῶ, &c. (from παρά, *by the side of*, and τείνω, *to stretch*). *To extend by the side of or along, to stretch out, to each to.*

παράτιθμι, fut. -θήσω, &c. (from παρά, *by the side of*, and τίθμι, *to place*). *To place by the side of or near, to set down before, to serve up to.*—In the middle, *to cause to be served up before one's self.*

παρatreχω, future -δράμωμαι, &c. (from παρά, *by the side of*, and τρέχω, *to run*). *To run by the side of.*—*To outstrip.*

παρatreυχῶν, future -τεύξωμαι, &c. (from παρά, *with*, and τυγχάνω, *to meet*). *To meet with, to light upon by chance, to occur.*

παρatreυκτα (adv. from παρά, *at*, and αὐτίκα, *now*). *At the present moment, immediately, for the moment.*

παράφέρω, fut. παροίσω, &c. (from παρά, *from*, and φέρω, *to bring*). *To bring away from.*—In the passive, *to be carried out of, to be driven away from.*

παράφορος, ον (adj. from παράφέρω). *Borne or driven from the right road, wandering.*—*Out of one's senses, delirious, passionate, madly fond.*

παρatreφυλάκῃ, ἡς, ἡ (from παρatreφυλάσσω). *A watch, preservation.*

παρatreφυλάσσω, Attic -φυλάττω, fut. -φυλιάξω, &c. (from παρί, *near*, and φυλάσσω, *to watch*). *To watch standing near, to guard, to garrison.*

παρatreχρήμα (adv., prope: y for παρatre τὸ χρήμα). *At the very instant, immediately.*

παρatreχωρέω, ῶ, fut. -χωρήσω, &c. (from παρά, *towards*, and χωρέω,

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to go). *To go towards, to approach, to give way to, to yield, to deliver up.*

παρatreδῶλις, εως, ἡ. *The panther.*

παρatreγγύω, ῶ, fut. -εγγύησω, &c. (from παρά, *to*, and ἐγγείω, *to hand over*). *To hand over to, to consign to, to pass along, to deliver up, to command, to exhort, to exhort.*

παρatreδρεύω, fut. -εὔσω (from παρatre, *by the side of*, and εὔρω, *a seat*). *To sit by the side of (as a πρatreδρος or assessor), to be an assessor.*

παρatreϊά, ἄς, ἡ. *The cheek.*

παρatreεμι, fut. -έσομαι (from παρatre, *by*, and εἰμι, *to be*). *To be present.*—*οἱ παρόντες, those present.*—*τὰ παρόντα, present circumstances, the present.*

παρatreεμι, fut. -έσομαι (from παρatre, *to*, and εἰμι, *to go*). *To approach, to draw near, to pass by, to pass beyond.*—*οἱ παρatreόντες, the passers by.*

παρatreισέρχομαι, fut. -ελεῦσομαι, &c. (from παρatre, *by the side*, and εἰσέρχομαι, *to enter*). *To enter on one side, to pass to the other side and enter.*

παρatreμφερής, ἐς (adjective from παρatre, *nearly*, and ἐμφερής, *like*). *Nearly alike, similar, resembling.*

παρatreξεμι, fut. -ξέσομαι (from παρatre, *by the side*, and ἔξεμι, *to go out*). *To go out on one side, to pass out by.*

παρatreέπομαι, fut. -έψομαι, &c. (from παρatre, *by the side of*, and ἔπομαι, *to follow*). *To follow closely, to be connected with.*

παρatreέρχομαι, future -ελεῦσομαι, &c. (from παρatre, *by*, and ἔρχομαι, *to go*). *To pass by, to go beyond, to come before the assembled people, to appear publicly, to approach.*—*τὰ παρatreληλυθότα, the past.*

παρatreέχω, fut. παρatreέξω and παρatreασχέσω, &c. (from παρatre, *near*, and ἔχω, *to hold*), and middle παρatreέχομαι. *To hold near, to offer, to bestow, to furnish, to display, to procure, to occasion.*

παρatreηγορία, ας, ἡ (from παρatreηγορέω, *to exhort*). *Exhortation, consolation, relief.*

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παρῆμαι, &c. (from παρά, by, and ἡμαι, to sit). To sit by or near.

παρθένος, οὐ, ἡ. A virgin, a maiden.

Παρθένον, ὄνος, ὁ (from παρθένος).

The Parthénon, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin goddess.

παρίημι, future παρήσω, &c. (from παρά, by, and ἵημι, to send). To let pass by, to pass over, to omit, to permit, to yield, to grant, to allow, to enfeeble.—Perf. pass. part., παρεμμένος, η, οὐ, benumbed.

παριπτεύω, fut. -εύσω, perf. παρίπτευκα (from παρά, by the side of, and ἵπτεω, to ride). To ride by the side of or near, to ride beyond, to outstrip.

Πάρις, Ἰδός and Ἰός, ὁ. Paris or Alexander, son of Priam and Hecuba. With the assistance of Venus, he carried off Helen the wife of Menelaus, and thereby caused the Trojan war.

παρίστημι, fut. παρστήσω, &c. (from παρά, near, and ἵστημι, to place).

To place near, to compare.—As a neuter, in perf., pluperf., and 2d aor., παρῆστηκα, I stand near, I am present.—παρῆστην, I stood by the side of, I assisted, I waited upon.—In the middle, to approach, to present one's self, to appear.

Παρμενίων, υἱός, ὁ. Parménio, a celebrated general in the army of Alexander, the most able and trustworthy of his officers.

Παρναῶς, οὐ, ἡ and Παρνασσός, οὐ, ὁ. Parnassus, a mountain of Phocia, remarkable for its two summits, one of which was sacred to Apollo and the Muses, the other to Bacchus.

παροδίτης, οὐ, ὁ (from πάποδος). A passer by, a traveller.

πάποδος, οὐ, ἡ (from παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.—In tragedy, the entering-song of the chorus.

παρῶικέω, ὦ, fut. -ήσω, &c. (from παρά, near, and οἰκέω, to dwell). To dwell near, to be in the neighbourhood of.

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παροίμια, ας, ἡ (from παρά, by, and οἶμος, the way). A proverb.

παροινέω, ὦ, fut. -ήσω (from πάπονος, intoxicated). To insult when intoxicated, to behave disorderly, to to conduct one's self disgracefully (like a person intoxicated).

παροινία, ας, ἡ (from παροινέω). Riotous conduct, disgraceful behaviour.

παροίχομαι, future -οιχήσομαι, &c. (from παρά, by, and οἴχομαι, to go). To go beyond, to pass by, to elapse.

παροΐνω, fut. -οΐνῶ, perf. παρώφρυκα (from παρά, intensive, and ὀΐνω, to sharpen). To urge on, to encourage, to stimulate, to exasperate.

παρορῶ, ὦ, fut. -όρῶμαι, &c. (from παρά, aside, and ὀρῶ, to look). To look aside, to overlook, to affect not to see, to neglect.

παρορμῶ, ὦ, future -ορμήσω, &c. (from παρά, intens, and ὀρμῶ, to drive). To urge onward, to stimulate.

παρορμέω, ὦ, future -ορμήσω, &c. (from παρά, near, and ὀρμέω, to lie at anchor). To lie at anchor near, to lie by the side of in harbour.

πᾶρος (adv.). Before, previously.—As a preposition, poetic for πρό. Before, in the presence of.

Πᾶρος, οὐ, ἡ. Páros, now Paro, one of the Cyclādes, situate to the south of Delos, famous for its marble.

παρουσία, ας, ἡ (from pres. part. of κύπτειμι, to be present). Presence, arrival.

παροχέω, ὦ, fut. -ήσω, perf. παρώχηκα (from παρά, by the side of, and ὀχέω, to convey). To convey by the side of.—In the middle, to ride by the side of, i. e., to have one's self conveyed with.

παρρησία, ας, ἡ (from πῦς, and ῥῆσις, speech). Freedom of speech, boldness, frankness.

παρωκεῖνις, οὐ, ὁ, and παρωκεῖνις, Ἰδός, ἡ (from παρά, by the side of, and ὠκεῖνός, the ocean). Lying along the ocean, dwelling near the ocean.

πᾶς, πᾶσα, πᾶν (adj.). Every, each,

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all, the whole.—τὸ πᾶν, *the whole, everything.*—πάντες, *everybody.*
 πάσχω, fut. πείσομαι, perf. mid. πέπονθα, 2d aor. act. ἐπῴθον. *To suffer, to endure, to feel, to be affected* (with an adverb expressing the manner or degree). See note, page 26, line 15.
 πατάγος, ου, ὁ (from πατάσσω). *A loud noise, a crash, roaring, din, tumult.*
 πατάσσω, fut. -άξω, perf. πεπάταχα. *To strike, to beat, to dash.*
 πᾶτόμαι, 1st aor. ἐπάσασμην, perf. pass. as mid. πέπασμαι, pluperf. without aug. πέπασμην (poetic and Ionic dep mid.). *To eat, to taste of, to partake of* (with the genitive).
 πατέω, ὦ, fut. -ήσω, perf. πεπάτηκα. *To trample, to tread out, to crush by trampling.*
 πατήρ, πατέρος contr. πατρός, ὁ. *A father, a parent.*
 πάτρα, ας, Ionic πάτριη, ης, ἡ (from πατήρ). *One's fatherland, a native country.*
 πατριός, ον (adj. from πατήρ). *Inherited from a father, paternal, hereditary, peculiar to one's native country.*
 πατρίς, ἰδος, ἡ (from πατήρ). *One's fatherland, one's native country.*—As an adjective, *native.*
 Πάτροκλος, ου, ὁ. *Patroclus*, one of the Grecian chiefs in the Trojan war, son of Menestius, and the intimate friend of Achilles. He was slain by Hector.
 πατρώος, ον, and ος, α, ον (adj. from πατήρ). *Of a father, fatherly, paternal.*—As a noun, *an hereditary protector.*
 παύλα, ης, ἡ (from παύω). *Cessation, rest, the end.*
 Πausanias, ου, ὁ. *Pausanias*, a Spartan general, who offered to betray his country to the Persians, but was discovered, and fled for refuge to the temple of Minerva, in which he was starved to death.

παύω, fut. παύσω, perf. πέπαυκα. *To cause to cease, to restrain, to suppress, to finish.*—In the mid-

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die, to cause one's self to cease, to cease, to desist.
 Παφία, ας, and Ion. Παφίη, ης, ἡ. *Paphia*, a surname of Venus, from being worshipped at Paphos, a city of Cyprus.
 Παφλαγονία, ας, ἡ. *Paphlagonia*, a country of Asia Minor, on the coast of the Euxine.
 πᾶχυνω, fut. πᾶχύνω, perf. πεπᾶχυνκα (from πᾶχός). *To swell, to make firm, to fasten.*
 πᾶχός, εἰα, ὅ (adj. from πᾶγω, root of πηγνύμι). *Thick, stout, solid, robust.*
 πεδέω, ὦ, fut. -ήσω, perf. πεπέδηκα (from πέδη). *To fetter, to bind.*
 πέδη, ης, ἡ. *A fetter, a shackle.*
 πεδιάς, ἄδος, ἡ (from πεδίον). *A plain.*—πεδιάς χώρα, *a level country.*
 πέδιλον, ου, τό (from πέδη). *A shoe, a sandal, a buskin.*
 πεδινός, ἡ, ὄν (adj. from πεδίον). *Level, even, plain.*
 πεδίον, ου, τό (from πέδον, the ground). *A plain, level ground, a field.*
 πεζεύω, fut. -εύσω, perf. πεπέζεσθαι (from πεζός, on foot). *To go on foot, to travel by land.*
 πεζῇ (adv., properly dat. sing. fem. of πεζός, with ὁδῷ understood). *On foot, by land.*
 πεζικός, ἡ, ὄν (adj. from πεζός). *On foot, of or pertaining to land.*—πεζικαὶ δυνάμεις, *land forces.*
 πεζομαχία, ας, ἡ (from πεζός, and μάχομαι, to fight). *A battle of infantry, a battle on land.*
 πεζός, ἡ, ὄν (adj. from πεζα, Doric for ποῦς, a foot). *On foot, land, by land.*—τὸ πεζόν, τὰ πεζά, and οἱ πεζοί, *infantry, land forces.*
 πειθαρχέω, ὦ, fut. -ήσω, perf. πεπειθήρηκα (from πείθομαι, and ἀρχή, authority). *To obey authority, to obey.*
 πείθω, fut. πείσω, perf. πέπεισας, 2d aor. ἐπίθον, perf. mid. πέπεισθα. *To persuade, to induce.*—In the middle, *to obey, to yield to persuasion, to believe, to acquiesce in, to follow.*—Perf. mid., with the sig-

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nification of the present, *πέπειθα*, *I confide in*.

πεινάω, ὤ, fut. -ήσω, perf. *πεπείνηκα* (from *πεινα*, *hunger*). *To be hungry, to starve.—To hunger or long for.*

πειράω, ας, ῆ. *An attempt, an undertaking, a trial, an experiment.*

Πειραιεύς, ἑως, ὅ. *The Piræus*, the largest and most celebrated of the three harbours of Athens, connected with the city by the long walls.

πειράω, ὤ, fut. -ήσω Ionic -ήσω, perf. *πεπείρακα*. *To try, to make trial of, to prove, to attempt, to practise.—Middle with the same signification.*

Πειρίθοος, δού, contr. *Πειρίθου*, οἶ, ὅ. *Pirithoüs*, son of Ixion, king of the Lapithæ, and a friend of Theseus.

πείρω, fut. *περῶ*, perf. *πέπαρκα*, 2d aor. *ἐπαρον*, perf. mid. *πέπορα*. *To pierce, to transfix, to perforate.*

Πεισιστράτης, ου, ὅ. *Pisistrātus*, an Athenian, who made himself sole ruler of his native country, and held the sovereign power for thirty-three years.

πελάγίζω, fut. -ίσω (from *πέλαγος*). *To spread or overflow like a sea, to be like a sea.*

πέλαγος, εος, τό. *A sea.*

πελειάς, ἄδος, and *πέλεια*, ας, ῆ (from *πελός* for *πελλός*, *dark-coloured*). *A dove, a wood-pigeon.*

πελεκάν, ἄνος, ὅ (from *πελεκάω*, *to cut with an axe*). *The woodpecker, the pelican.*

πέλεκυς, εως, ὅ. *An axe.*

Πελίας, ου, ὅ. *Pelias*, a king of Thessaly, who had unjustly seized upon the kingdom. In order to maintain himself in his usurpation, he sent his nephew Jason, to whom the kingdom belonged of right, to Colchis in search of the golden fleece.

πέλας, ἄτος, τό. *The sole* (of a foot or of a sandal).

Πελοπίδας, ου, ὅ. *Pelopidas*, a celebrated general of Thebes, the friend of Epaminondas.

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Πελοποννησιακός, ῆ, ὄν (adj.). *Peloponnesian*.

Πελοποννησίοι, ων, οἱ. *The Peloponnesians*.

Πελοπόννησος, ου, ῆ (from *Πέλοπος* of *Pelops*, and *νῆσος*, *the island*). *Peloponnēsus*, a peninsula comprising that part of Greece which lies south of the Isthmus of Corinth. It is now the *Moræa*.

Πέλοψ, οπος, ὅ. *Pelops*, son of Tantālus king of Phrygia. He was murdered by his father and served up at a banquet, to try the divinity of the gods.

πέλη, ης, ῆ (from *πάλω*, *to brandish*). *A light shield.*

πέλω, more commonly *πέλομαι* (used only in the present and imperfect). *To be, to become.—Syncopated 3d sing. imperfect ἐπλε, and middle ἐπλετο.*

πέμπτος, η, ὄν (num. adj. from *πέντε*). *The fifth*.—Neuter as an adverb, *πέμπτον*, *fifthly*.

πέμπω, fut. *πέμψω*, perf. *πέπομφα*. *To send, to send away, to throw.*

πένης, ητος, ὅ and ῆ (adj. from *πένωμαι*). *Poor*.—ὁ *πένης*, a poor man.

Πενθεύς, ἑως, ὅ. *Pentheus*, a king of Thebes in Boeotia, torn in pieces by the Bacchantes.

πενθέω, ὤ, fut. -ήσω, perf. *πεπένθηκα* (from *πένθος*). *To mourn, to lament, to grieve.*

πένθος, εος, τό. *Grief, sorrow, misfortune, a strain of wo.*

πενία, ας, ῆ (from *πένωμαι*). *Poverty*.

πενιχρός, ἄ, ὄν (adj. same as *πένης*). *Poor, necessitous*.

πένωμαι (dep. mid. from the obsolete *πένω*). *To work, to be occupied*.—As active, *to do, to perform*.—Hence, *to be poor*, i. e., *to work for one's subsistence*.

πεντάκισχιλοι, αι, α (num. adj. from *πεντάκις*, *five times*, and *χίλιοι*, a thousand). *Five thousand*.

πεντᾶκόσιοι, αι, α (num. adj. from *πέντε*, *five*, with numeral suffix denoting *hundreds*). *Five hundred*.

πέντη (num. adj. indecl.). *Five*.

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περιεῖδον (from περί, around, and εἶδον, I looked), used as 2d aor. to περιορῶ, which see. I overlooked, I neglected, &c.

περίεμι, fut. -έσομαι, &c. (from περί, above, and εἰμι, to be). To be over and above, to survive, to be superior to, to exceed.

περίεμι, fut. -έισομαι, &c. (from περί, around, and εἰμι, to go). To go round about, to encompass.

περιελίσσω, fut. -ελίξω, perf. περιέλιχα (from περί, around, and ἐλίσσω, to roll). To roll round about, to wind or wrap around.

περιέρχομαι, fut. -ελεύσομαι, &c. (from περί, around, and ἔρχομαι, to go). To go round about, to wander, to surround, to fall upon.

περιέχω, fut. -έξω and -σχήσω, &c. (from περί, around, and ἔχω, to hold). To hold around, to surround, to encompass, to contain, to require.—In the middle, to attach one's self to, to resemble.

περιζώννυμι and -ζωννύω, fut. -ζώσω, &c. (from περί, around, and ζώννυμι, to gird). To place a girdle around, to gird, to bind around.

Περιθώδης, ου, ὁ. Of the borough of Perithadæ.

περιστημι, fut. περιστήσω, &c. (from περί, around, and ἵστημι, to place). To place around, to surround.—As neut. in perf., pluperf., and 2d aor., to stand around.—οἱ περιστηκότες, and οἱ περιεστώτες, the by-standers.

περικυθῆναι, &c. (from περί, around, and κύθημαι, to sit). To sit round about, to encamp around, to besiege.

περικαλλής, ἔς (adj. from περί, superior to, and κάλλος, beauty). Exceedingly beautiful, very beautiful.

περικαλύπτω, fut. -καλύψω, &c. (from περί, around, and καλύπτω, to cover). To cover by wrapping around, to wrap up in.

περίκειμαι, fut. -κείσομαι, &c. (from περί, around, and κείμαι, to lie). To lie around.

Περικλῆς, ἄνθρωπος, ὁ. Pericles, an Athenian orator and statesman, so

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popular and talented that for fifteen years he enjoyed almost absolute sway in his native city.

περικόπτω, fut. -κόψω, &c. (from περί, around, and κόπτω, to cut). To cut round about, to cut down, to cut off, to reduce, to refuse.

περικυλίω, fut. -κυλίσω, &c. (from περί, around, and κύλλω, to turn). To turn round.—In the middle, to roll one's self into a ball.

περιλαμβάνω, fut. -λήψομαι, &c. (from περί, around, and λαμβάνω, to take). To embrace, to encompass, to enclose.—To comprehend.

περιλάμπω, fut. -λάμψω, &c. (from περί, around, and λάμπω, to shine). To shine so as to give light all around, to shine brilliantly, to gleam.

περιλείπω, fut. -λείψω, &c. (from περί, over, and λείπω, to leave). To leave remaining.—In pass., to be left over, to survive.

περιμάχητος, ου (adj. from περιμάχομαι, to fight around). Contended for, closely contested, eagerly desired.

περιμένω, fut. -μενῶ, &c. (from περί, around, and μένω, to remain). To remain round about, to wait for.—To stop.

περίμετρος, ου, ἡ (from περί, around, and μέτρον, measure). A circumference, a circuit.

περιναίετης, ου, ὁ (from περιναίεταῖς, to dwell round about). A neighbour.

Περίνθιος, ου, ὁ. A Perinthian.—οἱ Περίνθιοι, the Perinthians, inhabitants of Perinthus, a Thracian city on the coast of the Propontis.

περίφ (preposition, especially in Ionic, a strengthened form of περί) Round about, around, &c.

περίοδος, ου, ἡ (from περί, around, and ὁδός, a way). A passage round, a circuit, a compass, a period (in rhetoric), a turn (in music).

περιοικέω, ὦ, fut. -οικήσω, &c. (from περί, around, and οἰκέω, to dwell). To dwell round about, to inhabit around, to settle around.

περίοικος, ου (adj. from περί, around,

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—In the middle, to turn one's self about, to return.

περιφραδέως (adv. from περιφραδής, *circumspect*). *Prudently, skilfully, with great skill.*

περιχάρης, ἐς (adj. from περιχαίρω, *to rejoice greatly at*). *Highly delighted, overjoyed*

περιχέω, fut. -χεύσω, &c. (from περί, *around*, and χέω, *to pour*). *To pour around or upon, to pour out into.*

περιχορεύω, fut. -εόσω, &c. (from περί, *around*, and χορεύω, *to dance*). *To dance around.*

περιχρίω, fut. -χρίσω, &c. (from περί, *around*, and χρίω, *to anoint*). *To anoint all around, to lute.*

περιχρυσάω, ᾶ, fut. -ώσω, perf. περι-
κρυδύωκα (from περί, *around*,
and χρυσάω, *to cover with gold*).
To set round with gold, to gild.

Περσέπολις, εως, ἡ. *Persēpōlis*, a famous city of Asia, capital of the Persian empire.

Περσεύς, εως, ὁ. *Perseus*; son of Jupiter and Danāē, a famous hero of antiquity, who cut off the head of the Gorgon Medūsa, and by means of it changed into stone the monster sent to devour Andromēda the daughter of Cepheus.

Περσεφόνη, ης, ἡ, and Doric Περσεφόνα, ας, ἡ. *Proserpina*, daughter of Ceres and Jupiter, carried off by Pluto as she was gathering flowers in the plain of Enna in Sicily.

Πέρσης, ου, ὁ. *A Persian*.—οἱ Πέρσαι, 1. *The Persians, inhabitants of Persia*.—2. The name of one of the seven remaining plays of Æschylus.

Περσικός, ἡ, ὄν (adj.). *Persian*.—Περσικός πόντος, *the Persian Gulf*.

Περσίς, ἰδος, ἡ. *Persia*, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian Gulf.

πέρσῃ (adverb from πέρας). *Last year.*

πέσσω, Attic πέττω (older forms of πέττω), fut. πέψω, perf. πασάπεμμαι. *To boil or cook, to ripen, to digest*.—*To keep down.*

πετεινόν, οθ, τό (properly neuter of

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πετεινός). *A winged creature, a bird.*

πετεινός, ἡ, ὄν (adj. from πέτομαι). *Winged.*

πέτομαι, fut. πετήσομαι, commonly πτήσομαι, sync. 2d aor. ἐπτόμην, perf. act. πέπηγκα, and 2d aor. act. ἐπτην, from an obs. pres. act. *To fly.*

πέτρα, ας, ἡ. *A rock, a stone.*

πετραῖος, α, ὄν (adj. from πέτρα). *Rocky, stony, growing among rocks.*

πετρώδης, ες (adj. from πέτρα, and εἶδος, *appearance*). *Rocky, stony.*

πέττω, Attic for πέσσω.

πέυκη, ης, ἡ. *A pine tree.*

πέφνον, without augment for ἐπέφνον, sync. 2d aor. with redupl. from the obsolete φένω, *to slay*. *I slew, I killed.*

πῇ (interrogative particle from οβα. πός). *Whither?*—πῇ, as enclitic, *anywhere, somewhere.*

Πηγᾶσος, ου, ὁ. *Pēgāsus*, a winged horse, sprung from the blood of Medūsa. He fixed his residence on Mount Helicon, where he became the favourite of the Muses.

πηγή, ης, ἡ. *A fountain, a spring, a source.*

πηγνύμι, fut. πήξω, 2d aor. ἐπάγον, perf. mid. πέπηγα, with neuter signification. *To fix together, to make fast, to fasten, to construct, to stiffen, to freeze*.—In the middle, *to become stiffened, to freeze, to become torpid.*

πηδάω, ᾶ, fut. -ήσω, perf. πεπήδηκα *To jump, to bound, to spring.*

πηκτίς, ἰδος, ἡ (from πηγνύμι). *A lyre.*

Πηλείδης, ου, ὁ (patronymic from Πηλεΐς). *Son of Pelus*, an epithet of Achilles.

Πηλεύς, εως, ὁ. *Peleus*, the son of Æacus, was king of Thessaly. He married Thetis, one of the Nereids, by whom he had Achilles.

πηλός, οὔ, ὁ. *Clay, loam, mud, dung*. Πηλουσιᾶκός, ἡ, ὄν (adj.). *Of Pelusium*, a city of Egypt on the eastern mouth of the Nile.

πῆμα, ἄτος, τό (from πάσχω, *to suffer*

fer). An injury, damage, a misfortune, suffering.

πῆνικα (adv.). At what time, when.

πῆξις, εως, ἡ (from πῆγνυμι). Congelation, ice, a freezing.

πῆρα, ας, ἡ. A wallet, a bag, a sack.

πῆρώ, ὦ, fut. -ώσω, perf. πεπήρωκα (from πῆρός, maimed). To maim, to mutilate, to injure, to deprive of.

πῆρωσις, εως, ἡ (from πῆρώ). A maiming, mutilation, a plundering, deprivation, blindness.

πῆχυς, εως, ὁ. Properly, the elbow. —In poetry, the arm. —As a measure, a cubit.

πιέζω, ὦ, and πιέζω, fut. πιέσω, perf. πεπίεκα, perf. pass. πεπίεσμαι. To press, to squeeze, to press hard, to force. —πιεζόμενος, hard pressed.

Πιερία, ας, ἡ. Pieria, a region of Macedonia, north of Thessaly, and extending along the Thermaic Gulf; celebrated as the first seat of the Muses.

πίθνός, ἡ, ὅν (adj. from πείθω, to persuade). Persuasive, insinuating, courteous.

πίθηκος, ου, ὁ. An ape.

πίθος, ου, ὁ. A large vessel, a cask, a jar, a tub.

πικρός, ὅ, ὅν (adj.). Bitter, sharp, piercing, painful.

πίλιον, ου, τό (dim. of πῖλος, a hat). A cap.

πιμελή, ἡς, ἡ (from πῖαρ, fat). Fat.

πιμελής, ἐς (adj. from πιμελή). Fat.

πίναξ, ἰδος, ἡ (dim. from πίναξ, a board). A small board, a tablet (for writing), a painting.

Πινδαρός, ου, ὁ. Pindar, the most illustrious of lyric poets, born at Thebes B.C. 518.

πίννα, ας, ἡ. The pinna or pearl-muscle. See note, page 55, line 28-31.

πιννοτήρας, ου, ὁ (from πίννα, and τηρέω, to preserve or keep). A pinnotēras. See note under πίννα.

πίνω, fut. πίομαι later πινῶμαι, 2d aor. ἐπῖον, perf. (from οβα. πῶω) πῖωκα. To drink, to quaff, to sip.

πιπράσκω, Ionic πιπρήσκω, fut. and

aor. wanting, perf. πέπρᾶκα, 2d fut., as fut. pass., πεπρῶσμαι. To sell.

πίπτω, fut. πεσοῦμαι, perf. πέπτωκα, 2d aor. ἔπεσον. To fall, to fall in battle, to perish.

πιστεύω, fut. -εύσω, perf. πεπίστευκα (from πίστις, belief). To believe, to confide in, to trust, to rely on.

πίστις, εως, ἡ (from πιστός). Belief, trust, good faith, reliance, persuasion.

Πίστις, εως, ἡ (as proper name). Faith, a goddess worshipped by the Romans under the name of Fides.

πιστός, ἡ, ὅν (adj.). Faithful, trustworthy, confiding. —Credible, true.

πίτνημι, poetic for πεπώνημι, fut. πετώσω. 1st aor. ἐπέτωσα, perf. pass. πέπτωμαι. To spread out.

—In the middle, πίντᾶμαι, imperf. poetic πινύμην, to stream.

Πιττάκος, ου, ὁ. Pittacus, a native of Mytilenē in Lesbos, one of the seven wise men of Greece.

πίτυρον, ου, τό (from πτίσσω, to hull barley). Bran, the hull of barley.

πίων, neut. πῖον, gen. πῖονος (adj.) Fat, rich.

πλάγλιος, α, ον (adj.). Oblique. —Equivocal.

πλάκεις, όντος, contr. πλασθς, ούντος, ὁ (from πλάξ, a flat body).

A cake.

Πλάκος, ου, ἡ. Placus, a mountain in Mysia.

πλάνω, ὦ, fut. -ήσω, perf. πεπλᾶνκα (from πλάνη, a wandering about).

To cause to wander, to lead astray. —In the middle, to wander about, to go astray.

πλάνος, η, ον (adj.). Wandering, deceitful.

πλάξ, άκος, ἡ. A flat body, a board, a table, a mass of ore.

πλάσσω, Attic πλάττω, fut. πλάσω, perf. πέπλᾶκα. To form, to fashion, to figure, to mould (especially in clay, as an image or model).

πλάστης, ου, ὁ (from πλάσσω). An artist, a sculptor.

πλαστικός, ἡ, ὅν (adj. from πλάσσω). Plastic. —Fem. as a noun, πλαστική, ἡς, ἡ (with τέχνη understood).

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The art of making images in clay or plaster, the plastic art.

Πλάτεια, ας, ἡ, in prose more commonly Πλατακαί, ὡν, αἱ. *Plataea*, and *Plataea*, a city of Boeotia, in the neighbourhood of which the Persians were routed by the Athenians.

πλάτανος, ον, ἡ. *The plane-tree.*

πλάτεια, ας, ἡ (prep. fem. of πλατός, with ὁδός understood). *A spacious way, a broad street.*

πλάτος, εος, τό (from πλατύς). *Breadth, width.*

πλάττω, Attic for πλάσσω.

πλάτυνω, fut. -ῶν, perf. πεπλάτυνα (from πλατύς). *To make broad, to widen, to spread out.*

πλάτύς, εἰα, ὅ (adj.). *Broad, wide, spacious, flat.*

Πλάτων, ὡς, ὁ. *Plato*, a distinguished philosopher of Athens, disciple of Socrates, and founder of the Academy. See page xiii.

πλέγμα, ἄρος, τό (from πλέκω). *That which has been twined or woven, cloth, a covering.*

πλέθρον, ον, τό. *A measure of a hundred feet, the sixth part of a stadium.*

πλείστος, η, ον, superl. of πολύς. *Most, &c.*

Πλειστονᾶς, ακτος, ὁ. *Pleistonax*, son of Pausanias, and general of the Lacedæmonian armies in the Peloponnesian war.

πλείων, neut. πλείον and πλεόν, gen. ονος (adj. irreg. comp. to πολός). *More, greater.*—ἐκὶ πλείον, to a greater degree (than others).—πλείους and πλείω, by sync. and contr. for πλείονες or πλείονας and πλείονα.

πλεκτήν, ης, ἡ (from πλέκω). *A tress, a braid.*—In the plural, the arms of the sea-polyrmas.

πλεκτός, ἡ, ον (adj. from πλέκω). *Twined, twisted, braided, plaited.*

πλέκω, fut. πλέξω, perf. πέπλεχα. *To knit, to weave, to intertwine, to fold, to construct, to arrange.*

πλεονάκης (adv. from πλεόν). *Osten.* πλεονασμός, οῦ, ὁ (from πλεονάζω, to be more). *Superfluity, abundance, excess, greatness.*

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πλεονεκτέω, ὦ, fut. -ήσω, perf. πλεονέκτηκα (from πλεόν, and ἔχω, to have). *To have more, to seek to gain more, to be avaricious.*

πλεονεξία, ας, ἡ (from πλεόν, and ἔχω, to have). *The desire of having more, avarice, cupidity.*

πλευρά, ἄς, ἡ. *The side.*—Also, πλευρόν, οῦ, τό.

πλέω, fut. πλεύσομαι, perf. πέπλευκα. *To navigate, to sail, to be at sea.*

πληγή, ἥς, ἡ (from πλῆσσω, to strike). *A blow, a wound.*

πληθός, εος, τό (from πληπλημι, fut. πλήσω, to fill). *A great number, a crowd, a multitude, abundance, extent.*

πληθός, ὅς, ἡ, Ionic for πλήθος, εος, τό.

πληθύνω and πληθύνω, fut. -ῶν, perf. πεπλήθυνα (from πλήθος). *To fill.*—Neuter, to be full, to abound.

πλήθω, fut. πλήσω, perf. mid. with pres. signif. πέπληθα. *To be full, to abound.*—Active, to fill.

πληκτρον, ον, τό (from πλήσσω, to strike). *Any instrument to strike with, a plectrum for striking the lyre, a quill for the same purpose, both made either of metal or ivory.* πλημμύρις, ἰδος, ἡ. *A flood, an inundation.*

πλὴν (from πλεόν), as prep. with gen. *Above, besides, except.*—As an adverb or conjunction, *over and above, besides, unless, however, but, yet.*

πληρής, ἐς (adj. from πλεός, full). *Full, complete, abounding in.*

πληρόω, ὦ, fut. -ώσω, perf. πεπλήρωκα (from πληρής). *To make full, to fill, to supply, to fulfil, to fit out.*

πλησίος, α, ον (adj. from πείλας, πάλαι, to approach). *That is near, contiguous, neighbouring.*—ὁ πλῆσιος, a neighbour.—Neuter as an adverb, *πλησίον, near.*

πλήσσω, Attic πλήττω, fut. -ήξω, perf. πέπληχα, 2d aor. ἐπλάγην and ἐπληγον. *To strike, to wound, to hit.*—Perf. mid. πέπληγα.

πλίνθος, ον, ἡ. *A brick, a tile.*

πλοῖον, ον, τό (from πλέω, to sail). *A ship.*

ποινή, ἥς, ἡ (from the obsolete φένω, to kill). Properly, compensation for a homicide.—Hence, satisfaction, retaliation, punishment, a penalty.

ποιός, α, ον (adj. from the obsolete πός). Of what kind? what? of what size? how large?

ποιπνύω, imperf. without augment ποίπνουν (from πνέω, πέπνυμαι, with reduplication in οι), fut. ποιπνύσω. To be busily occupied, to hurry about, to minister, to attend upon.

πολεμέω, ὦ, fut. -ήσω, perf. πεπολέμηκα (from πόλεμος). To wage war with, to carry on a war, to attack, to invade.

πολεμίζω, fut. -ισω, perf. πεπολέμηκα (from πόλεμος). To make war upon, to wage war, to attack in battle, to contend.

πολεμικός, ἡ, ὄν (adj. from πόλεμος). Warlike, adapted to warlike purposes.

πολέμιος, α, ον (adj. from πόλεμος). Warlike.—More commonly, hostile, inimical.—As a noun, πολέμιος, ον, ὁ, an enemy.—οἱ πολέμιοι, the enemy. See ἐχθρός for the distinction between ἐχθρός and πολέμιος.

πόλεμος, ον, ὁ. War, battle.

πολιοῤριξ, gen. πολιοῤριχος (adj. from πολίος, gray, and θρίξ, hair). Gray-haired.

πολιορκέω, ὦ, fut. -ήσομαι (from πόλις, and εἰργνύμι, to shut in). To invest a city, to besiege a city.

πολιορκητής, οὔ, ὁ (from πολιορκέω). A besieger of cities.—As a proper name, Poliorcetes, a surname of Demetrius.

πολιορκία, ας, ἡ (from πολιορκέω). The investment of a city, a siege.

πολίος, ἄ, ὄν (adj.). Gray, hoary.

πόλις, εως, Ion. ἴος, epic ἦος, ἡ. A city, a state, a community.

πολίτεα, ας, ἡ (from πολιτεύω).

The management of public affairs, the constitution of a state, a form of government, a political career, public life.

πολίτευμα, ἄτος, τό (from πολιτεύω).

Administration of public affairs, a constitution.

πολιτεύω, fut. -εύσω, perf. πεπολίτευκα (from πολιτής). To be a citizen, to manage public affairs.

—More commonly in the middle, πολιτεύομαι, to take part in public affairs, to manage state affairs, to be a politician.

πολίτης, ον, ὁ (from πόλις). A citizen.

πολιτικός, ἡ, ὄν (adj. from πολιτής). Becoming in a citizen, suitable or belonging to a statesman, of a city or state, municipal.—τὰ πολιτικά, state affairs, politics.

πολιτικός (adv. from πολιτικός). Under a regular form of government, in organized society.

πολλῶς, adv. from πολῦς. Often, frequently.

πολλαπλάσιος, α, ον, and ος, ον (adj.). Manifold, much greater, much more, many more.

πολλαπλάσιον, ον (adj.), same as the preceding.

πολλῶν (adv. from πολῦς). In many places, in many ways.

πολυάνδριον, ον, τό (from πολῦς, and ἀνήρ, a man). A place where many people assemble.—Hence, the public cemetery.

πολυανθρωπία, ας, ἡ (from πολύνθρωπος). A vast concourse of people, population.

πολυανθρωπος, ον (adj. from πολῦς, and ἄνθρωπος, a man). Thronged with men, populous.

πολυάχηνος, ον (adj. from πολῦς, and ἀχὴν, a neck). Many-necked.

Πολυβιάδης, ον, ὁ. Polybiades, father of Nauclides.

πολύγονος, ον (adj. from πολῦς, and γόνος, offspring). Very fruitful, productive, prolific.

πολυδαίδαλος, ον (adj. from πολῦς, and δαίδαλος, curiously wrought). Curiously wrought, highly ornamented.

πολυδάκρυς, υ, and πολυδάκρυτος, ον (adj. from πολῦς, and δάκρυ, a tear). Shedding many a tear, weeping profusely.—Passive, wept with many a tear, deeply lamented.

πολυδαίρας, gen. ἄδος (adj. from πο-

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λός, and *δειρή*, the neck, also a *summit*). *Many-peaked*.

πολύδωρος, *ον* (adj. from πολύς, and δῶρον, a gift). *That has received rich gifts.—Rich-dowered.*

Πολύευκτος, *ον, ὁ*. *Polyeuctus*, a public speaker at Athens, in the time of Demosthenes.

πολύκλαντος, *ον* (adj. from πολύς, and κλαίω, to weep). *Loudly lamenting.—Passive, much lamented, deeply deplored.*

πολυκοιρανία, *ας*, *Ion.* πολυκοιρανίη, *ης, ἡ* (from πολύς, and κοίρῃνος, a ruler). *A plurality of rulers, the government of the many.*

Πολυκράτης, *κος, ὁ*. *Polycrates*, a tyrant of Samos, at whose court Anacreon resided for some time.

πολυμάθης, *ές* (adj. from πολύς, and μάθεῖν, 2d aor. inf. of μαρθάνω, to learn). *Very learned.*

πολυμάθια, *ας, ἡ* (from πολυμάθης). *Extensive learning.*

Πολυμνία, *ας, ἡ* (from πολύς, and ὕμνος, a song). *Polygmnia* or *Polyhymnia*, one of the nine Muses. She presided over eloquence.

Πολυξένη, *ης, ἡ*. *Polyxēna*, a daughter of Priam and Hecuba, immolated at the tomb of Achilles by his son Neoptolēmus.

πολυόμματος, *ον* (adj. from πολύς, and ὄμμα, an eye). *Many-eyed.*

πολύπους, *γεν. -ποδος, ὁ* (from πολύς, and πούς, a foot). *A poly-pus.*

πολύς, πολλή, πολύ (adj.). *Much, many, large, abundant.*—In the plural, οἱ πολλοί, the many, the multitude.—Neuter as an adverb, πολύ, much, very, by far.—πολύ μᾶλλον, much more, rather.—Also with the article, τὰ πολλὰ and τὸ πολύ, mostly, for the most part; frequently.—Comparative πλείων, *ον*, and πλείων, *ον*.—Superlative πλείστος, *η, ον*, most, &c.

πολυσαρκία, *ας, ἡ* (from πολύς, and σὰρξ, flesh). *Abundance of flesh, corpulence.*

Πολυπέρχων, *οντος, ὁ*. *Polysperchon*, one of the officers of Alexander. Antipater, at his death, appointed him governor of the

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kingdom of Macedonia in preference to his own son Cassander.

πολύστεγος, *ον* (adj. from πολύς, and στέγη, a roof, a chamber). *Well-covered.—Having numerous apartments.*

πολύστολος, *ον* (adj. from πολύς, and στῦλος, a pillar). *Many-pillared, having numerous pillars.*

πολυτάλαντος, *ον* (adj. from πολύς, and τάλαντον, a talent). *Worth many talents.*

πολύτεκνος, *ον* (adj. from πολύς, and τέκνον, a child). *Having many children, prolific.*

πολυτέλεια, *ας, ἡ* (from πολυτελής). *Great expense, pomp, magnificence, sumptuousness.*

πολυτελής, *ές* (adj. from πολύς, and τέλος, expense). *Costly, precious, sumptuous, of great value.*

Πολύφημος, *ου, ὁ*. *Polyphēmus*, one of the Cyclopes, a son of Neptune and Thoësa. He dwelt on the coast of Sicily.

πολύφωνος, *ον* (adj. from πολύς, and φωνή, a voice). *Many-voiced, in-quacious.*

πολύχωρος, *ον* (adj. from πολύς, and χώρα, a region). *Very capacious, spacious.*

πόμα, *ατος, τό* (from πίνω, to drink, perf. pass. πέπομαι). *Drink.*

πομπεύω, *fut. -εύσω, perf. πεπόμην* (from πομπή). *To make a solemn procession, to march in solemn procession.*

πομπή, *ης, ἡ* (from πέμνω, to send). *The act of sending.—A solemn procession, a procession.*

Πομπήιος, *ου, ὁ*. *Pompey*, a famous Roman commander, the opponent of Cæsar in the civil wars, and defeated by him in the decisive battle of Pharsalia.

πομπός, *ου, ὁ* (from πέμνω, to send). *A conductor, an attendant.*

πονέω, *ω, fut. -ήσω, perf. πεπόνηκα* (from πόνος). *To work out.—Neuter, to labour, to toil at, to be weary, to be exhausted, to be worn down, to give way, to be insecure.*

πονηρία, *ας, ἡ* (from πονηρός). *Badness, a bad condition, wickedness.*

πονηρός, *ά, ὄν* (adj. from πονέω).

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Wretched, evil, wicked, miserable, useless.—Causing distress.
 πονηρῶς (adv. from πονηρός). In bad circumstances, wretchedly, badly.
 πόνος, ου, ὁ (from πείνομαι, to work). Work, labour, toil, fatigue, distress.
 Ποντικόν, οὔ, τό (πέλαγος). The Euxine Sea, now called the Black Sea.
 ποντικός, ἡ, ὅν (adj. from πόντος). Of or belonging to the sea, marine.
 —Of the Euxine.
 πόντος, ου, ὁ. The sea.
 πόντος, ου, ὁ (Εὐξεινος). The Euxine or Black Sea.
 πόπαινον, ου, τό (from πέπτω, to cook). A sacrificial cake.
 πορεία, ας, ἡ (from πορεύω). A departure, a passage, a journey, a way, a route.
 πορεύω, fut. -έω, perf. πεπόρευκα (from πέρος). To cause to go, to convey, to transport.—In the middle, to cause one's self to go, to go, to set out, to travel.
 πορθέω, ὦ, fut. -ήσω, perf. πεπόρθηκα (from πέρθω, to lay waste). To lay waste, to devastate, to plunder.
 πορθμεύς, εως, ὁ (from πορθμεύω, to ferry over). A ferryman.
 πορθμός, οὔ, ὁ. A strait (over which there is a passage or ferry).
 πόρος, ου, ὁ (from πείρω, to pass, perf. mid. πέπορα). A passage.
 πόρῳ (adv. from πρό). Towards, farther on, far, afar off, remotely.
 —Comp. πορρωτέρω, superlative πορρωτάτω.
 πορρωθεν (adv. from πόρῳ, with endingθεν, denoting motion from). From afar, from a distance, in the distance.
 πόρτις, ιος, ἡ. A calf, a heifer.
 πορφύρεος, έα, εον, contr. οὐς, ᾶ, οὖν (adj. from πορφυρα, the shellfish yielding the purple colouring matter). Purple, crimson.
 πορφύρίς, ιδος, ἡ (from the same). A purple garment or robe.
 πόρω, obs. in the present, from which remains in use 2d aor. ἔπορον, inf. πορεῖν, part. πορών, &c. (from

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πόρος). To give, to furnish, to provide, to present with.
 Ποσειδών, ὄνος, ὁ. Neptune, called by the Greeks Posidon, a son of Saturn and Ops. He received, on the dethronement of his father, the dominion of the sea as his portion.
 πόσις, εως, ἡ (from πίνω, to drink; perf. pass. πέπομαι). A drinking, drink.
 πόσις, εως Ionic ιος, ὁ. A husband, a spouse.
 πόσος, ης, ον (adj.). How much? how large? of what value?—πόσῳ, by how much?—In plural, πόσοι, how many?
 ποσσημαρ (adv. from πόσος, and ἡμαρ, a day). How many days?
 ποταμός, α, ον (adj. from ποτάμιος). Dicelling in rivers, an inhabitant of the water.
 ποτάμιος, οὔ, ὁ. A river.
 ποταῖομαι, ὦμαι, fut. -ήσομαι, perf. πεπότημαι (a poetic form of πέτομαι). To fly, to wing its flight.
 πότε (interrog. adv. from obs. πός). When? at what time?—Not interrogative, ποτέ, on a certain time, once, ever, some time or other, at times, perhaps, haply.—ποτέ . . . ποτέ, now . . . now.
 πότερος, α, ον (pron. from obs. πός, and ἕτερος, the other of two). Which of the two?—Neut. as adv., πότερον, whether?
 ποτί, Doric for πός.
 Ποτίδαια, ας, ἡ. Potidae, a city of Macedonia, founded by the Corinthians.
 πότμος, ου, ὁ (from πίπτω, to fall). What befalls one, fate, destiny, death, lot.
 πότνια, ας, ἡ (adj. used only in fem., and applied to women as a title of respect). Revered, honoured.—As a noun, a sovereign, a mistress.
 ποτόν, οὔ, τό (from πίνω, to drink). Drink.
 πότος, ου, ὁ (from the same). A drinking, drink, a drinking in company, a bacchanalian festival.
 ποτός, ἡ, ὅν (verbal adj. from πίνω). Potable, fit to drink.—φάρμακον ποτόν, medicinal drink, a potion, medicine.

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πῶς (interrog. adv. from obs. πός).

Where? in what place?—πῶς, as enclitic, somewhere, almost, anywhere.—ἡ πῶς. See note, page 78, line 13.

ποῖς, ποδός, ὁ. The foot.—ἐκ ποδός, on his very footsteps, closely.—πρὸς πόδα, into feet (into metre).

πράγμα, ἄτος, τό (from πράσσω, to do). A deed, an act, an affair, a business, a thing.—τὰ πράγματα, public property.

πραγματεῖ α, ας, ἡ (from πραγμάτεσθαι, to prosecute any undertaking). Prosecution or management of any business.—Business, occupation, trouble, an undertaking.

πρακτικός, ἡ, ὅν (adj. from πράσσω, to do). Capable of, or qualified for action, practical, efficient, active.

πρῶν, Doric for πρῖν (adv.). Formerly, in former days.

πρᾶξις, εως, ἡ (from πράσσω). A deed, an act, performance, a performing, an exploit.

πρᾶος, ὄν, and πρᾶος, ὄν (adj.). Mild, gentle, soft, tame.

πρᾶότης, ητος, and πρᾶότης, ητος, ἡ (from the preceding). Gentleness, mildness.

πράσσω, Attic πράττω, fut. πράξω, perf. πέπραχα, 2d aor. ἐπραγόν, perf. mid. πέπραγα. To do, to act, to perform, to manage, to pursue, to effect.—Neuter, to be in a certain state or condition; as, εὖ πράσσειν, to be fortunate, to fare well.—τί πράσσει, how fares.

πρᾶός, εἰα, ὅ (adj.). Soft, mild, gentle, tame.

πρᾶως and πρᾶως (adv. from πρᾶος). Softly, mildly, gently, politely, humanely.

πρέπω. To be distinguished, to be prominent.—To become, to suit.—Often impersonal, πρέπει, it is fitting, it becomes, it is becoming, it relates.—Neuter part., τὸ πρέπον, what is becoming.

πρεσβυτής, οῦ, ὁ (from πρεσβύς). An ambassador, a deputy.

πρεσβύς, fut. -εύω, perf. πεπρέβευκα (from πρέσβυς). To be an ambassador, to go on an embassy. πρέσβυς, ὅς and εως, ὁ.—As an ad-

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jective, old, ancient; hence, venerable or revered, esteemed.—As a noun, an old man, an elder; hence, an ambassador, a deputy (old men being originally selected for such offices).

πρεσβυτής, ὄν, ὁ. An old man, an elder.

πρήξις, εως, Ionic for πρᾶξις, εως, ἡ. An action, avail, &c.

πρήσσω, Ionic for πράσσω.

πρίμαι, not used in the present, from it remains in use only ἐπρίμην, as 1st aor. mid. to ἐπρίμην, subj. πρίμηναι, opt. πρίμηναι, imp. πρίσω, πρίω, 3d sing. πρίσθαι, &c., inf. πρίσθαι, part. πρίπων. To buy, to purchase.

Πριάμος, ὄν, ὁ. Priam, the last king of Troy, was son of Laomedon and father of Hector. During his reign Troy was attacked by the Greeks, and, after a ten years' war, was destroyed, Priam himself being slain by Pyrrhus, the son of Achilles.

πρῖν (adv.). Before, sooner, previously, before that.—πρῖν ἢ, before that, sooner than.

πρό (prep.), governs the genitive only. Primitive meaning, before.—In the relation of place, before, in front of.—Of time, before, prior to.—Of the occasion or cause, for, on account of, because of.—Also, more than, rather than, in preference to, in the place of.—In composition it denotes, before, for, instead of, in front of, forward, &c.

προαγορεύω, fut. -εύω, &c. (from πρό, and ἀγορεύω, to announce). To announce beforehand, to foretell.

προάγω, fut. -άξω, &c. (from πρό, before, and ἀγω, to lead). To lead onward, to convey to, to advance before, to precede, to urge on.

προαίρεσις, εως, ἡ (from προαίρω). A premeditated purpose, a resolve, a design, an intention.

προαίρω, ὦ, fut. -ήσω, &c. (from πρό, forth, and αἰρώ, to take). To take forth from, to take beforehand, to select, to undertake.—In the middle, to take for one's self in

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preference, to prefer — *To resolve upon* (after previous deliberation), *to determine.*
 προαισθάνομαι, fut. -αισθήσομαι, &c. (from πρό, before, and αισθάνομαι, to perceive). *To perceive beforehand, to foresee.*
 προανασείω, fut. -σειώ, perf. προανασέεικα (from πρό, before, ανά, aloft, and σείω, to shake). *To brandish before one.*
 πρόσκειον, ου, τό (from πρό, in front of, and ἄστυ, a city). *A house in the suburbs.* — τὰ πρόσκεια, the suburbs.
 προβαίνω, fut. -θήσομαι, &c. (from πρό, before, and βαίνω, to go). *To go forward, to advance, to surpass.*
 προβάλλω, fut. -βάλλω, &c. (from πρό, before, and βάλλω, to cast). *To cast before, to place before, to bring forward, to propose.* — τὸ προβληθέν, the thing proposed for consideration.
 πρόβατον, ου, τό (from προβαίνω). *A sheep.* — Properly, any four-footed animal, especially a domestic one.
 προδιβάω, fut. -ῶσω, perf. προβεβήκα (from πρό, before, and βιβάζω, to carry). *To carry forward, to advance, to push forward.*
 προβλής, γεν. ἦτος (adj. from προβάλλω). *Cast forward, projecting.*
 προδοσκίς, ἴδος, ἡ. *The proboscis or trunk* (of an elephant).
 προγίγνομαι, fut. -γενήσομαι, &c. (from πρό, before, and γίγνομαι, to be). *To exist before, to precede, to go before.* — οἱ προγεγεννημένοι, the men of former times, ancestors.
 πρόγονος, ου, ὁ (from προγίγνομαι). *An ancestor, a forefather.*
 προδείκνυμι, fut. -δείξω, &c. (from πρό, before, and δεικνύμι, to show). *To hold up in front of, to exhibit in public, to show beforehand.*
 προδήλως (adv. from πρόδηλος, manifest). *Manifestly, evidently, publicly.*
 προδιβαίνω, fut. -θήσομαι, &c. (from πρό, before, and διαβαίνω, to cross). *To cross before, to pass over first.*

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προδιδάσκω, fut. -άξω, &c. (from πρό, before, and διδάσκω, to teach). *To teach beforehand or previously.*
 προδίδωμι, fut. προδώσω, &c. (from πρό, before, and δίδωμι, to give). *To give before or in front of, to give over unto, to betray.*
 πρόδομος, ου, ὁ (from πρό, before, and δόμος, a house). *A vestibule, a porch* (in the front of a house).
 προδοσία, ας, ἡ (from προδίδωμι). *Treachery, a betrayal.*
 προδότης, ου, ὁ (from προδίδωμι). *A traitor, a betrayer.*
 πρόειμι, fut. -είσομαι, &c. (from πρό, before, and εἰμι, to go). *To go before, to precede, to lead the way, to advance.*
 προεξανιστάμαι, fut. -αναστήσομαι, &c. (from πρό, before, and the middle voice of ἐξανίστημι, to arise and go forth). *To rise up and start before the time.*
 προερέω, Ion., and προερῶ, Att., fut. from a present not in use (from πρό, before, and ἐρέω, ἐρῶ, I will say). *I will foretell, I will relate beforehand.* See ἐρῶ. — ὁ προειρημένος, the aforesaid.
 προέρχομαι, fut. -ελεύσομαι, &c. (from πρό, before, and ἔρχομαι, to go). *To go forward, to move onward, to advance, to proceed, to come forth, to appear in public.*
 προέχω, fut. -έξω and -σχήσω, &c. (from πρό, before, and ἔχω, to have). *To have or hold before, to surpass, to excel, to have the advantage.*
 προήκω, fut. -ήξω, &c. (from πρό, before, and ἵκω, to go). *To go before, to precede, to advance.*
 προῖένω, fut. -θεύσομαι, &c. (from πρό, before, and θέω, to run). *To run before, to run forward, to outrun.*
 προθυμία, ας, ἡ (from πρόθυμος). *Willingness, activity, zeal.*
 πρόθυμος, ου (adj. from πρό, before and θυμός, spirit). *Willing, prepared, eager, ready, disposed.*
 προθύμως (adv. from πρόθυμος). *Willingly, eagerly, readily.*
 προιάπτω, fut. -ῶψω, &c. (from πρό, before, and ἰάπτω, to hurt). *To*

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πρό, before, and **δοιοικρέω**, to travel). To travel before, to precede.

προίμιον, *ον*, τό (from **πρό**, before, and **οίμις**, a song). A prelude, an exordium, an introduction.

προπύροις (adv. from **πρό**, intens., and **πύροις**, before). Before.

προπύσχω, fut. -πείσομαι, &c. (from **πρό**, before, and **πύσχω**, to suffer). To suffer before, to be previously acted upon.

προπέμπω, fut. -πέμψω, &c. (from **πρό**, before, and **πέμπω**, to send). To send forward, to convey on its way, to escort, to conduct, to accompany.

προπηδάω, *ω*, fut. -ήσω, &c. (from **πρό**, before, and **πηδάω**, to bound). To bound forward, to spring in front of.

προπηλάκίζω, fut. -ίσω (from **πρό**, intens., and **πηλακίζω** (from **πηλός**, mud), to trample in the mud). Properly, to fling into and trample on in the mire.—Hence, to treat with contempt, to abuse, to slight, to insult.

προπίνω, fut. -πινομαι, &c. (from **πρό**, before, and **πίνω**, to drink). To drink before, to quaff before.

προρρίζος, *ον* (adj. from **πρό**, forth, and **ρίζα**, a root). With the roots, from the foundations.

πρός (prep.), governs the genitive, dative, and accusative.—With the genitive, from, of, for the sake of, on account of, in respect to, by.—With the dative, in addition to, besides, with, before, at, upon.—With the accusative, to, at, towards, against, with reference to, in comparison with, by, with.—**πρός υπερβολήν**, to excess.—**πρός πολλόν χρόνον**, for a long time.—**πρός καιρόν**, for a time, for the moment.—In composition it generally signifies, in addition to, over and above, besides or against, unto, and often merely strengthens the simple verb.

προσαγγέλλω, fut. -αγγελῶ, &c. (from **πρός**, and **αγγέλλω**, to announce). To carry intelligence to, to announce to.

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προσαγορεύω, fut. -εύσω, &c. (from **πρός**, unto, and **αγορεύω**, to speak). To address, to accost, to salute by name, to name, to style.

προσάγω, fut. -άξω, &c. (from **πρός**, unto, and **άγω**, to lead). To lead to, to admit, to introduce, to offer unto, to apply, to move to.—In the middle, to draw unto one's self, to testify regard for.

προσαμύνω, fut. -αμύνω, &c. (from **πρός**, unto, and **αμύνω**, to defend). To come unto in order to defend, to come to the aid of.

προσούπτω, fut. -άψω, &c. (from **πρός**, to, and **άπτω**, to fasten). To fasten to, to apply, to attribute.

προσαρτᾶω, *ω*, fut. -ήσω, &c. (from **πρός**, unto, and **άρτᾶω**, to join). To attach to, to bind to, to unite, to connect.

προστυδῶω, *ω*, fut. -αυδήσω, perf. προσήυδηκα (from **πρός**, to, and **αυδῶω**, to speak). To speak to, to address.

προσβάλλω, fut. -βάλλω, &c. (from **πρός**, to, and **βάλλω**, to cast). To cast to, to put to, to contribute unto.—To run into (as a vessel into port).

πρόσβυσις, *εως*, *ή* (from **προσβαίνω**, to approach). Access, approach, an entrance, a doorway.

πρόσβορρος, *ον* (adj. from **πρός**, towards, and **βορέας**, the north). Situated towards the north, northern.

πρόσγειος, *ον* (adj. from **πρός**, towards, and **γέα**, *γή*, the earth). Near the earth, towards the land.

προσγίγνομαι, fut. -γενήσομαι, &c. (from **πρός**, in addition, and **γίγνομαι**, to be). To be added, to occur in addition.

προσγράφω, fut. -γράψω, &c. (from **πρός**, in addition, and **γράφω**, to write). To write in addition, to add unto (a decree, or writing of any kind).

προσδέομαι, future -δεήσομαι, &c. (from **πρός**, in addition, and **δέομαι**, to need). To need besides, to feel additional need, to be in great want.

προσδέχομαι, future -δέξομαι, &c.

tion, to acquire besides, to appropriate, to comprehend.
 προσμαρτυρέω, ὦ, future -ήσω, &c. (from πρόσ, in addition, and μαρτυρέω, to bear witness). *To bear additional witness in favour of, to confirm by one's testimony.*
 ποσμιυθεύω, fut. -εύσω, &c. (from πρόσ, in addition, and μυθεύω, to relate), and ποσμιυθεύομαι. *To relate besides or moreover, to subjoin.*
 προσνέω, fut. -νεύσομαι, &c. (from πρόσ, to, and νέω, to swim). *To swim to.*
 πρόσσος, ου, ἡ (from πρόσ, unto, and ὁδός, a way). *An approach, an entrance.—Revenue, income.*
 προσμιλλέω, ὦ, fut. -ήσω, &c. (from πρόσ, intens., and ὀμιλλέω, to associate with). *To have intercourse with, to be familiar with, to associate with.*
 πρόσσος, εως, ἡ (from πρόσ, at, and ὀπτομαι, to look). *The appearance, the aspect, the surface, the view.*
 προσπαρετίθημι, future -θήσω, &c. (from πρόσ, in addition, and παρετίθημι, to place near). *To place near in addition, to add to.*
 προσσασσάλεω, Attic -παττάλεω, fut. -εύσω (from πρόσ, to, and πᾶσάλλος, a peg). *To fasten to with a peg, to nail to or on.*
 προσπελάζω, fut. -ᾶω (from πρόσ, unto, and πελάζω, to draw near). *To draw near unto, to approach.*
 προσπίπτω, fut. -πεσοῦμαι, &c. (from πρόσ, unto, and πίπτω, to fall). *To fall out or happen to, to light upon, to come in contact with, to meet, to attack.*
 προσπλάσσω, Attic -πλάττω, future -πλάσω, &c. (from πρόσ, to, and πλάσσω, to form). *To form upon, to paste to, to fix to.*
 προσπλέω, fut. -πλεύσομαι, &c. (from πρόσ, to, and πλέω, to sail). *To sail to.*
 πρόσπνευσις, εως, ἡ (from πρόσπνέω, to breathe upon). *A breathing upon.—An odour, an exhalation, a scent.*
 προσποιέω, ὦ, future -ποιήσω, &c.

(from πρόσ, to, and ποιέω, to make). *To make over to, to add to, to assign unto.—In the middle, to acquire for one's self, to lay claim or pretend to, to pretend, to profess, to feign.*
 προσπορίζω, fut. -ίσω, perf. προσπορίκα (from πρόσ, in addition, and πορίζω, to procure). *To procure in addition, to acquire besides, to provide, to add to, to occasion.*
 προσπτύω, fut. -πτύσω, perf. προσπέπτuka (from πρόσ, at, and πτύω, to spit). *To spit at or upon.—Hence, to spurn, to despise.*
 πρόσταγμα, ἄτος, τό (from προστάσσω). *An order, a command, an injunction.*
 προστάσσω, Att. -τάττω, fut. -τάξω, &c. (from πρόσ, in addition, and τάσσω, to enjoin). *To enjoin in addition, to ordain farther, to enjoin upon, to command, to order strictly.*
 προστίθημι, future προσθήσω, &c. (from πρόσ, in addition, and τίθημι, to place). *To adjoin, to place down in addition, to add more, to attribute, to impute, to ascribe.*
 προστίμησις, εως, ἡ (from προστιμᾶω, to decree a punishment). *The assigning a punishment, a sentence, a punishment.*
 πρόσφατος, ου (adj. from πρόσ, referring to recent action, and the obsolete φάω, to slay). *Recently slain.—Recent, fresh.*
 προσφέρω, fut. προσοίσω, &c. (from πρόσ, to, and φέρω, to bring). *To bring unto, to offer unto, to apply, to lay on.—In the middle, to bring one's self to, to come to, to arrive at, to assault, to convey, to put up with, to conduct one's self towards.*
 πρόσφημι, &c. (from πρόσ, to, and φημι, to speak). *To speak to, to address, to accost.*
 προσφίλης, ἐς (adj. from πρόσ, to, and φίλος, dear). *Beloved, acceptable, cherished, dear.*
 προσφιλῶς (adv. from προσφίλης). *Agreeably, acceptably, kindly.*
 προσχωρέω, ὦ, fut. -χωρήσω, &c. (from πρόσ, towards, and χωρέω, to go). *To go towards, to ap*

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proach, to pass over to, to join one's self unto.
 πρόσω (adv. from πρό, forward). Forward, farther on, afar, far.—Comparative προσωτέρω, superlative προσωτάτω.
 προσωνυμία, ας, ἡ (from πρὸς, in addition, and ὄνομα, a name). A name in addition to one's previous name.—A surname, an epithet.
 πρόσωπον, ου, τό (from πρὸς, to or towards, and ὤψ, the eye). The countenance, the aspect, the forehead.
 προτείνω, fut. -τενῶ, &c. (from πρό, before, and τείνω, to stretch). To stretch before, to extend, to hold out to, to present, to give up to.
 προτεπέω, ῶ, fut. -ήσω, perf. πεπροτέρηκα (from πρότερος). To be before, to be superior to, to conquer, to excel.
 προτέρημα, ἀτος, τό (from προτεπέω). A precedence, a superiority, an advantage.
 πρότερος, α, ου (adj. comp. from πρό, before). Prior, anterior, preceding, earlier.—Neuter as an adverb, πρότερον, before, previously.
 προτίθημι, fut. -θήσω, &c. (from πρό, before, and τίθημι, to place). To place before, to bring forward, to propose, to make publicly known, to expose, to publish.
 προτιμῶ, ῶ, fut. -τιμήσω, &c. (from πρό, before, and τιμῶ, to prize). To prize more highly, to esteem in preference to, to prefer.
 προτρέπω, fut. -τρέψω, &c. (from πρό, forward, and τρέπω, to turn). To push forward, to urge on, to impel, to incite, to warn.
 προτρέχω, fut. -δράμωμαι, &c. (from πρό, before, and τρέχω, to run). To run before, to outstrip.
 προύργου (adv. for πρὸ ἔργου). Useful, expedient, requisite, of advantage.
 προφαίνω, fut. -φάνῶ, &c. (from πρό, before, and φαίνω, to show). To hold out to view, to foreshow.
 προφάσις, εως, ἡ (from προφαίνω). A pretext, a pretence, an excuse, a cause or occasion.

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προφερός, ἐς (adj. from προφέρω). Preferable, superior, distinguished, excellent.
 προφέρω, fut. προφείσω, &c. (from πρό, before, and φέρω, to bring). To bring before or forward, to bring forth to view, to make evident.—In the middle, to bring one's self forward, to boast.
 προφεύγω, fut. -φείξομαι, &c. (from πρό, before, and φεύγω, to flee). To flee before, to flee forth, to escape.
 προφήτης, ου, ὁ (from πρό, before, and φημί, to say or tell). A soothsayer, a prophet, a diviner.—ῆ, a prophetic, &c.
 προφορά, ἄς, ἡ (from προφέρω). A bringing forward, delivery, pronouncement, a proposal.
 πρόφρων, ου (adj. from πρό, before, and φρήν, mind). With mind previously inclined, with predetermined resolution, in serious earnest, ready, willing.
 προχειρίζω, fut. -ίσω, perf. προχειρίσκα (from πρό, before, and χειρίζω, to handle). To have at hand ready for use.—More commonly in the middle, to take in hand, to undertake, to choose.
 προχέω, fut. -χέσω, &c. (from πρό, forth, and χέω, to pour). To pour forth, to pour out.—In the middle, to flow out.
 προχωρέω, ῶ, fut. -χωρήσω, &c. (from πρό, forward, and χωρέω, to go). To go forward, to proceed, to advance, to succeed, to increase, to grow.
 πρόμυς and ἰον. πρόμνη, ης, ἡ (prop. fem. of πρυνός, the extreme). The poop of a vessel, the stern.
 Πρυτανεῖον, ου, τό. The Prytaneum, a large public building at Athens, where the Prytanes or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.
 πρόσν (adv.). Lately, recently, formerly, previously.
 πρωί (adv. from πρό, before). Early, in the morning.
 πρώτος, α, ου (adj. from πρωί).

Early.—Comparative *πρωϊαίτερος*, superlative *πρωϊαίτατος*.

πρῶρα, ας, ἡ (from *πρό*, before).

The fore part of a ship, the prow.
πρῶτα (adv., prop. neut. pl. of *πρῶτος*). *In the first place.*

πρωτεῖον, ου, τό (from *πρωτεύω*).
The first place, the palm, the highest rank.

Πρωτεσίλαος, ου, ὁ. *Protesilæus*, one of the Grecian chiefs in the Trojan war. He was the first to land on the Trojan shore, and the first to fall by the hand of the enemy.

πρωτεύω, fut. -εύσω, perf. πεπρώτεν-κα (from *πρῶτος*). *To be the first or best, to maintain the highest rank, to excel.*

πρῶτος, η, ου (adj. prop. *πρότατος*, *πρόατος*, superl. of *πρό*, before). *First.*—Neuter as an adverb, *πρῶτον*, in the first place, at first.—τό μὲν πρῶτον and τὰ μὲν πρῶτα, at first.

πρῶτως (adv. from *πρῶτος*). *In the first place, at first.*

πταίρω, fut. πτήρῳ, 1st aor. ἐπτάρα, 2d aor. ἐπτάρον. *To sneeze.*

πτελέα, ας, ἡ. *The elm-tree.*

πτέρνη, ης, ἡ. *The heel.*

πτερόεις, ὅσσσα, ὅεν (adj. from *πτερόν*). *Winged, having wings.*

πτερόν, οὐ, τό (from *πέτομαι*, to fly).
A pinion, a wing.

πτερώω, ᾶ, fut. -ώσω, perf. ἐπτέρωκα (from *πτερόν*). *To furnish with wings, to fledge.*

πτέρυξ, ὄγος, ἡ (from *πτερόν*). *A wing, a plume, a pinion.*

πτερωτός, η, ὄν (adj. from *πτερώω*).
Winged, furnished with pinions.

πτηγρός, η, ὄν (adj. from *πτήναι*, 2d aor. inf. of *πέτομαι*, to fly). *Having wings, winged.*

πτοέω, ᾶ, fut. -ήσω, perf. ἐπτόηκα. *To cause terror, to strike with dread, to cause to fly away (through terror), to frighten away.*

Πτολεμαῖος, ου, ὁ. *Ptolemy*, surnamed *Lagus*, as being the son of *Lagus*. He received Egypt in the division of Alexander's conquests, and from him his successors assumed the title of *Ptolemy*.

πύλις, poetic for *πόλις*. *A city.*
πτωχός, η, ὄν (adj. from *πτύσσω*, to crouch). *That begs from door to door, poor, wretched.*—ὁ πτωχός, a beggar.

Πυγμαῖοι, ων, οἱ. *The Pygmies*, a fabled nation of dwarfs, dwelling, according to the common account, in India, and engaged in frequent warfare with the cranes.

Πυθαγόρας, ου, ὁ. *Pythagōras*, a celebrated Grecian philosopher of Samos. He established a school at Crotōna in Magna Græcia, where he taught with great success, in the sixth century B.C.

Πυθαγόρειος, ου (adj.). *Of or pertaining to Pythagoras, Pythagorean.*—As a noun, ὁ Πυθαγόρειος, the disciple of Pythagōras.

Πυθαγορικός, η, ὄν (adj.). *Pythagorean.*—As a noun, ὁ Πυθαγορικός, the follower of Pythagoras, the Pythagorean.

Πύθαρχος, ου, ὁ. *Pytharchus*, a native of Cyzicus, to whom Cyrus gave seven cities.

Πυθίας, ου, ὁ. *Pythiās.*

Πυθία, ας, ἡ. *The Pythia*, the priestess of Apollo at Delphi.

Πυθολίης, ἰόνος, ὁ. *Pythōcles*, a friend of Phocion.

Πύθων, υωος, ὁ. *Python*, a celebrated serpent, destroyed by Apollo.

πυκάζω, fut. -άσω, perf. πεπύκασκα (from *πύκα*, closely). *To compress, to cover, to deck profusely, to surround.*

πυκνός, η, ὄν, poetic *πυκνός*, η, ὄν (adj.). *Thick, close, compact, crowded, frequent, numerous, intense, firm.*

πύκνυμα, ἄτος, τό (from *πυκνός*, to thicken). *A stiffening, thickness.*—*πύκνυμα τῶν τριχῶν*, a thick growth of hair.

πύλη, ης, ἡ. *A gate, a pass.*

Πύλαι, ὧν, αἱ (commonly an abbreviated expression for *Θερμοπύλαι*). *Thermopylæ.* See note, page 44, line 34.

Πύλος, ου, ὁ. *Pylos*, a city of Elis in the Peloponnēsus.

πυλωρέω, ᾶ, future -ήσω (from *πυλῶς*, a gatekeeper). *To keep*

watch at the gate or opening, to be a gatekeeper, to watch.
 πυθάνομαι, fut. πύσομαι, perf. πέπυσμαι, 2d aor. ἐπύθονην. To inquire, to question, to learn by inquiry, to ascertain, to ask, to perceive, to learn.
 πυροειδής, ἐς (adj. from πύρος, and εἶδος, appearance). Resembling the box-tree.
 πύρος, ου, ἡ. The box-tree.
 πῦρ, πυρός, τό. Fire.
 πῦρά, ᾧς, ἡ (from πῦρ). A pile of wood for burning, especially a funeral pile.
 πυρακτῶ, ᾧ, fut. -ῶω (from πῦρ, and ἄγω, to lead). Properly, to turn about in the fire, to make hot, to harden in the fire.
 πύραμις, ἰδος, ἡ. A pyramid.
 πύργος, ου, ὁ. A tower.
 Πυρραία, ὡν, τό (from the Celtic Pyren or Pyrn, a high mountain). The Pyrenees, a well-known range of mountains, separating France from Spain.
 πῦρονος, ἡ, ου (adj. from πυρός). Wheaten, made of wheat.
 πυρίπνοος, ου (adj. from πῦρ, and πνέω, to breathe). Fire-breathing.
 Πυρρίπλεγέθων, οντος, ὁ (from πῦρ, fire, and φλέγω, to burn). Pyriplegēthōn, a river in the lower world which rolled with waves of fire.
 πῦρός, οὔ, ὁ (from πῦρ, fire, from its colour). Wheas.
 πῦρόω, ᾧ, fut. -ῶω, perf. πεπύρωκα (from πῦρ, fire). To set on fire, to burn, to heat.
 πυρπολέω, ᾧ, fut. -ήσω (from πῦρ, fire, and πολέω, to turn round). To light up a fire, to inflame, to waste, to be in the fire.
 Πύρρα, ας, ἡ. Pyrrha, a daughter of Epimetheus and Pandora, and wife of Deucalion.
 πυρρίζω, fut. -ίσω (from πυρρίχη, the Pyrrhic dance, a dance performed by men in full armour). To dance the Pyrrhic dance.
 Πύρρος, ου, ὁ. Pyrrhus, a celebrated king of Epirus, who assisted the Tarantines in their wars with the Romans.

πα (an enclitic particle from the obsolete πός). Yet.—In some way, some how, ever.—Generally joined with negatives; as, οὐδέπω, not yet, not at all; μήπω, not yet, by no means, &c.
 πωλέω, ᾧ, fut. -ήσω, perf. πεπώλεον (from πολέω, to turn round). To go about and barter, to sell goods, to barter, to sell, to exchange.
 Πῶλος, ου, ὁ. Pōlus, a native of Ægina, a celebrated actor.
 πῶμα, ἄτος, τό. A cover, a lid.
 πῶποτε (adv. from πῶ, and ποτέ, ever). Ever, at any time, at some time.
 πῶς (adv.). With the circumflex it is interrogative, how? in what way?—Without the accent, πως, as an enclitic, anyhow, in some way or other, in any way, some how.

P.

πα (an enclitic particle), epic for ἔπα. Then, thereupon, indeed, &c. See ἔπα.
 πάβδος, ου, ἡ. A staff, a rod, a wand.
 Παδάμανθος, νος, ὁ. Rhodamantus, a son of Jupiter and Europa, and brother of Minos. For his justice and impartiality while on earth, he was made, after death, one of the judges of the under world.
 ῥάδιος, α, ου (adj.). Easy, light, complaisant.—Comparative ῥάδιω, superlative ῥάδιος.
 ῥάδιως (adv. from ῥάδιος). Easily.
 ῥαδίμεν, ᾧ, fut. -ήσω (from ῥάδιος). To be careless or indolent, to be negligent, to be free from care, to be at ease.
 ῥαδίμια, ας, ἡ (from ῥαδίμεν). Indolence, the absence of care, idleness, carelessness, ease, leisure.
 ῥαδίμορος, ου (adj. from ῥάδιος, and θυμός, mind). That has an easy mind, light-hearted, thoughtless, careless, indolent.
 ῥαδίμως (adv. from ῥαδίμορος). Indolently, carelessly, thoughtlessly.
 ῥάκος, εος, τό (from ῥάσσω, ῥαγνύω, to rend). A piece torn off—

Hence, a rag, a shred, a tattered garment.

βάμμα, ἄρος τό (from βάπτω, to sew).

A seam.

δάξ, βῆγός, ἡ. A grape, a grape-stone.

βάπτω, fut. -λω, perf. ἐβόπηκα (from βάπτις, a rod). To strike with a rod, to beat.

βάνισμα, ἄρος, τό (from βανίζω). A blow, a stripe, a stroke.

βᾶχις, εὖς and ιός, ἡ. The backbone, the back.

Ῥία, ας, ἡ. Rhea, a daughter of Coelus and Terra, wife of Saturn, and mother of the gods.

πέτρεον, Ionic and poetic for πέτρεον.

πέτω, fut. πέξω and (from the obsolete ἐργω) ἐψω, perf. ἐπογα. To do, to perform, especially, to sacrifice.

πεῖα (adv. from πέδιος). Easily.

πέτρεον, ου, τό (from πέω, to flow). A stream.

πέμπω (akin to πέμπος, circular motion). To turn round. — More usually in the middle, to turn one's self around, to go astray, to wander about.

πέτω, fut. πέψω (akin to πέω and πέμω). To bend downward, to sink, to incline.

πεῖμα, ἄρος, τό (from πέω). A stream.

πέω, fut. πέσομαι, 1st aor. ἐππευσα, seldom used. The only genuine Attic forms are 2d aor. pass. ἐπβήην, fut. pass. πείσομαι, and perf. (formed from this aorist), ἐπβήκα. To flow, to run, to flow down.

πέω (obsolete as a present), from it in use, as tenses of φημί, are perf. εἰρηκα, perf. pass. εἰρημαι, 1st aor. pass. ἐπρήθην and ἐπρέθην, 3d fut. pass. εἰρησομαι. To say, to tell, to speak.

βήγμα, ἄρος, τό (from βήγνυμι). A rupture, a rent, a strain.

βήγνυμι, fut. βήξω, 2d aor. pass. ἐπβήην. To rend, to tear, to break. — Perf. mid. with the neuter signification, ἐπβωγα, to be torn in pieces, to break loose.

βήγος, εὖς, τό (from βήξω, δέξω in Doric for βάπτω, to dye). A col-

oured coverlet, in general, a covering (for a bed or seat), a coverlet. See note, page 168, line 170.

βῆμα, ἄρος, τό (from the obsolete πέω, to speak). A word, a saying.

Ῥήνος, ου, ὁ. The Rhine, a celebrated river of Europe, rising in the Alps, and forming in part the boundary between France and Germany.

βῆσις, εὖς, ἡ (from the obsolete πέω, to speak). A saying, a speech, a verse.

βῆστος (verb. adj. from the obsolete πέω, to speak). To be spoken or said.

βήτωρ, ορος, ὁ (from the same). A public speaker, an orator, a rhetorician.

βήτω, ὦ, fut. -ήσω, perf. mid., with the present signification, ἐπβίγα (from βήγος, cold). To stiffen with cold, to freeze, to shiver with cold. — To become stiff with dread.

βίφα, ης, ἡ. A root.

βιστόμος, ου, ὁ (from βίφα, and τέμνω, to cut). One that cuts and gathers roots, a root-collector, as physicians and sorcerers do. — Hence, a nickname for a physician.

βιστόμεν, ὦ, fut. -ήσω (from βίφα, and φάγην, to eat). To devour roots, to live on roots.

βιστώ, ὦ, fut. βισώω, perf. ἐπβίκα (from βίφα). To cause to take root. — In the middle, to take firm root, to strike root.

βινόκερος, ωτος, ὁ (from βίς, a nose, and κέρας, a horn). The rhinoceros.

βίον, ου, τό. The summit of a mountain, a peak. — A promontory.

βινίζω, fut. -λω, perf. ἐπβίκα (from βινίς, a fan). To fan.

βεντρώ, ὦ, same as

βέντω, fut. βήξω, perf. ἐπβήκα, 2d aor. ἐπβήην. To throw, to hurl, to cast, to beat down, to cast away, to plunge.

Ῥοδῶνός, οὔ, ὁ. The Rhone, a large and rapid river of Europe, rising in the Alps near the sources of the Rhine. It flows through the south

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of France, and discharges itself by three mouths into the Gulf of Lyons.

ῥοδίνος, ἡ, ὄν (adj. from **ῥόδον**).
Made of roses.

Ῥόδιος, οὐ, ὁ. *An inhabitant of Rhodes, a Rhodian.*

ῥόδον, οὐ, τό. *The rose.*

Ῥόδος, οὐ, ἡ. *Rhodes, a celebrated island in the Mediterranean Sea, lying southwest of the coast of Caria, and about forty-three miles distant.*

ῥόος, ῥόου, contracted ῥοῦς, ῥοῦ, ὁ
(from **ῥέω**, to flow). *A stream, a current.*

ῥοπάλον, οὐ, τό (from **ῥέπω**, to bend upon). *A club, a staff.*

ῥοφέω, ὦ, fut. -ήσω, perf. ἐῤῥόφηκα.
To sip, to sup up, to drink, to taste.

ῥοάς, ἄκος, ὁ (from **ῥέω**, to flow). *A stream, a current (especially of lava).*

ῥόγχος, εὖς, τό (from **ῥέω**, to snarl like an angry dog). *Properly, the distorted visage of a snarling dog, a bill, a beak.*

ῥυέω, ὦ, fut. pass. ῥυήσομαι, &c.,
another form of **ῥέω**, which see.
To flow, &c.

ῥυθμός, οὐ, ὁ. *Measured movement, cadence, harmony, rhythm, the beat, music, measure.*

ῥύμμα, ἄρος, τό (from **ῥύπτω**, to cleanse). *That which is used for cleansing, a cleansing process.*

ῥυμοτομέω, ὦ, fut. -ήσω (from **ῥύμη**, a street, and **τέμνω**, to cut). *To divide into streets, to lay out a city in streets and quarters.*

ῥυμοτομία, ας, ἡ (from **ῥυμοτομέω**).
The laying out the streets of a city, a line of streets.

ῥύσμαι, fut. ῥύσομαι, 1st aor. ἐῤῥύσῃην, epic ῥύσῃην (see under **ἔρύω**). *To rescue, to preserve, to deliver, to restrain.*

ῥυπαρός, ἄ, ὄν (adj. from **ῥύπος**, filth). *Filthy, foul, soiled.*

Ῥωμαῖος, οὐ, ὁ. *A Ro^m. an.*

ῥωμαῖλος, α, ον (adj. from **ῥύμη**).
Robust, strong.

ῥώμη, ἡς, ἡ (from **ῥυννῆμι**). *Strength, vigour, might.*

Ῥώμη, ἡς, ἡ. *Rome.*

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ῥυννῆμι and **ῥυννῆναι**, fut. **ῥύσω**, perf. **ἐῤῥώκα**. *To strengthen, to fortify, to confirm.*

ῥύομαι, fut. ῥύσομαι, 1st aor. ἐῤῥυσῃην (an old epic verb). *To move about rapidly, to dance.*

ῥώσις, εὖς, ἡ (from **ῥυννῆμι**). *A strengthening, strength, vigour.*

Σ.

Σάβινη, ἡς, ἡ. *The Sabine territory, in Italy, lying northeast of Rome.*

Σάβινοι, οὐ, οἱ. *The Sabines.*

Σάγηνη, ἡς, ἡ. *A net.*

Σάγρᾱ, ας, ἡ. *The Sagra or Sagras, a river of Magna Græcia. See note, page 97, line 23.*

σαίνω, fut. σάινω, perf. σέσωγα (akin to **σειώ**). *To shake, to move or wag the tail (as dogs do when fawning).—Hence, to fawn, to flatter, or wheedle, to fawn upon.*

σαίρω, fut. σάρω, perf. σέσωρα. *To grin.—To sweep, to brush, to clean.*

σαλαμύνδρα, ας, ἡ. *The salamander.*
Σαλαμίνιος, οὐ, ὁ. *An inhabitant of Salamis, a Salaminian.*

Σαλαμίς, ἴνος, ἡ. *Salamis. 1. An island in the Sinus Saronicus, off the coast of Attica. In the strait between this island and the main land the Greeks obtained a splendid victory over the Persian fleet, B.C. 480.—2. A city on the eastern shore of Cyprus, the largest and most important in the island.—3. The title of the poem composed by Solon to incite the Athenians to recover the island of Salamis.*

Σαλμυδησσός, οὐ, ἡ. *Salmydessus, a city of Thrace, on the coast of the Euxine.*

Σαλμωνεύς, εὖς, ὁ. *Salmonæus, a king of Elis, who styled himself Jupiter, and endeavoured to imitate thunder and lightning. See note, page 74, line 1-3.*

σαλπικτής, οὐ, ὁ (from **σαλπᾶω**, fut. **σαλπύξω**, to sound a trumpet).
A trumpeter.

σάλπιγξ, ἱγγος, ἡ. *A trumpet.*

Σάμιος, οὐ, ὁ. *An inhabitant of Samos, a Samian.*

ΣΑΤ

Σάμος, *ov, ἡ*. *Samos*, an island of the Ægean, lying off the coast of Ionia, celebrated for the worship of Juno, and as the birthplace of the philosopher Pythagoras.

σάνδαλον, *ov, τό*. *A sandal*.

σάνις, *ιδος, ἡ*. *A board, a table*.

σαπρός, *ἄ, ὅν* (adj. from *σῆπω*, to corrupt). *Decayed, spoiled, corrupted, useless*.

Σαπφώ, *δος contr. ους, ἡ*. *Sappho*, a celebrated poetess, a native of Lesbos, and contemporary with Pittacus and Alcæus. She flourished B.C. 610.

Σαρδανάπαλλος, *ov, ὁ*. *Sardanapalus*, the last king of Assyria, celebrated for his luxury and voluptuousness.

Σαρδανία, *ας, ἡ*. *Sardinia*, an island in the Mediterranean, west of Italy.

Σάρδεεις, *ων, αἱ*. *Sardis*, a city of Lydia, the ancient capital of that country. Its site is now occupied by a village called Sart.

Σαρδῖοι, *ων, οἱ*. *The Sardinians*, inhabitants of Sardinia.

Σαρδῖος, *α, ov* (adj.). *Sardinian*.—*τὸ Σαρδῖον πέλαγος*, the Sardinian Sea.

σαρκόδορος, *ov* (adj. from *σάρξ*, flesh, and *βορά*, food). *That uses flesh as food, carnivorous*.

σαρκοφάγεω, *ω, fut. -ήσω* (from *σάρξ*, and *φαγεῖν*, to eat). *To eat flesh, to be carnivorous*.

Σαρμαῖται, *ων, οἱ*. *The Sarmatians*, inhabitants of Sarmatia.

Σαρματία, *ας, ἡ*. *Sarmatia*, an extensive country, comprising a large part of the north of Europe and Asia, corresponding to what is now Russia, Poland, Prussia, Little Tartary, Astracan, and several other neighbouring countries.

σάρξ, *σαρκός, ἡ* (from *σείρω*, *σύρω*, to draw off). *Literally, that which has been stripped off, flesh*.

σατραπης, *ov, ὁ*. *A satrap*.

σατύρος, *ov, ὁ*. *A satyr*.

Σατύρος, *ov, ὁ*. *Satyrus*, a Greek actor, who taught Demosthenes how to acquire a good style of elocution.

ΣΕΜ

σάντιον, *ov, τό*. *A javelin*.

Σαννίται, *ων, οἱ*. *The Samnites*, the inhabitants of Samnium, a country of central Italy, north of Campania and west of Apulia.

Σαννιτικός, *ἡ, ὅν* (adj.). *Of or belonging to Samnium, Samnite*.

σαντοῦ, *ης, contr. for σαντοῦ, ἡς*.

σαφής, *ές* (adj. akin to *σοφός*). *Manifest, clear, evident, plain*.—*τὸ σαφὺς χάριν*, for the sake of clearness or perspicuity.

σθέννῃμι, *fut. στέσω, perf. ἐσθηκα, perf. pass. ἐσθεσμαι*. *To extinguish, to quench*.—The perf. *ἐσθηκα* and 2d aor. *ἐσθην* have the intransitive signification, *to go out, to be extinguished*.

σαντοῦ, *ης* (reflexive pron., nom. wanting, from *σέο* for *σοῦ*, gen. ο *σύ*, *thou*, and gen. of *αὐτός*, *self*). *Of thyself, thine*.

σεβάσμαι, *fut. -άσσομαι* (from *σέβας*, reverential awe). *To stand in awe or reverence, to revere, to dread, to worship*.

σέβομαι, *fut. σέψομαι, perf. σέσεμμαι*. *To revere, to adore, to worship, to stand in awe of*.

σέθεν, poetic for *σοῦ*, gen. of *σύ*.

σειρά, *ας, ἡ* (from *εἶρω*, to tie). *A cord, a rope, a chain*.

σεισμός, *ov, ὁ* (from *σείω*, to shake). *An earthquake*.

Σέλευκος, *ov, ὁ*. *Seleucus*, one of Alexander's generals, surnamed *Nicator* or the victorious. He received Babylon in the division of the empire, but made himself master of Syria by subsequent conquest.

σελήνη, *ης, ἡ*. *The moon*.

σέλλινον, *ov, τό*. *Parsley*.

Σεμέλη, *ης, ἡ*. *Semélê*, daughter of Cadmus and Hermione, and mother of Bacchus.

σεμίδαλις, *ως, ἡ*. *The finest wheat flour*.

Σεμιράμις, *ιδος, ἡ*. *Semiramis*, a celebrated queen of Assyria, wife of Ninus, whom she survived and succeeded on the throne.

σεμνός, *ἡ, ὅν* (from *σέβομαι*, perf. pass. *σέσεμμαι*). *Venerable, revered, holy, dignified, solemn, ma-*

jaestic, honourable.—σεμνός τις, *a grave sort of a person.*

σεμνώνω, fut. -ῶν, (from σεμνός). *To render venerable.*—In the middle, *to be proud of, to boast of, to pride one's self, to grow arrogant.*

Σερίφιος, ου, ὁ. *A Seriphian, an inhabitant of Seriphus.*

Σέριφος, ου, ἡ. *Seriphus, an island of the Ægean, one of the Cyclades. It is now Serpho.*

σεύ, Ion. and Dor. gen. of σέ, for σοῦ.

σηκός, οὔ, ὁ. *An enclosed place.*—Hence, *a fold or pen, a stable.*—*A sepulchre, a temple, but especially the shrine or cella of a temple.*

σημα, ἄρος, τό. *A gravestone, a sepulchral mound or monument, a tomb.*—Κυνὸς σημα, "*the dog's tomb.*"

σημαίνω, fut. -ῶν, perf. σεσήμαγκα (from σημα). *To point out, to show, to indicate, to signify, to command.*

σημασία, ας, ἡ (from σημαίνω). *The giving a signal, an indication, a sign, a signal.*

σημεῖον, ου, τό (from σημα). *A sign, a proof, an indication.*

σηραγγώδης, ες (adj. from σήραγξ, *a cleft, and εἶδος, appearance*). *Full of clefts and fissures, abounding in hollows.*

Σῆρες, ων, οἱ. *The Sères, a nation of Asia, who inhabited the eastern part of the continent, corresponding in a great degree to the modern Chinese.*

σήσαμον, ου, τό. *Sesame.*

σθένω (from σθένος, *strength*). *To be strong, to be able, to have power.*

σιᾶγών, ὄνος, ἡ. *The jawbone, the jaw, a cheek.*

σιγᾶλός, ὅσσα, ὅν (adj. from σιγᾶλος, *fat*). *Fat, oily.*—Hence, *sleek, shining, splendid, brilliant, delicate.*

σιγῶ, ὦ, fut. -ήσω, perf. σεσίγηκα (from σιγή). *To be silent, to keep silence.*—Strictly speaking, *σιγῶ* is like *taceo* in Latin, *to become silent after having just spoken;*

and *σιωπῶ, like silco, to remain or continue silent.*

σιγή, ἤς, ἡ. *Silence.*

σιδήρειος, α, ου (adj. from σίδερος). *Of steel or iron.*

σιδήρεος, ἑα, εον, contr. σιδαρεός, ἡ, οὖν (adj. from σίδερος). *Of iron, iron.*

σίδηρος, ου, ὁ. *Iron.*—*A sword.*

Σιδών, ὄνος, ἡ. *Sidon, an ancient and wealthy city of the Phœnicians.*

Σιδώνιος, α, ου (adj.). *Sidonian.*—As a noun, ὁ Σιδώνιος, *a Sidonian.*

Σικανία, ας, ἡ. *Sicania, an ancient name of Sicily, derived from the Sicani.*

Σικανοί, ὧν, οἱ. *The Sicani, one of the early tribes of Sicily.*

Σικελία, ας, ἡ. *Sicily, the largest and most important island of the Mediterranean, lying south of Italy, from which it is separated by a narrow strait.*

Σικελιώται, ὧν, οἱ. *The Sicilians.*

Σικελικός, ἡ, ὅν (adj.), same as

Σικελός, ἡ, ὅν (adj.). *Sicilian.*—οἱ Σικελοί, *the Sicilians.*

Σικιννος, ου, ὁ. *Sicinnus, a Persian captive employed by Themistocles to deceive Xerxes.*

Σικιών, ὄνος, ἡ. *Sicyon, a city of Achaia, situate to the northwest of Corinth, one of the oldest cities of Greece.*

Σικωνία, ας, ἡ. *Sicyonia, the territory of Sicyon, west of Corinth, one of the members of the Achæan confederacy.*

Σιλούιος, ου, ὁ. *Silvius, son of Æneas, and third king of Alba.*

σιμός, ἡ, ὅν (adj.). *Properly, flat-nosed.*—*Bent, turned up, oblique, steep.*

Σιμωνίδης, ου, ὁ. *Simonides, a celebrated poet of Ceos, born at Iulis in that island, B.C. 566.*

σινδών, ὄνος, ἡ. *Fine linen, a fine garment (of cotton), a towel, a napkin.*

σινομαι (dep. mid.), in Homer used only in the present and imperfect. *To hurt, to injure, to destroy, to plunder.*

ΣΚΑ

Σινδεσσα, ἡ, ἡ. *Sinnesse*, a city of Campania, subsequently of New Latium, on the seacoast.

Σινωπεὶς, εὐς, ὁ. *A Sinopian*, an inhabitant of *Sinope*, a city of Asia, on the shores of the Euxine. It is now *Sinub*.

Σισύλλος, οὐ, ὁ. *Sipyllus*, a mountain of Lydia in Asia Minor, branching off from Mount Tmolus.

Σισύφορ, οὐ, ὁ. *Sisyphus*, a son of *Æolus* and *Enaretta*, the most crafty prince of the heroic age.

σιστρέω, ὦ, fut. -ήσω (from *σῖτρος*, and *τρέω*, to furnish). *To furnish provisions, to provide with food, to feed, to board.*

σίστρω, ὦ, fut. -ήσω, perf. *σέστρηκα* (from *σῖτρος*). *To feed, to nourish.*

—In the middle, *to help one's self to food, to feed upon, to eat, to feast upon, to live on.*

σῖτρον, οὐ, τό (from *σῖτρος*). *Food, provisions, nourishment.*

σῖτρίς, εὐς, ἡ (from *σῖτρίω*, to feed). *A nourishing or feeding, support, food.*

στροδεία, ας, ἡ (from *σῖτρος*, and *δέομαι*, to want). *A want of provisions, scarcity, a famine.*

σῖτρος, οὐ, ὁ. *Wheat, corn, bread, food, provision.*—In the plural, τὰ *σῖτρα*.

στροφόρος, οὐ (adj. from *σῖτρος*, and *φέρω*, to bear). *Producing grain, abounding in grain, fertile.*

σιωπᾶν, ὦ, fut. -ήσω, perf. *σεσιώπηκα* (from *σιωπή*). *To remain silent, to refrain from speaking.* See *σιγῶν*.

σιωπή, ἡς, ἡ. *Silence.*

Σκαιαί, ὄν, αἱ (prop. fem. of *σκαῖος*, with *πύλαι* understood). Properly, *the western gale.*—*The Scæan gale.*

σκαῖος, ἄ, ὄν (adj.). Properly, *left, on the left side*—Hence, *unlucky, awkward.*—*Western, towards the west.*

Σκαμάνδιος, οὐ, ὁ. *Scamandrius*, the son of *Hector* and *Andromache*.

σκάπτω, fut. *σκάψω*, perf. *ἐσκάφα*. *To dig.*

σκάφος, εὐς, τό (from *σκάπτω*). *A boat, a skiff, a vessel, a raft,*

ΣΚΟ

σκέλος, εὐς, τό. *The leg.*—In the plural, τὰ *σκέλη*, *the legs*, i. e., *the long walls* extending from the city of *Athens* to its harbour the *Piræus*.

σκεπάζω, fut. -ᾶσω (from *σάπης*, a covering), same as

σκέπω, fut. *σκέψω*, perf. *ἐσκεφα*. *To cover, to protect, to defend, to conceal.*

σκευίζω, fut. -ᾶσω, perf. *ἐσκεύακα* (from *σκευή*). *To prepare, to arrange, to get in readiness, to fit out, to attire, to put on.*

σκευασία, ας, ἡ (from *σκευάζω*). *Preparation, equipment.*

σκευή, ἡς, ἡ. *Equipment, armour, dress, attire.*

σκεῦος, εὐς, τό. *A vase, a vessel.*—*A tool, an implement, a weapon, an article of dress, a piece of furniture.*—*Baggage.*

σκευοφόρος, οὐ (adj. from *σκεῦος*, and *φέρω*, to carry). *That carries baggage.*—τὰ *σκευοφόρα*, *beasts of burden.*

σκηνή, ἡς, ἡ. *A tent, a hut, a stage, a scene.*

Σκηπίων, υἱος, ὁ. *Scipio.*

σκήπτρον, οὐ, τό (from *σκήπτω*). *A staff, a sceptre.*

σκήπτω, fut. *σκήψω*, perf. *ἐσκηφα*.

To place on the ground, to fix, especially a staff for the purpose of supporting something.—In the middle, *to rest one's self upon something, to lean upon for support.*—*To disassemble, to pretend.*

σκιᾶ, ὤς, ἡ. *A shadow, a shade.*

σκιῶδιον, οὐ, τό (from *σκιᾶ*). *A shaded place, an arbour, a shaded walk.*

σκιρτᾶν, ὦ, fut. *σκιρήσω*, perf. *ἐσκιρτηκα*. *To bound, to spring, to gambol, to skip.*

σκληρός, ἄ, ὄν (adj. from *σκληραι*, 2d aor. inf. of *σκέλλω*, to dry up). *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἡ (from *σκληρός*). *Hardness, roughness, harshness, rude conduct.*

σκόπελος, οὐ, ὁ (from *σκοπός*). *A height, an eminence, a lofty rock, a cliff.*

ΣΜΑ

σκοπέω, ὤ, fut. σκοπήσω, perf. ἐσκόπηκα (from σκοπός). To observe passively, to examine, to survey, to consider, to aim at, to look at. σκοπός, οὐ, ὅ (from σκέπτομαι, to look out around). A watcher, a scout.—An aim, an object, a mark. σκορπίος, ον, ὅ. The scorpion. σκυόμαινω, fut. -μῶ, perf. ἐσκόμαγκα. To be angry with, to be engaged against.

Σκύθης, ον, ὅ. A Scythian.

Σκύθια, ας, ἡ. Scythia, a general name given by the ancient Greeks and Romans to a large portion of Northern Asia.

Σκυθικός, ἡ, ὄν (adj.). Scythian. σκυθρωπίζω, fut. -ύσω (from σκυθρωπός). To have a morose aspect, to look sour.

σκυθρωπός, ἡ, ὄν (adj. from σκυθρός, morose, and ὤφ, the countenance). Having a morose look, of gloomy aspect.

σκύλαξ, ἄκος, ὅ. A young animal. —Commonly, a young dog, a whelp.

Σκύλλα, ης, ἡ. Scylla, a daughter of Nisus, king of Megara.

σκεῖλαν, ου, τό (from σκύλλω, to tear in pieces). A hide, anything stripped off.—Hence, spoils, booty, plunder.

σκυμνίον, οὔ, τό (dim. of σκύμνος). A young animal, the young.

σκύμνος, ον, ὅ. A young animal. σκυτάλη, ας, ἡ (from σκύτος, a skin).

A scytālē, a cylindrical piece of wood with a piece of skin wrapped around, used by the Spartans for transmitting secret orders to their generals when abroad.

σκέθινος, η, ον (adj. from σκύτος, a skin). Made of leather, leathern.

σκώμμα, ἄτος, τό (from σκώπτω). A sarcastic jest, sarcasm; raillery, a libel, a slander.

σκώπτω, fut. σκώψω, perf. ἐσκώφα. To banter, to deride, to mock, to jest.

σμήω, ὤ, fut. σμήσω, perf. (from σμήχω), ἐσμήχα (from the obsolete μῶ, root of μάσσω, to touch). To rub, to rub on, to wipe, to anoint, to embalm.

ΣΥΒ

ΣΥΝΑ

συνουαγής, οὔ, ὅ (from συνουαγ, a swarm of bees, and ἔργον, work). One who has the care of bees.

σύνουα, ας, ἡ. Myrrh.

σνέχω, fut. σνέξω, perf. ἐσνέχα. To smoulder.—σνέχεσθαι πυρὶ, to be consumed by a smouldering fire.

Σύνες, ον, ὅ. The Sūnes, a brave and warlike race, inhabiting the summits of Mount Caucasus in Cathia, whose method of collecting the gold, washed down by the mountain torrents, in wool skins, is said to have given rise to the legend of the golden fleece.

σύνεω, ὤ, fut. -ήσω, perf. ἐσύνεω. To move, to drive off, to urge forward.—Neuter, to hasten.

Σόλων, υνος, ὅ. Solon, one of the seven wise men of Greece, born in the island of Salamis; elected archon and legislator of Athens B.C. 594.

σορός, οὔ, ἡ. A coffin, an urn, a sarcophagus.

σός, σή, σόν (poss. pron. from σός). Thine.

Σουνίης, ἄδος, ἡ (fem. adj.). Sorian.

Σούνιον, ου, τό. Sunium, a celebrated promontory of Attica, forming the extreme southern point of that province. On it was a beautiful temple of Minerva, whence her appellation of *Sunias*.

Σούσα, υν, τή. Susa, a celebrated city of Susians in Persia, on the east side of the Euphrates or Chaspea.

Σουσαμίθρης, ον, ὅ. Susamithres.

σοφία, ας, ἡ (from σοφός). Wisdom.

σοφιστής, οὔ, ὅ (from σοφίζω, to render wise). A teacher of wisdom.

—A sophist.

Σοφοκλῆς, έους, ὅ. Sophocles, a celebrated Greek tragic poet, born at Colonus, B.C. 495.

σοφός, ἡ, ἴν (adj.). Wise.

σπᾶνῶ, ὤ, fut. -ήσω, perf. ἐσπᾶθηκα (from σπᾶν, a weaver's loom for striking the threads together).

To press the web with the beam.—Hence, to weave.—To squander, to consume.

σπᾶνέω, fut. -έσω, perf. ἐσπᾶνέω

(from *σπάνις*), and middle *σπανίτμαι*. To want, to be in want, to be destitute of.

σπάνις, *ως*, ἡ (from *σπανός*, scarce).

Want, scarcity, indigence.

σπανιωτός, ἡ, *όν* (adj. from *σπανίζω*).

Lacking, standing in need, wanting. — Passive, scarce.

σπανίως (adv. from *σπάνιος*, scarce).

Scarcely, rarely, seldom.

σπαργάνων, *ον*, τό (from *σπάργω*, to sow/throw). A swathing cloth or band.

Σπάρτη, *ης*, ἡ. Sparta, a celebrated city of Greece, the capital of Laconia, situated on the west bank of the Eurótas. Its remains are near the modern Misitra.

Σπαρτιάτης, *ον*, ὁ. A Spartan.

σπᾶν, ὦ, fut. *σπῶν*, perf. *ἐσπᾶκα*.

To draw, to drag, to draw up, to drink.

σπεῖρις fut. *σπερώ*, perf. *ἐσπαρμα*, 2d aor. *ἐσπᾶρον*. To sow, to scatter seed.

σπέρμα, *ᾄτός*, τό (from *σπεῖρις*). Seed.

σπεύδω, fut. *σπεύσω*, perf. *ἐσπευκα*.

To propel, to urge forward. —

Mostly neuter, to press forward, to hasten, to exert one's self, to strive after.

σπήλαιον, *ον*, τό (from *σπέος*, a cave).

A cave, a grotto.

σπιδύμη, *ης*, ἡ (from *σπίζω*, to extend). A span. See note, page 48, line 29.

Σπινθήρ, *ος*, ὁ. *Spinthērus*.

σπλάγγνυναι, future *-εύσω*, perfect *ἐσπλάγγνυναι* (from *σπλάγγνυναι*).

To inspect the entrails of a victim, to predict from the appearance of the entrails of a victim.

σπλάγγνον, *ον*, τό (mostly in the plural), *τὰ σπλάγγνα*. The entrails.

σπογγία, *ας*, ἡ. A sponge.

σπόγγος, *ον*, ὁ. A sponge.

σπονδή, *ης*, ἡ (from *σπένδω*, to make a libation). A libation. — In the plural, *αἱ σπονδαί*, commonly, a treaty, a truce, because the hostile parties poured out libations in ratification of the contract thus entered into.

σπῆρος, *ον*, ὁ (from *σπεῖρις*). A sowing, seed, a crop.

σπουδίζω, fut. *-ῶσω*, perf. *ἐσπούδακα* (from *σπουδή*). To be earnest: *σπουδάζω*, to apply earnestly, to strain every effort, to hasten.

σπουδή, *ης*, ἡ (from *σπεύδω*). Earnestness, zeal, activity, diligence.

σπουδαῖος, *α*, *ον* (adj. from *σπουδή*).

Zealous, active, upright, honest; excellent, worthy.

στάγυν, *όνος*, ἡ (from *στάζω*, to fall in drops). A drop.

στάδιον, *ου*, τό. A stadium, a Grecian measure of length, containing 606 feet, 10 inches.

στάδιος, *ον*, ὁ. Same as *στάδιον*.

σταθμός, *ου*, ὁ (from *ιστάμαι*, to stand). A place where men or animals rest on a journey. — Hence, a halting or resting place, an inn, a stable. — A balance, a weight. — In the plural, *τὰ σταθμά*.

στάσις, fut. *-ῶσω*, perf. *ἐστάσαν* (from *στάσις*). To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.

στάσις, *ως*, ἡ (from *ιστάμαι*, to stand, to rise up). A rising against lawful authority, sedition, discord, faction, revolt, party. — Position, posture.

Στάτινος, *ος*, *ον* (adjective from *Στάτινα*, *Statāna*, a city of lower Italy). *Statānian*. — *οἶνος*, *Statānian wine*.

σταυρός, *ου*, ὁ. A cross, a stake.

σταυρώ, ὦ, fut. *-ῶσω* (from *σταυρός*). To crucify.

σταφύλη, *ης*, ἡ. A grape, a bunch of grapes.

στέγη, *ης*, ἡ (from *στέγω*, to cover). A roof, a ceiling, a covering.

στέλεχος, *ος*, τό. A trunk (of a tree).

στέλλω, fut. *σταλῶ*, perf. *ἐσταλκα*, 2d aor. pass. *ἐστάλην*. To send, to fit out, to equip, to array, to get ready.

σπενάω and *σπανάω*, fut. *-ᾶσω*, perf. *ἐσπένᾶκα* (forms of *σπένω*, to groan). To groan, to lament, to bewail, to sigh.

σπενδήξω, fut. *-ῶσω*. Same as *σπενάω*.

ΣΤΟ

στενός, ἡ, ὄν (adj.). *Narrow, strait, close, crowded.*—Pinched by want, in narrow circumstances.—τὰ στενά, the straits.

στενωπός, ὄν (adj. from στενός, and ὤψ, the eye). Where the view is confined within narrow bounds; narrow.—As a noun, ὁ and ἡ στενωπός, a lane, a narrow road.

στεργῶ, fut. στέρω, perf. ἐστεργα. *To love, to cherish, to be content with.*

στερεότης, ητος, ἡ (from στερεός, firm). *Firmness, strength, hardness.*

στερρός, ἄ, ὄν (adj. from ἵσταμαι, to stand). *Firm, compact, hard, solid.*

στερρότης, ητος, ἡ (from στερρός). *Firmness, hardness, solidity.*

στεφάνισκος, ου, ὁ (dim. of στέφανος). *A small crown, a wreath, a garland.*

στέφανος, ου, ὁ (from στέφω). *A crown.*

στεφάνω, fut. -ώσω, perf. ἐστεφάνωκα (from στέφανος). *To crown.*

στέφος, εος, τό, poetic for στέφανος. στέφω, fut. στέψω, perf. ἐστεφα. *To crown.*

στήθος, εος, τό. *The breast.*

στήλη, ης, ἡ (from ἵστημι, to erect). *A column.*—αἱ στήλαι, the Pillars of Hercules.

στηρίζω, fut. στηρίξω, perf. ἐστηρίξα. *To prop, to support.*

στῖβός, ἄδος, ἡ (from στείβω, to tread). *A bed or couch of straw or leaves.*

στίβευω, fut. -εύσω, perf. ἐστίβευκα (ἵστω στείβω, to tread). *To tread.*

—To follow by track, to track or trace, to search out, to follow.

στῖφος, εος, τό (from the same). *A troop, a crowd, a multitude.*

στῖχος, ου, ὁ (from στείχω, to march in a row). *A rank, a row, a line.*

στολή, ης, ἡ (from στέλλω, to fit out). *Attire, dress, a robe, a garment.*

στόλος, ου, ὁ (from στέλλω, to fit out). *A fleet, an expedition.*

στόμα, ἄτος, τό. *The mouth, an opening.*

στόμιον, ου, τό. Same as στόμα.

στονάχῃ, ης, ἡ (from στενάχω, to groan). *A groan, lamentation.*

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στοργή, ης, ἡ (from στέργω). *Love, affection.*

στορέννυμι and στούννυμι, fut. στρέσω and στρίσω, perf. ἐστρώσα, 1st aor. pass. ἐστρώσθην and ἐστρέψθην. *To strew, to spread, to smooth down.*

στοχάζομαι, fut. -άσομαι (from στόχος, a mark). *To aim at, to have in view, to strive to attain, to exert one's self, with the genitive.*

στράτεία, ας, ἡ (from στρατεύω). *A military expedition, a campaign.* στράτευμα, ἄτος, τό (from στρατεύω). *An army.*

στρατεύω, fut. -εύσω, perf. ἐστράτευσκα (from στρατός), and μισθεῖσθαι στρατεύομαι. *To make a military expedition, to go on an expedition, to serve in war.*

στρατηγέω, ῶ, fut. -ήσω, perf. ἐστράτηγηκα (from στρατηγός). *To lead an army, to be a general, to have the command of, to command.*

στρατηγία, ας, ἡ (from στρατηγέω). *The office of general, chief command, conduct in command.*

στρατηγός, ου, ὁ (from στρατός, and ἄγω, to lead). *A commander.*

στρατιά, ὤς, ἡ (from στρατός). *An army.*

στρατιώτης, ου, ὁ (from στρατιά). *A soldier.*

στρατιωτικός, ἡ, ὄν (adj. from στρατιώτης). *Of or pertaining to soldiers, military, warlike.*—τὸ στρατιωτικόν, an army.

Στρατονίκη, ης, ἡ. *Stratonice, a daughter of Demetrius Poliorcetes, who married Seleucus, king of Syria.*

στράτοπεδον, ου, τό (from στρατός, and πέδον, a basis or foundation). *An encampment, an army established in camp, an army.*

στράτος, οῦ, ὁ (from στορέννυμι). *A camp, an encampment.*—Mostly, an army.

στρεβλώω, ῶ, fut. -ώσω, perf. ἐστρεβλώκα (from στρεβλός, twisted). *To wind or twist with a screw or roller.*—To torture, to put to the rack.

στρέφω, fut. στρέψω, perf. ἐστρεφε, perf. pass. ἐστραμμαι, 2d aor. στή.

ἐστρέφον. To turn, to twist, to turn round.—In the middle, to turn one's self round, to return.

στρούθιον, ου, τό (dim. of **στρονθός**).

A small bird, a sparrow.

στρουθοκάμηλος, ου, ό (from **στρονθός**, a sparrow, and **κάμηλος**, a camel). An ostrich.

Στροφᾶδες, ων, αἱ (νῆσοι). *Strophædes*, two small islands in the Ionian Sea, off the coast of Elis.

They received this name from the circumstance of Zetes and Calais having returned from thence (from **στρέφωμαι**, to return) after they had driven the Harpies thither from the table of Phineus.

Στρώμων, όνος, ό. The *Strymon*, a large river of Thrace forming the boundary between that country and Macedonia. It is now the *Karasou*.

στρώμα, ἄρος, τό (from **στρώννυμι**, to spread). Anything spread out to lie on.—A bed, a couch, a couch-covering, a coverlet.

στυγερός, á, όν (adj. from **στυγέω**, to hate). Odious, hateful, dreadful, dread, dismal.

στυγρός, ός, όν, contr. from **στυγάνός** (adj. from the same). Hateful, dismal, sad, harsh, cruel.

στύλος, ου, ό. A pillar, a column.

Στυμφᾶλις, ἰδος, ή (sem. adjective).

Of *Stymphælus*, *Stymphalian*.—**Στυμφᾶλις λίμνη, ή**, Lake *Stymphælis*, in Arcadia.—**Στυμφᾶλίδες ὀρνίθες** or **ὄρνεις**, the *Stymphælian birds*.

Στυμφᾶλος, ου, ή. *Stymphælus*, a town of Arcadia, in the north-eastern angle, near the confines of Achaia.

Στύξ, Στῦγός, ή. The *Styx*, a river of the lower world.

στυφέλλω, fut. -ίξω (from **στυφέλος**, close). To beat, to push away, to drive away.

σύ, gen. σου (pers. pron.). Thou.

Συδάρεις, ἰος or **ἰδος, ή.** *Sydaris*, a city of Lucania, on the Tarentine Gulf, and noted for the luxury of its inhabitants. It was destroyed by the Crotonians about B.C. 510.

Συβαρίτης, ου, ό. A *Sybarite*, an inhabitant of *Sybaris*.

συγγένεια, ας, ή (from **συγγενής**). Affinity, relationship, kindred.

συγγενής, ές (adj. from **σύν**, with, and **γένος**, birth). Having a common origin with, of the same family.—As a noun, **ό**, a relation.

συγγηράσκω, fut. -γηράσω, &c. (from **σύν**, with, and **γηράσκω**, to grow old). To grow old with.

συγγινώσκω, fut. -γινώσμαι, &c. (from **σύν**, with, and **γινώσκω**, to be of opinion). To agree in opinion with.—To pardon, to forgive.

συγγνώμη, ης, ή (from **συγγινώσκω**). Pardon, forgiveness.

σύγγραμμα, ἄτος, τό (from **συγγράφω**). A writing, a treatise, a history.

συγγραφεύς, έως, ό (from **συγγράφω**). A writer, an author, an historian.

συγγράφω, fut. -γράψω, &c. (from **σύν**, together, and **γράφω**, to write). To put down together in writing to compose, to write, to prepare.

συγγυμναστής, ου, ό (from **σύν**, together, and **γυμναστής**, a teacher of gymnastics). A fellow-gymnast.

σύγε for **σύ**. Thou for thy part, thou indeed, thou even thou.

συγκυθεύω, fut. -ενόσω, &c. (from **σύν**, together, and **καθεύδω**, to lie down to sleep). To lie down with, to sleep with.

σύνκαιρος, ου (adj. from **σύν**, with, and **καιρός**, a season). Seasonable, opportune.

συγκάλέω, ύ, fut. -καλέσω, &c. (from **σύν**, together, and **καλέω**, to call). To call together, to invite, to convocate.—**οἱ συγκεκλημένοι**, the invited guests.

συγκάλυπτω, fut. -καλύψω, &c. (from **σύν**, with, and **καλύπτω**, to cover). To cover with, to cover up, to hide away.

συγκάμνω, fut. -κάμω, &c. (from **σύν**, with, and **κάμνω**, to labour). To labour with, to partake in the toil of, to assist, to help.

συγκαταβαίνω, future -θήσομαι, &c. (from **σύν**, together, and **καταβαίνω**, to descend). To descend with,

to go down together, to engage in, to submit to.

συγκαθύνω, fut. ὄθω, &c. (from σύν, with, and καταύνω or -όθω, to sink). To sink with, to go down along with.

συγκατακαίω, fut. -καύσω, &c. (from σύν, with, and κατακαίω, to consume). To burn up along with, to consume together with.

συγκατασβέννυμι, fut. -σβέσω, &c. (from σύν, with, and κατασβέννυμι, to quench). To extinguish together with, to destroy utterly.

σύνκειμαι, fut. -κείσομαι, &c. (from σύν, with, and κείμαι, to lie). To lie with, to be joined together, to consist of.

συνκλείω, fut. -κλείσω, &c. (from σύν, together, and κλείω, to shut). To shut together, to shut in.

σύνκλητος, ου, ή (from συγκάλεω, to call together). The senate.

συγκρίνω, fut. -κρίνω, &c. (from σύν, together, and κρίνω, to judge). To place things together in order to judge, to compare.

συνκροτέω, ώ, fut. -κροτήσω, &c. (from σύν, together, and κροτέω, to strike). To strike together, to clap, to unite, to collect, to organize.

συνκρούω, fut. -κρούσω, &c. (from σύν, together, and κρούω, to strike). To strike or dash together, to bring into collision, to join together.

συνχαίρω, fut. -χαρῶ, &c. (from σύν, with, and χαίρω, to rejoice). To rejoice with.

συνχορεύω, fut. -χορεύσω, &c. (from σύν, with, and χορεύω, to dance). To dance with.

συνχωρέω, ώ, future -χωρήσω, &c. (from σύν, with, and χωρέω, to go). To go with.—Mostly, to concede, to grant, to pardon.

σύκον, ου, τό. A fig.
συκοφαντέω, ώ, fut. -ήσω (from συκοφάντης, an informer). To inform against, to calumniate, to slander, to denounce.

συλλαμβάνω, future -λήψομαι, &c. (from σύν, with, and λαμβάνω, to seize). To seize together with, to lay hold of, to seize upon, to grasp.—To succour.

συμβαίνει, fut. -έξομαι, &c. (from σύν, together, and βαίνω, to go). To go together, to come together, to meet, to agree.—Impers., συμβαίνει, it happens, it is fitting, it suits.—τὸ συμβεβηκός, what has occurred, a peculiarity;—and in the plural, τὰ συμβεβηκότα, occurrences, the attributes of a thing.—τὰ συμβύνα, the things that have happened, the occurrences.

συμβάλλω, fut. -βύλω, &c. (from σύν, together, and βάλλω, to cast). To cast together, to unite, to connect, to compare, to strike together, to contend, to engage with, to appoint.—In the middle, to meet with, to contribute to.

συμβασιλεύω, fut. -εύσω, &c. (from σύν, with, and βασιλεύω, to reign). To reign with.

συμβίωσις, εως, ή (from συμβίωω, to live together). A living together, a community, union.

σύμβολον, ου, τό (from συμβάλλω). A sign, a token, a symbol.

συμβουλεύω, future -βουλεύσω, &c. (from σύν, together, and βουλεύω, to counsel). To give advice to, to counsel, to advise.

σύμβουλος, ου, ό and ή (from σύν, with, and βουλή, counsel). An adviser, a counsellor.

συμμαχία, ας, ή (from συμμαχεύω, to be an ally in war). An alliance, a confederacy, assistance.

σύμμαχος, ου (adj. from σύν, together with, and μάχομαι, to fight). Allied with, friendly.—As a noun, an ally or confederate in war, a fellow-combatant.

συμμένω, fut. -μένω, &c. (from σύν, with, and μένω, to remain). To remain with, to continue, to persist.

συμμιγνύμι, fut. -μιξω, &c. (from σύν, with, and μιγνύμι, to mingle). To mingle with, to intermingle, to blend, to mix together.—In the middle, to mingle with, to confer with.

συμμισγω, poetic for συμμιγνυμι.

συμπαίζω, fut. -παίξομαι, &c. (from σύν, with, and παίζω, to play). To play with, to sport together.

συμπαράδω, future -δέξομαι, &c.

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(from σύν, together with, and παρα-
θέω, to run by the side of). To
run along with, to run by the side
of.

συνπάρειμι, fut. -έσομαι (from σύν,
with, and πάρειμι, to be present).
To be present with.

σύνπας, -πῶσα, -παν (adj. from σύν,
together, and πᾶς, all). All to-
gether, the whole.

συνπάσχω, fut. -πείσομαι, &c. (from
σύν, with, and πάσχω, to suffer).
To suffer along with.—To sym-
pathize with.

συνπειθῶ, future -πείσω, &c. (from
σύν, with, and πείθω, to persuade).
To persuade along with, to prevail
upon, to influence, to move by en-
treaty.

συνπίνω, fut. -πίομαι, &c. (from
σύν, with, and πίνω, to drink).
To drink with, to drink together.

συνπίπτω, fut. -πесούμαι, &c. (from
σύν, together, and πίπτω, to fall).
To fall together, to meet, to come
into contact, to fall down.—συμ-
πίπτειν εἰς μάχην, to engage in
battle with.

συνπλέω, fut. -πλέξω, &c. (from
σύν, together, and πλέω, to weave).
To bind or weave to-
gether, to intertwine, to interweave.
—συνπλέομαι, to come to blows
with, to join battle with, to grapple
with.

συνπλέω, fut. -πλεόσομαι, &c. (from
σύν, with, and πλέω, to sail). To
sail with.

Συμπληγάδες, ὧν, αἱ (πέτραι under-
stood). The Symplegades (i. e.,
the dashers-together, from σύν, to-
gether, and πλῆσσω, to dash), a
name applied to the Cyānē, from
their supposed collision when ves-
sels attempted to pass. See Κυ-
άνεαι.

συνπληρόω, ὦ, fut. -πληρώσω, &c.
(from σύν, denoting completion,
and πληρόω, to fill). To fill com-
pletely, to fill up.

συνπλοῦς, οον, contr. σύνπλους, οον
(adj. from συμπλέω). Sailing
with, accompanying on a voyage.
—As a noun, the companion of a
voyage, a companion.

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συνπνέω, fut. -πνεύσω, &c. (from
σύν, with, and πνέω, to blow). To
blow with, to join.

συνπόσιον, οσ, τό (from συνπίνω).
A drinking together, a banquet, a
banqueting-hall, a saloon.

συνπότης, ου, ό (from συνπίνω). A
table companion, a guest.

συνπράσσω, fut. -πράξω, &c. (from
σύν, with, and πράσσω, to do).
To do along with, to perform joint-
ly, to sympathize, to help.

συνπρήθω, fut. -πρήσω, perf. συμπε-
πρήκα (from σύν, with, and πρήθω,
to burn). To burn with.

σύνπτωσις, εως, ή (from συμπίπτω,
to meet). A meeting, a concu-
rence.

συνφέρω, fut. -οίσω, &c. (from σύν,
together, and φέρω, to bring). To
bring together, to collect, to con-
tribute, to be profitable or useful,
to assent to.—τὸ συμφέρον, that
which is of advantage or profit,
advantage.—In the middle, to come
together, to flow, to stream.—In
the passive, to be borne together.

συνφεύγω, fut. -φεύξομαι, &c. (from
σύν, together, and φεύγω, to flee).
To flee together with, to flee away,
to escape to.

συνφθέγγομαι, fut. -φθέξομαι, &c.
(from σύν, with, and φθέγγομαι,
to speak). To speak with, to
agree with, to accompany.

συνφλέγω, fut. -φλέξω, perf. συμπέφ-
λεχα (from σύν, together, and
φλέγω, to burn). To burn togeth-
er, to burn with.

συμφορά, ἤς, ή (from συμφέρω). An
accident, a misfortune, a calamity.
συμφύης, ἐς (adj. from συμφύω, neut.,
to grow together). Grown togeth-
er, united by nature, naturally co-
herent, placed together.

σύν (prep.), governs the dative only.
With, together with, in company
with, &c.—In composition it de-
notes concurrence in action, asso-
ciation, union, collection, comple-
tion or fulfilment of an action, and
frequently merely strengthens the
force of the simple verb.

συναγανάκτέω, ὦ, fut. -ήσω, &c.
(from σύν, and ἀγανάκτέω, to be

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angry). To share in the indignation of another.

συναγελᾶω, fut. -ἄσω (from σύν, together, and ἀγελᾶω, to herd). To bring together into a herd, to unite with a herd.—In the middle, to herd together or with.

συνάγω, fut. -ἄξω, &c. (from σύν, together, and ἄγω, to lead). To draw together, to collect, to lead together, to gather, to unite.

συνᾶω, fut. -ᾶσω, &c. (from σύν, with, and ᾶω, to sing). To sing with.

συναθροίζω, future -αθροίσω, &c. (from σύν, together, and ἀθροίζω, to assemble). To assemble together.

συναείρω, poetic for συναίρω.

συναίρῶ, ὤ, fut. -αιρήσω, &c. (from σύν, together, and αἰρέω, to take). To take together, to collect, to destroy, to capture.

συναίρω, fut. συνᾶρῶ, &c. (from σύν, together, and αἶρω, to raise). To raise together, to assist in raising, to lift with.—To take away, to seize upon.

συναισθάνομαι, fut. -αισθήσομαι, &c. (from σύν, with, and αἰσθάνομαι, to perceive). To perceive with or at the same time, to have a fellow feeling with, to be conscious of, to feel certain of.

συναντῶ, ὤ, fut. -ανρήσω, &c. (from σύν, with, and ἀντῶ, to meet). To meet with, to light upon, to go to meet.

συναπόλλῃμι, future -απολέσω, &c. (from σύν, with, and ἀπόλλῃμι, to destroy). To destroy together with.—In the middle, to perish with.

συνάπτω, fut. -ἄψω, &c. (from σύν, together, and ἄπτω, to fasten). To fasten together, to unite, to join, to hang together, to meet together.

συναρπάζω, fut. -αρπάσω, &c. (from σύν, together, and ἄρπάζω, to carry off). To carry off together or at once, to carry off, to seize, to plunder.

συναρτῶ, ὤ, fut. -αρτήσω, &c. (from σύν, together with, and ἄρτῶ, to hang up). To hang up together

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with, to join together, to fit in, to unite with.

συνδέω, fut. -δέσω, &c. (from σύν, together, and δέω, to bind). To bind together, to fasten with, to chain to.

συνδιαπρίσσω, Attic -πρίρτω, fut. -πρίξω, &c. (from σύν, with, and διαπρίσσω, to accomplish). To effect in conjunction with, to bring about by means of, to manage with, to take part in the management of.

συνδιαφθείρω, fut. -φθερῶ, &c. (from σύν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.

συνδιώκω, future -διῶξω, &c. (from σύν, with, and διώκω, to pursue). To pursue together with, to join in the pursuit.

συνέδριον, οὐ, τό (from σύν, with, and δέω, a sitting). Literally, a sitting together.—The sitting of a council, an assembly.

συνεῖδω, future -εἰσομαι, &c. (from σύν, denoting completion, and εἶδω, to know). To know thoroughly, to feel conscious of, to feel within one's self, to feel certain of, to perceive.

σύνειμι, fut. -έσομαι (from σύν, with, and εἰμί, to be). To be with, to associate with, to be on terms of intimacy with.—συνεῖναι τῷ ἁπείρω βίῳ, to be in communion with the happiest life, i. e., to lead the happiest life.

σύνειμι, fut. -έσομαι, &c. (from σύν, with, and εἰμι, to go). To go along with, to come with, to accompany.

συνεισφέρειν, fut. -εισοίσω, &c. (from σύν, together, and εἰσφέρειν, to contribute). To contribute together with.

συνεκβάλλω, fut. -βάλῃ, &c. (from σύν, together, and ἐκβάλλω, to eject or banish). To banish at the same time.

συνεκπέμπω, fut. -πέμψω, &c. (from σύν, with, and ἐκπέμπω, to send forth). To send forth together with.

συνεκπλέω, future -πλείσομαι, &c. (from σύν, with, and ἐκπλέω, to

διὰ τοῦ). To sail out along with, to join a naval expedition.

συνεφέρω, fut. -εξοίω, &c. (from σύν, with, and ἐκφέρω, to bear forth). To bring forth together with, to make manifest at the same time with.

συνελαύνω, fut. -ελθίσω, &c. (from σύν, together, and ἐλαύνω, to drive). To drive together, to bring into contact, to drive.

συνεξαιρέω, ὦ, future -αιρήσω, &c. (from σύν, together, and ἐξαιρέω, to take out). To take out or away together, to remove together with, to assist in removing or destroying.

συνεξανίστημι, fut. -αναστήσω, &c. (from σύν, together, and ἐξανίστημι, to cause to arise). To cause to arise together or at the same time. —As a neuter, in perf. and 2d aor., to arise as one man.

συνεπομαι, fut. -έπομαι (from σύν, with, and επομαι, to follow). To follow with, to accompany, to attend.

συνεργέω, ὦ, fut. -ήσω, perf. συνήργηκα (from συνεργός). To work with, to aid one in his work, to cooperate in, to assist.

συνεργός οὐ, ὁ and ἡ (from σύν, with, and ἔργον, a work). An assistant.

συνέρχομαι, future -ελεύσομαι, &c. (from σύν, with, and ἔρχομαι, to come or go). To come with, to go with, to come together, to meet, to be present.

σύνεσις, εως, ἡ (from συνίημι). Intelligence, judgment, understanding.

συνεσιτιάω, ὦ, future -εσιτιάσω, &c. (from σύν, together, and ἐσιτιάω, to receive into one's house). To entertain a guest at one's house. —In the middle, to feast with.

συνετός, ἡ, ὅν (adj. from συνίημι). Intelligent, prudent, wise.

συνευνέτης, ου, ὁ (from σύν, with, and εὐνή, a couch). A spouse.

συνέχεια, ας, ἡ (from συνεχής). Perseverance, permanency, constancy.

συνεχής, ἑς (adj. from συνέχω). Connected with, joined together, continuous, next to, bordering upon, frequent, habitual, constant. —

Ναυτις, as an adverb, συνεχῆς, unceasingly, frequently.

συνέχω, fut. -έξω and -σχήσω, &c. (from σύν, together, and ἔχω, to hold). To hold together, to hold fast, to fasten.

συνεχῶς (adv. from συνεχής). Continually, constantly, frequently, connectedly.

συνήθεια, ας, ἡ (from συνήθης). Familiar intercourse, habit, familiarity, custom, a practice.

συνήθης, ες (adj. from σύν, together, and ἥθος, an abode). Dwelling together. —Hence, familiar, intimate, accustomed, trusty.

συνήθως (adv. from συνήθης). Constantly.

συνηρεφής, ἑς (adj. from συνηρεφώ, to overshadow). Overshadowed, covered, shaded.

σύνθεσις, εως, ἡ (from συντίθημι, to place together). A composition, combination.

συνθηρᾶω, ὦ, future -θηρᾶσω, &c. (from σύν, together, and θηρᾶω, to hunt). To hunt in company, to aid in hunting or pursuing.

συνίημι, fut. συνήσω, &c. (from σύν, together, and ἵημι, to send). To send together. —To comprehend, to perceive, to understand, to observe, to mark.

συνικετεύω, fut. -εύσω, &c. (from σύν, with, and κητεύω, to supplicate). To supplicate with, to offer up prayers with.

συνιστήμι, fut. -συστήσω, &c. (from σύν, together, and ἵστημι, to place). To place together, to establish, to set on foot, to bring forward, to introduce, to plan, to collect. —To ensue. —With the accusative and dative, to recommend to.

συννεύω, fut. -νεύσω, perf. συννεύθκα (from σύν, with, and νεύω, to be young). To pass one's youth with.

συννεφής, ἑς (adj. from σύν, with, and νέφος, a cloud). Covered with clouds, cloudy, shaded.

σύννομος, ου (adj. from σύν, together, and νόμος, to pasture). Pasturing together, grazing together, feeding in company.

σύννοος, οον, comit. σύννοος, οον
(adj. from σύν, intensive, and νόος, νοός, mind). *Wrapped in thought, contemplative, pensive.*

συνόδος, ον, ή (from σύν, with, and ὁδός, a way). *A meeting, an assembly, company.*

συνοικέω, ὦ, fut. -ήσω, &c. (from σύν, with, and οἰκέω, to dwell). *To dwell with, to dwell together, to inhabit, to colonize, to hold communion with, to labour under.*

συνοικίζω, fut. -οικίσει, &c. (from σύν, with, and οἰκίζω, to cause to dwell). *To cause to dwell with or together, to give in marriage, to plant a colony.*

σύνολος, ον (adj. from σύν, together, and ὅλος, the whole). *All together.*—Generally in the neuter, τὸ σύνολον, *the whole, all together.*—Also, τὸ σύνολον, adverbially, in fine, *on the whole, in general.*

συνομιλέω, ὦ, fut. -ήσω, &c. (from σύν, with, and ὀμιλέω, to associate). *To associate with, to keep company with.*

σύνορος, ον (adj. from σύν, with, and ὅρος, a boundary). *Bordering upon, contiguous, adjoining.*

συνόνοια, ας, ή (from pres. part. of σύνειμι, to be together). *An assembly, a meeting, a festival.*

σύνταξις, εως, ή (from συντάσσω). *A collection, an array, arrangement.*

συντάσσω, fut. -τάξω, &c. (from σύν, together, and τάσσω, to arrange). *To place together in proper order, to arrange, to draw up in battle array, to dispose.*

συντέλεια, ας, ή (from συντελέω). *Accomplishment, perfection, termination, completion.*

συντελέω, ὦ, fut. -τελέω, &c. (from σύν, together, and τελέω, to bring to an end). *To terminate completely, to bring about with, to accomplish, to perfect, to produce, to fulfil.*

συντίθημι, fut. συνθήσω, &c. (from σύν, together, and τίθημι, to place). *To place together, to compose, to arrange, to prepare, to invent, to make.*

σφύττορος, ον (adj. from σφύττειν, to strain). *Strained, vigorous, severe, strong.*

συντρέχω, fut. -δράμωμαι, &c. (from σύν, together, and τρέχω, to run). *To run together, to assemble, to collect, to concur.*

συντριβή, fut. -τρίβω, &c. (from σύν, together, and τριβή, to rub). *To rub together, to grind, to crush.*

συντροφος, ον (adj. from συντρέφω, to rear or bring up with). *Brought up with, familiar.*—*Domestic.*

συντυχῶν, future -τεύσεται, &c. (from σύν, with, and τυγχάνω, to meet). *To meet with, to fall in with, to have a conference with.*

συντύραννος, ον, ὁ (from σύν, with, and τύραννος, a tyrant) *A fellow-tyrant.*

συνωρίς, ἰδος (probably from σύν, together, and αἰρώ, to raise, to bear). *A team, a pair, a span, a chariot.*

Συρία, ας, ή. *Syria, a country of Asia Minor, on the coast of the Mediterranean.*

σύριγξ, γγος, ή (probably from σῶμα). *The syrian, the shepherd's pipe or reed.* See note, page 178, line 11.

συρίξω, fut. συρίξω, perf. σεσύριξα (from σύριγξ). *To play on the pipe.*

συρῆω, future -ρεύσομαι, &c. (from σύν, together, and ῥέω, to flow). *To flow together, to run into.*

Σύρτις, εως and ἰδος, ή. *A quicksand.*—In the plural, αἱ Σύρτιες, ων, *the Syrtics, two bays or gulfs on the coast of Africa, of which one was called Syrtis Major, now styled by sailors Gulf of Sydra, the other Syrtis Minor, now Gulf of Gabes.* The name Syrtis is generally derived from σύρω, to drag, but comes more probably from the term Sert, a desert tract. σῶμα, fut. σῶω, perf. σόσους. *To draw, to drag, to tear, to agitate, to wash down.*

σὺς, σός, ὁ and ή. *A swine, a boar, a hog, a sow.*

συσκέλλω, fut. συσκήλομαι, perf. συσκήλεται, 2d aor. συσέκλετο

(from σύν, together, and στελλω, to dry). To dry up together.
 σθαπνός, ου, ὁ (from σύν, with, and σπηνή, a tent). A tent-male, a comrade, a fellow-soldier.
 σσεκιάω, fut. -ᾶσω (from σύν, together, and σκιῶ, to shade). To overshadow, to cover with shade.
 σσεκίος, ου (adj. from σύν, with, and σκία, a shadow). Covered with shade, shady, overshadowed.
 σσεσίτιον, ου, τό (from σύν, together, and εἶτος, food). A meal eaten in common, a common eating-hall.
 σύστασις, εως, ἡ (from συνίστημι, to place together). Structure, construction, form, make, condition, a frame.
 συστέλλω, fut. -στέλω, &c. (from σύν, together, and στέλλω, to send). To send together, to draw together, to contract, to retrench, to reduce.
 συστράτειν, fut. -εῶσω, &c. (from σύν, with, and στρατεύω, to go on an expedition). To go on an expedition with, to perform military service with.
 συχνός, ἡ, ὅν (adj.). Crowded, frequent, continual, connected, long, abundant.
 σφάγη, ἡς, ἡ (from σφάζω). Slaughter, immolation, an execution.
 σφάζω, Attic σφάττω, future σφάξω, perf. ἐσφάξα, 2d aor. pass. ἐσφάγην. To slaughter, to slay, to immolate, to put to death, to kill.
 σφαιροειδής, ἐς (adj. from σφαῖρα, a globe, a sphere, and εἶδος, appearance). Spherical, resembling a sphere.
 σφάλερός, ὁ, ὅν (adj. from σφίλλω). Slippery, deceitful, treacherous, dangerous, deceptive, insecure, tottering, ready to fall.
 σφάλλω, fut. σφάλω, perf. ἐσφαλκα. To move or shake from its place, to cause to totter, to stagger, to deceive, to mislead.—Neuter, to totter, to be ready to fall, to be insecure.
 σφάλμα, ἄτος, τό (from σφάλλω). A ship, a fall, a false step, an error.
 σφάττω, Attic for σφάζω.

σφε, epic and Ionic for σφέας, σφεας, acc. pl. of σφεις.
 σφεις, neut. σφέα, gen. σφέων, Ionic for σφῶν, dat. σφίσι, acc. σφᾶς, poetic σφέας (plural of the pron. of 3d pers., nom. wanting, gen. σφῶ, &c.). They, &c.
 σφενδόνη, ἡς, ἡ. A sling.
 σφετερίζω, fut. -ίσω (from σφέτερος, your, his own), and middle σφετερίζομαι. To make your own, to appropriate to one's self.
 σφην, σφηνός, ὁ (akin to σφίγγω). A wedge.
 σφηνώ, ᾶ, fut. -ώσω, perf. ἐσφηνῶ (from σφην). To wedge, to cleave with wedges, to wedge open.
 Σφήττιος, ου, ὁ. A Sphettian, one of the borough of Spheltus, in Attica.
 σφίγγω, fut. σφίγξω, perf. ἐσφίγγα. To draw or press together, to contract, to squeeze, to contract.
 Σφίγξ, ἡ, γγος, ἡ. The Sphinx, a fabulous monster, having the head and breast of a woman, the body and claws of a lion, and the tail of a serpent. It infested the neighbourhood of Thebes, and destroyed those who could not solve the riddle proposed by it to them.
 σφόδρα (adv. from σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, very, excessively.
 σφοδρώς (adv.), same as σφόδρα.
 σφράγίς, ἰδος, ἡ. A seal, an impression.
 σφύρηλατος, ου (adj. from σφῆρα, a hammer, and ἐλαύνω, to drive). Wrought with the hammer, beat out with the hammer.
 σφύρον, ου, τό. The ankle.
 σχεδία, ας, ἡ (prop. fem. of σχεδῖος, hastily done, with ναῦς understood). A vessel built in haste, a raft or float.
 σχεδόν (adv.). Near.—Nearly, almost.—In Attic with τι generally.—σχεδόν τι, nearly, almost.—Perhaps.
 σχέτιος, α, ου (adj.). Harsh, cruel, indefatigable, wretched, unhappy.
 σχῆμα, ἄτος, τό (from ἔχω, to have, to hold). Form, figure, posture, shape.

gesture, attire, dress, rank, dignity.

σχίζω, fut. σχίσω, perf. ἐσχίκα. To split, to cleave, to divide.

σχόινος, ου, ὁ and ἡ. A sort of rush, especially of an aromatic species.

σχολάζω, fut. -ᾶσω, perf. ἐσχόλῃκα (from σχολή). To be at leisure, to have leisure, to be at rest, to bestow one's leisure time upon, to apply to, to enjoy leisure with.—To be a pupil of.

σχολαίως (adv. from σχολατός, at leisure). Leisurely, indolently, idly.

σχολαστικός, ἡ, ὁν (adj. from σχολή). Enjoying (learned) leisure, devoted to study, studious.—As a noun, a student.—In later writers, a simpleton.

σχολή, ἡς, ὁ, Doric σχόλα, ας, ἡ. Leisure, freedom from occupation, rest.—A school.

σώζω, fut. σώσω, perf. σέσωκα. To save, to preserve, to keep safe, to liberate, to rescue.

Σωκράτης, εὖς contr. ους, ὁ. Socrates, the most illustrious of the Grecian philosophers.

Σωκρατικός, οῦ, ὁ. A disciple of Socrates, a Socratic philosopher.

σῶμα, ἄτος, τό. The body.

Σωστράτος, ου, ὁ. Sostrátus.

σώστρον, ου, τό (from σώζω). A reward given for saving, salvage.

σωτήρ, ἡρος, ὁ (from σώζω). A savor, a preserver, a deliverer.

σωτηρία, ας, ἡ (from σωτήρ). Preservation, salvation, delivery from danger, safety.

σωφρονέω, ὦ, fut. -ήσω, perf. σεσωφρόνηκα (from σώφρων). To be of sound mind, to be in his right senses, to be wise or prudent, to be discreet, to become rational, to be chaste.

σωφροσύνη, ἡς, ἡ (from σώφρων). Soundness of mind, discretion, prudence, probity, discreetness of deportment, continence, chastity.

σώφρων, ου (adj. from σόος, σῶς, sound, and φρήν, mind). Sound of mind, discreet, prudent, wise, moderate, chaste, amiable.

T.

τῇ καὶ τῇ, Doric for τῇ καὶ τῇ (ἐῶν understood). In this direction and in that.

Ταινάριος, α, ου (adj.). Tanaerian, of Tanaarus.

Ταινάρος, ου, ὁ. Tænærus, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now Cape Matapan.

ταινία, ας, ἡ (from τείνω, to stretch out). A band, a fillet, a strip of land.

τακτός, ἡ, ὁν (adj. from τάσσω, to arrange). Arranged, in proper order.

τάλαντον, ου, τό. A talent, a sum of money. The Attic talent of silver was worth ten hundred and fifty-five dollars, fifty-nine cents; but the Attic talent of gold, ten thousand five hundred and fifty-five dollars, ninety-three cents.

τάλας, αἰνα, αν (adj. from τάλειν, to suffer). Wretched, miserable, unfortunate.

τάλλα, by crasis for τὰ ἄλλα, used adverbially. As for the rest, finally, besides.

ταμεῖον and ταμειῖον, ου, τό. A magazine, a storehouse, a granary.

ταμειεύω, fut. -εύσω (from ταμίας, a steward). To manage, to provide as a steward.—In the middle, to provide for one's self, to divide among one another.

ταμίη, ἡς (epic and Ionic for ταμία, ας), ἡ, and with γυνή expressed γυνὴ ταμίη, the female housekeeper, τάν. See ὦ τάν.

τάν, Dor. for τήν, and τάνδε for τήνδε.

Τάνυις, ἰδος, ὁ. The Tánis, now the Don, a large river of Europe emptying into the Palus Mæotis.

Τάνταλος, ου, ὁ. Tantalus, a king of Phrygia, punished by the gods for divulging their secrets unto mortals, by being placed up to the chin in water, and tormented with insatiable thirst, while the water eluded his lips as often as he attempted to taste it.

TAT

τάδε *ku ta de* *adv.* *Now, at the present moment.*

τάξις, *ewc*, *η* (from *τάσσω*). *An arrangement, an office; an employment, a duty, regulation, order.*

ταπεινός, *η, ον* (adj.). *Humble, low, mean, small, submissive, lowly, of modest deportment.*

ταπεινώω, *ω, fut. -ώσω, perf. τεταπεινώκα* (from *ταπεινός*). *To depress, to make low, to reduce, to humble, to humiliate.*

ταπεινός (adv. from *ταπεινός*). *In a lowly manner, humbly, meanly, servilely.*

ταπεινώσις, *ewc*, *η* (from *ταπεινώω*). *Debasement, humiliation.*

τάπηξ, *ητος, ο*. *A coverlet, a carpet.*

Ταπύντιοι, *ων, οι*. *The Tarentines, the inhabitants of Tarentum, a city of lower Italy, on the Tarentine Gulf. It is now Taranto.*

ταράσσω, Attic *ταράττω*, *fut. ταράξω, perf. τετάραχα*. *To stir up, to disturb, to throw into confusion, to terrify, to agitate.*

ταράχωνς, *ες* (adj. from *ταραχή*, disorder, and *εἶδος*, appearance). *Like a disorderly assemblage, in commotion, tumultuous, disturbing, stormy.*

ταρβέω, *ω, fut. -ήσω, perf. τετάρβηκα* (from *τάρβος*, fear). *To be terrified at, to stand in awe of, to fear.*

ταρῖχέω, *fut. -ρώσω, perf. τεταρῖχενκα* (from *τάριχος*, anything salted, preserved, or embalmed). *To preserve flesh, to salt, to pickle, &c.*—In the case of dead bodies, to embalm.

ταρσός, *οῦ, ο* (from *τέρω*, to dry up). *A pinion, a wing.*

Τάρταρος, *ων, ο*. *Tartarus, one of the regions of the lower world, where the wicked are punished.*—Also, one of the earliest of the Grecian deities.

Ταρτησσιος, *ων, ο*. *A Tartessian, an inhabitant of Tartessus.*

τάσσω, *fut. τάξω, perf. τέταξα*, 2d aor. *έταγον*. *To arrange, to dispose, to assign, to place in order, to draw up.*

Ταγυρος, *ων, ο*. *Ταγγήτις*, part of

TEK

a lofty ridge of mountains, traversing the whole of Laconia.

ταῦρος, *ου, ο*. *A bull.*

Ταῦρος, *ου, ο*. *Mount Taurus, a chain of mountains in Asia, extending from the frontiers of India to the Aegean Sea.*

τάφος, *ης, η* (from *θάπτω*, to bury, 2d aor. *έταφον*). *A grave, a sepulchre, a coffin, burial.*

τάφος, *ου, ο* (from the same). *A grave, a sepulchre, a tomb, burial.*

τάχα (adv. from *ταχύς*). *Quickly, rapidly, soon, speedily, easily, perhaps.*

τάχως (adv.). same as *τάχα*.

τάχος, *εος, τό*. *Speed, swiftness, rapidity.*—*διὰ τάχους*, with speed, rapidly, quickly.

τάχυς, *εἰα, υ* (adj.). *Swift, rapid, fleet, prompt, quick.*—Neuter, as an adverb, *ταχύ*, quickly, &c.—Comp. *ταχίων*, *ιον*, and *θάσσων*, *ων*, superl. *τάχιοςτος*, *η, ον*.—Neuter plural superl., as an adverb, *τάχιστα*, and *ὡς τάχιστα*, as rapidly as possible, instantly.

τάχυνς, *ητος, η* (from *ταχύς*). *Swiftness, celerity.*

τάως, *gen. ταῶ, ο*. *The peacock.*

τε (conj.). *And.*—*τε τε*, or *τε καί*, both and; as well as.

τέθριππος, *ων* (adj. from *τέτρα* for *τέσσαρα*, four, and *ἵππος*, a horse). *Harnessed with four horses.*—*τέθριππον*, *ου, τό*, a four-horse chariot.

τείνω, *fut. τενώ, perf. τέτληκα*. *To stretch, to strain, to draw out, to extend.*—Perf. pass. part. *τετλημένος*, *η, ον*, strained, extended.

Τειρεσίας, *ων, ο*. *Tiresias, a prophet of Thebes, son of Evérus and Chariclo, deprived of sight by Minerva.*

τείρω, *fut. τερώ, perf. τέραρα*. *To rub, to wear by rubbing, to wear out, to consume, to distress, to harass, to press hard.*

τειρίζω, *fut. -ίω, perf. -ετείχηνκα* (from *τείχος*). *To enclose with walls, to build the walls of.*

τείχος, *εος, τό*. *A wall.*

τετραίπυρ, *fut. -πύρω* (from *τέτραπ*, a

TEA

limit). To fix the limit, to determine, to end, to give a proof, to demonstrate.—In the middle, τεκμαίρομαι, epic aor. τεκμηρίμην. To judge by, to infer from any appearance, to conjecture from τεκμήριον, ου, τό (from τεκμαίρομαι). A mark, a sign, an indication, a proof.
τέκνον, ου, τό (from τίκτω, to bring forth). A child.
τεκνῶν, ὦ, fut. -ώσω, perf. τετέκνωκα (from τέκνω). To beget children, to be a parent.
τέκος, εος, τό (from τίκτω, to bring forth). A child, offspring.
τεκταίνω, fut. -τάνω (from τέκτω). To construct, to fabricate, to build.
τεκτονική, ἥς, ἡ (properly feminine of τεκτονικός, with τέχνη understood). The art of building, architecture.
τέκτων, ονος, ὁ (akin to τέχνη, τίκτω). A carpenter, an artificer, a builder.
Τελαμών, ὄνος, ὁ. Telāmon, son of Æacus, brother of Peleus, was king of the island of Salāmis, and father of Ajax and Teucer.
τέλειος, ου (adj. from τέλος). Finished, perfected, complete, perfect, entire.
τελειῶν, ὦ, fut. -ώσω, perf. τετελείωκα (from τέλειος). To bring to a termination, to finish, to complete, to perfect.
τελείω, poetic for τελέω.
τελετή, ἥς, ἡ (from τελέω). A completion, a termination, accomplishment, an initiation, into sacred mysteries, mysteries, rites.
τελευταίος, α, ου (adj. from τελευτή). Last, final, at the end, concluding.—Noutor, as an adverb, τὸ τελευταίον, finally, lastly.
τελευτάω, ὦ, fut. -ήσω, perf. τετελεύτηκα (from τελευτή). To end, to complete, to finish, to accomplish.
—(With θύω, περὶ τοῦ θανάτου, to die, to perish.
τελευτῶ, ἥς, ἡ (from τελέω). An end, death.
τελεω. ὦ, fut. -έσω, perf. τετέλεκα (from τέλος). To complete, to finish, to perform, to accomplish, to

TEP

pay (a tax or contribution), to offer.
τελέως (adv. from τέλος for τέλειος). Completely, perfectly, extremely.
τέλμα, ὄτος, τό. A swamp, a marsh, a morass.
τέλος, εος, τό. The end, the issue, a purpose, a command, a magistracy, tribute, expense.—In the plural, τὰ τέλη, the magistrates.—As an adverb, τέλος, finally, at last.
τέμενος, εος contr. ους, τό (from τέμνω). Properly, a piece of land appropriated for a particular use.—A grove, a consecrated place, a temple, a public place.
τέμνω, fut. τεμῶ, perf. τέτρηκα, 2d aor. ἐτέμην. To cut in half, to cut asunder, to cleave, to cut away, to lop off, to divide, to desolate.
Τέμπεα, ἐων, contr. Τέμπε, ὦν, τό. Tempē, a delightful valley of Thessaly, between Mount Olympus on the north and Ossa on the south, through which the Peneus flows into the Ægean.
τένυγος, εος, τό. A shallow, shoal water, a swamp.
τεναγώδης, ες (adj. from τένυγος, and εἶδος, appearance). Swampy, marshy.
τένυγος, ου, ὁ. A glutton, an epicure.
τένων, οντος, ὁ (from τένω, to stretch). A sinew, especially a sinew of the neck.—Also, the neck.—οἱ τένοντες, the sinews of the neck, the neck.
τέος, ἡ, ὅν, epic and Doric for σός, σή, αὖν. Thine.
τερῆστιος, ου (adj. from τέρας, a portentous sign). Portentous, wonderful, prodigious.
τερῆτεύομαι, fut. -εύσομαι (from τέρας, a wonderful occurrence). To relate wonderful occurrences, to make predictions, to doze.
τέρμα, ὄτος, τό. A term, a bound, a term, an end.
τέρμων, ονος, ὁ. Same as τέρμα.
Τέμμων, ονος, ὁ. Temmōn, a Roman deity, who presided over boundaries and landmarks.
τερμίζεσθαι, ου (adj. from τέρμα,

THE

and κεραυνός, the thunderbolt). *Delighting in wielding the thunderbolt.*

τερπνός, ἡ, ἐν (adj. from τέρω). *Pleasing, charming, delightful, agreeable.*

τέρω, fut. τέρω, 2d aor. mid. *ταρπόμεν* and often, with redupl., *τεταρπόμεν*, part. *τεταρπόμενος*, 1st aor. pass. *ἐτέρφθην* and *ἐτύρφθην*, 2d aor. pass. *ἐτύρπην*. *To fill, to satiate, to satisfy, to delight, to please.*

τέρψις, εως, ἡ (from τέρω). *Delight, pleasure, enjoyment.*

Τερψιχόρη, ἡ, ἡ (from τέρω, and χορός, the dance). *Τερψιχόρῃ*, the Muse that presided over dancing.

τεσσαράκοντα (num. adj. indecl. from τέσσαρες, with numeral suffix, denoting tens). *Forty.*

τεσσαράκοστος, ἡ ἐν (num. adj. from τεσσαράκοντα). *The fortieth.*

τέσσυρες, α, genitive ὦν (num. adj.). *Four.*

τέταρτος, η, ον (num. adj. from τέταρτες). *The fourth.*—Neuter, as an adverb, *τέταρτον*, *fourthly*.

τέτμον, epic for ἐτεμον (a defective aorist, no other part of the verb occurs). *To meet with, to find*

τετραίνω for τιτραίνω. *To persiflage, &c.*

τετρακέρω, ὦν (adj. from τέτρα for τέσσαρα, and κέρα, a horn). *Having four horns, four-horned.*

τετρακτοχίλιοι, αι, α (num. adj. from τέτρakis, four times, and χίλιοι, a thousand). *Four thousand.*

τετρακόσιοι, αι, α (num. adj. from τέτρα for τέσσαρα, with numeral suffix, denoting hundreds). *Four hundred.*

τετραπλήγυς, υ (adj. from τέτρα for τέσσαρα, and πῆγυς, a cubit). *Four cubits long.*

τετραπλευρος, ον (adj. from τέτρα for τέσσαρα, and πλευρά, a side). *Four-sided.*

τετραποδιστί (adv. from τετραποδος, poet. for τετραπους). *On all fours.*

τετραπους, ονν, gen. -ποδος (adj. from τέτρα for τέσσαρα, and πῆγυς, a foot). *Four-footed.*

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τετράρακοντα, Attic for τεσσαράκοντα. *Forty.*

τέτταρες, Attic for τέσσαρες. *Four.* *τέττιξ, ἴγος, ὁ. The cicada.* See note, page 173, ode vii., line 1.

Τεύκρος, ου, ὁ. *Teucer*, son of Telamon, and brother of Ajax. On his return from the Trojan war, his father refused to receive him into his kingdom, for not having avenged the death of his brother Ajax. He therefore sailed to Cyprus, where he built a city, and named it, from his native country, *Salamis*.

τεύχος, εος, τό (from τεύχω). *A vessel, an implement, a weapon.*—In the plural, *τὰ τεύχεα*, *arms, armour.*

τεύχω, fut. τεύξω, perf. *τέτευχα*. *To prepare, to complete, to construct, to make, to do.*—In the passive, *to be made, to be*, especially in the perfect *τέτυγμαι*.

τεφρώδης, ες (adjective from τέφρα, ashes, and εἶδος, appearance). *Of the colour of ashes, resembling ashes.*

τέχνη, ης, ἡ (probably from τέκνω, *tekein*, akin to τεύχω). *Art, a trade or profession, an art, artifice, cunning, a work of art, a vocation, a stratagem, a fraud.*

τεχνίτης, ου, ὁ (from τέχνη). *An artist, an artisan, an artificer, a connoisseur.*

τέως (adv., correl. to εως). *Until then, until, as long as, while.*

τῇ, epic for ἧ. *Where.*

τῇγε (adv., properly dat. sing. fem. of ογε). *In this quarter.*

τῇδε (adv., properly dat. sing. fem. of οδε). *Here, in this place, in this way.*

Τηθύς, ὅς, ἡ. *Tethys*, a sea deity, the wife of Oceanus, and daughter of Uranus and Terra, often used for the sea itself.

Τήλιος, α, ον (adj.). *Teian, of or belonging to Teios.*—*Τήλιον ὕπν*, the birthplace of Anacreon.

τήκω, fut. τήξω, perf. *τέτηχα*, 2d aor. *ἐτάκον*. *To melt, to dissolve, to soften.*—Hence, *to waste, to con-*

same.—In the middle, to decay, to pine away.

τῆλε (adv.). *Afar, in the distance.*

τῆλεθῶ, ὦ, a lengthened form of *θάλλω* (from *θηλή*, a woman's breast). *To bloom, to be flourishing*.—Used only in the pres. part. *τῆλεθῶν*, poetic *τῆλεθῶν*.

τῆλικος, η, ον (adj., correl. to *ἡλικος*). *Of such a size, of such age, as old, of the same age as.*

τῆλικούτος, αὐτῇ, οὗτο (adj. from *τῆλικος* and *οὗτος*). *Of such size, of such an age, so large, so old, so young*.—*εἰς τῆλικούτον τρυφῆς*, to such a degree of luxury.

τῆλόθι (adv. from *τῆλου*, *afar*). *Away from, far away, far from.*

τῆλόστε (adv. from *τῆλου*, *afar*). *At a distance, far away.*

τῆμερον and *τῆμερα*, Attic for *σήμερον* (adv.). *To-day.*

τῆνικαῦτα, generally Attic for *τῆνίκα* (adv.). *Then, at that time.*

τῆνος, ᾧ, ο, Doric for *ἐκείνος*, η, ο. *That, &c.*

Τῆνος, ον, ἡ. *Tēnos*, a small island in the *Ægean*, near *Andros*.

τῆπερ, epic for *ἤπερ* (adv.). *Though.*

Τηρέος, ἔως, ὁ. *Tereus*, a son of *Mars*, and king of *Thrace*. He was changed into a hoopoe.

τηρέω, ὦ, fut. -ήσω, perf. *τετήρηκα* (from *τηρός*, one who watches). *To give attention to, to observe, to watch or guard, to preserve, to keep.*

Τήρης, εος, ὁ. *Teres*.

τῆτες (adv. from *τὸ ἔτος*). *This year.*

Τιβέριος, ον, ὁ. *Tiberius*, a Roman emperor.

Τίβερις, ἰδός, ὁ. *The Tiber*, a famous river of *Italy*, on whose banks *Rome* was situated.

Τιγράνης, ον, ὁ. *Tigrānes*, king of *Armenia*, son-in-law of *Mithradates*.

Τίγρης, ητος, ὁ. *The Tigris*, a large river of *Asia*, rising in the mountains of *Armenia Major*, and falling into the *Euphrates*.

τίη, a strengthened form of *τί*. *Why? wherefore?*

τιθασεύω, fut. -εύσω, perf. *τετιθάσενκα* (from *τιθασός*). *To render tame, to tame, to conciliate, to cajole.*

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τιθασός, ον (adj. from *τιθήη*, a nurse). *Tamed, tame, domesticated.*

τιθῆμι, fut. *θήσω*, perf. *τέθεικα*, 2d aor. *έθηγ*. *To place, to set, to put, to lay down, to propose, to enact, to deposit, to dispose, to inflict*.—*θέσθαι νόμον*, to enact a law.—*θέσθαι μάχην*, to make battle.—*θέσθαι τὸν πόλεμον*, to put an end to the war.—*τιθεσθαι τὰ ὅπλα*, to station themselves in battle array.

τιθήη, ης, ἡ (from *τιθή*, a nurse). *A nurse.*

Τιτράουσης, ον, ὁ. *Titraustes*, a Persian naval commander, defeated by *Cimon*.

τίκτω, fut. *τέξω*, commonly *τέξομαι*, perf. *τέτοκα*, 2d aor. *έτεκον*. *To beget, to bring forth, to bear, to produce, to give birth to*.—*τίκτειν ὠά*, to lay eggs.

τίλλω, fut. *τίλω*, perf. *τέτληα*. *To pick out, to pluck, to tear out, to strip off.*

Τίμαιος, ον, ὁ. *Timæus*, an historian of *Sicily*, who flourished about 262 B.C.

Τιμάνδρα, ας, ἡ. *Timandra*, the mistress of *Alcibiades*.

τιμᾶω, ὦ, fut. -ήσω, perf. *τετίμηκα* (from *τιμή*). *To estimate, to value, to honour, to deem worthy, to esteem.*

τιμή, ης, ἡ (from *τίω*, to estimate). *Estimatum, value, honour, esteem, reverence, reward, dignity*.—In the plural, *τίμαί*, tokens of esteem or respect.

τιμίος, α, ον (adj. from *τιμή*). *Estimated, highly prized, honoured, valuable, dear.*

Τιμόθεος, ον, ὁ. *Timotheus*, an Athenian general, son of *Conon*, renowned for his mild and persuasive disposition.

Τίμων, υνος, ὁ. *Timon*, a native of *Athens*, called *Misanthropos*, from his unconquerable aversion to mankind and all society.

τιμωρέω, ὦ, fut. -ήσω, perf. *τετιμώρηκα* (from *τιμωρός*, that succours). *To succour, to aid, to help*.—Also, *to avenge, to punish*.—In the mid-

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die, to avenge one's self upon, to take revenge, to punish.
τιμωρία, ας, ἡ (from τιμωρέω). Vengeance, punishment.
τινύσσω, fut. -ύσω. To brandish, to agitate, to shake, to cast away.
τινῶ, fut. τίσω, perf. τέτικα. To pay.—With δίκην to suffer punishment. See τῶ.
τίς, τί, gen. τίνος (interrog. pron.). Who? what?
τις, τι, gen. τινός (indefinite pron.). Any, any one, a certain one, some one, something.
Τίταν, ἄνος, ὁ. A Titan.—The sun.
τίτανος, ου, ἡ. Chalk.
τιτράω, τίτρημι, and τιτράινω, fut. -τρήσω, perf. τέτρηκα. To bore, to trans pierce.
τιτρώσκω, fut. τρώσω, perf. τέτρωκα, 1st aor. pass. ἐτρώσθην. To wound.
τιῶ, fut. τίσω, perf. τέτικα. To estimate, to value, to esteem, to reverence, to honour, to pay the price, to expiate a crime by paying the penalty, to atone.—With δίκην or δίκας, to suffer punishment.
τλάω, not used as pres., from it in use, fut. τλήσω, 2d aor. ἔτλην. — perf. τλάς, perf. with a pres. signif. τέτληκα. To bear, to endure, to suffer, to undertake, to dare.
τλήμων, ον (adj. from obsolete τλάω). Enduring, patient, wretched, poor.
Τυώλος, ου, ὁ. Tmolus, a mountain of Lydia, now Bours-dag, on which the Pactolus rises.
τοί, Doric for σοί, dat. sing. of σύ.
τοί (an enclitic particle, properly an old dative for τῷ). Indeed, for the matter of that, therefore, forsooth.
τοιγάρουν (adv. from τοί, γάρ, and οὖν). Therefore, hence, on this account.
τοιγάρτοι (adv. from τοί, γάρ, and τοί). Therefore, hence, accordingly.
τοῖνιν (adv. from τοί, and νύν for οὖν). Therefore, wherefore, on this account, then.
τοιόσδε, τοιόδε, τοιόνδε (adj. from τοῖος, such, and δέ). Such.
τοιούτος, τοιαύτη, τοιοῦτο (adj. from τοῖος, such, and οὗτος, this). Such a one as this, such.

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τοίχος, ου, ὁ (akin to ταίχος). A wall, the side of a house.
τόκα, Doric for τότε (adv.). Then.
τοκεύς, ἑως, ὁ (from τίκτω, to beget). A father.
τόλμα, ης, ἡ. Boldness, daring.
τολμῶ, ὦ, fut. -ήσω, perf. τετόλμηκα (from τόλμα). To bear, to endure, to venture.
τόλμημα, ἄτος, τό (from τολμάω). A hazardous enterprise, a bold undertaking.
τολμηρία, ας, ἡ (from τολμηρός). Boldness, rashness.
τολμηρός, ἄ, ὄν (adj. from τολμάω). Bold, daring, resolute, rash.
τολοιπόν (adv. for τὸ λοιπόν, with μέρος understood). As for the rest, besides.—With μέρος τοῦ χρόνου understood, for the future, henceforth.
τοξεία, ας, ἡ (from τοξεύω). Archery.
τόξευμα, ατος, τό (from τοξεύω). An arrow (shot from the bow), an arrow-shot, an arrow.
τοξεύω, fut. -εύσω, perf. τετόξευκα (from τόξον). To discharge from a bow, to shoot with an arrow.
τόξον, ου, τό. A bow, an arrow.
τοξότης, ου, ὁ (from τόξον). A bowman, an archer.
τόπος, ου, ὁ. A place, a space, a site, a tract of country, a region, a spot.
τόσος, η, ον (adj.). So large, so much, such.—τόσον or poetic τόσον . . . ὅσον, so far . . . as, as far . . . as.
τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον (adj. from τόσος, and οὗτος, this). So great a one as this.—So large, so great, so much, so many.—τοσοῦτον . . . ὅσον, so much . . . as.—ἐπὶ τοσοῦτον, so far, to such a degree.—τοσοῦτῃ, by so much, as much.
τόσσος, η, ον, poetic for τόσος, η, ον.
τότε (adv.). Then, at that time, formerly.—τότε μὲν . . . τότε δέ, a one time . . . at another.
τουνομα, by crasis for τὸ ὄνομα.
Τουρδίτᾱνῐα, ας, ἡ. Turditania, a rich province of Bætica in Spain, bordering on the Atlantic coast,

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and traversed by the river Betis.

Τουρδίταινοι, ὄν, οί. *The Turditani, the inhabitants of Turdania.*

Τούσκοι, ὄν, οί. *The Tuscans, the inhabitants of Etruria.*

τouri, Att. for τούτο, used for emphasis. *This here.*

τράγημα, ἄρος, τό (from τράγειν, 2d aor. inf. of τρώγω, to chew). *Confectionary, a dessert.*

τράγος, ὄν, ὁ. *A goat.*

τράγωδῶν, ὦ, future -ήσω (from τραγῳδός). *To detail in tragic strain.*

τράγωδια, ας, ἡ (from τραγῳδός). *A tragedy, a tragic poem.*

τραγωδοποιός, οὔ, ὁ (from τραγωδία, and ποιέω, to make). *A tragic poet.*

τραγωδός, οὔ, ὁ (from τράγος, and ὦδῃ, a song). *A tragic poet, an actor of tragedy, so called either because, in the early and rude state of the drama, the performer was dressed in a goatskin, or because a goat was assigned as the prize to the cleverest wit and nimblest dancer in the satyric chorus, which constituted the first stage of the drama. There are also other explanations.*

τραπέζα, ἡς, ἡ (from τέτρας, four, and πῆξα for πούς, a foot). *A table.*

τραῦμα, ἄρος, τό (from τιτρώσκω, to wound). *A wound.*

τράχως (adv. from τράχύς). *Roughly, rudely, harshly, sternly.*

τράχηλος, ὄν, ὁ. *The neck.*

τράχύς, εἰα, ὅ (adj.). *Rough, rugged, uneven.—Harsh, stern, angry.*

τράχυτης, ητος, ἡ (from τράχύς). *Roughness, harshness, asperity, unevenness.*

τρεῖς, neut. τρία (num. adj.). *Three.*

τρέμω, fut. τρεμῶ, perf. (from a secondary present, τρομέω) τετρώμην. *To tremble.*

τρέπω, fut. τρέψω, perf. τέτροφα, 2d aor. ἐτρέπον (originally the same as στρέφω, akin to τρέω, τρέμω, and the Latin tremo). *To turn, to turn over, to cause to turn about,*

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to put to flight, to rout, to change. —In the middle, to turn one's self about, to betake one's self to flight, to flee.—Also, to put to flight.

τρέψω, fut. θρέψω, perf. τέτροφα and τέτρεφα, 2d aor. ἐτρέψον, perf. pass. τέθραμμαι (akin to τρέπω). *To nourish, to nurture, to rear, to bring up, to support, to maintain.*

τρέχω, fut. θρέξομαι, more commonly δρόμομαι, perf. δεδρόμηναι, 2d aor. ἐδράμην. *To run.*

τρίαυα, ἡς, ἡ (from τρία, neut. of τρεῖς). *A three-pronged spear, a trident.*

τριάκοντα (num. adj. indecl. from τρία, neut. of τρεῖς, with numeral suffix denoting tens). *Thirty.*

τριάκοντοι, αι, α (num. adj. from τρία, neut. of τρεῖς, with numeral suffix denoting hundreds). *Three hundred.*

τρίβω, fut. τρίψω, perf. τέτριψε (from the same root with τρίψω, τριπύω, &c., and the Latin *tero, trito*). *To rub, to wear by friction, to grind. —2d aor. pass. ἐτρίβην.*

τρίβων, ὄνος, ὁ (from τρίβω). *A worn-out garment, an old threadbare cloak.*

τρίβωνιον, ὄν, τό (dim. from τρίβων). *An old threadbare garment.*

τρίγωνος, ὄν (adj. from τρεῖς, thrice, and γῶνος, an angle or corner). *Three-cornered, triangular. —τό τρίγωνον, a triangle.*

τρήραρχέω, ὦ, fut. -ήσω (from τρήρης, and ἄρχω, to command). *To command a galley.*

τρήρης, εος contr. οος, ἡ (from τρεῖς, thrice, and ἑρέσσω, to row). *A trireme, a galley, a vessel of three banks of oars.—Properly an adj., with ναὺς understood.*

τρίκερως, ὄν (adj. from τρεῖς, thrice, and κέρα, a horn). *Having three horns, three-horned.*

τρίκέφαλος, ὄν (adj. from τρεῖς, thrice, and κεφάλῃ, a head). *Three-headed.*

τριλογία, ας, ἡ (from τρεῖς, thrice, and λόγος, a crest). *A triple crest or plume.*

Τρινακρία, ας, ἡ (from τρεῖς, thrice,

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- αἰὲς ἄκρα, *a point*). *Trinacria*, one of the names of Sicily, from its three promontories.
- τρίοδος, *ον, ἡ* (from *τρίς*, *thrice*, and *ὁδός*, *a way*). *A place where three roads meet*:—*αι τριοδοι, the cross-roads*.
- τρεπλυσιάζω, *fut. -ῶσω* (from *τρεπλᾶσιος*, *threefold*). *To triple*.
- τριπλῆ (adv., *prop. dat. sing. fem. of τριπλοῦς*). *Treble, in three times*.
- τρίπλοος, *δη, οον, contr. τριπλοῦς, ἡ, ουν* (adj. from *τρίς*, *thrice*, and *πλέω*, an old form of *πλέω*, *to fold*). *Threefold, triple*.
- τριπόθῃτος, *ον*, *Doric for τριπόθητος, ον* (adj. from *τρίς*, *thrice*, and *ποθέω*, *to love*). *Thrice-beloved*.
- τρίπους, *οον, gen. -ποδος* (adj. from *τρίς*, *thrice*, and *πούς*, *a foot*). *Three-footed*.—As a noun, *τρίπους, ὁδος, ὁ*, *a tripod*.
- Τριπτόλεμος, *ον, ὁ*. *Triptolemus*, son of Celeus king of Eleusis, and Metanira, to whom Ceres intrusted her chariot, drawn by dragons, in order that he might travel over the earth and teach mankind how to cultivate the ground.
- τρίς (num. adv. from *τρεῖς*). *Three times, thrice*.
- τρισκαίδεκάτος, *η, ον* (num. adj. from *τρισκαίδεκα*, *thirteen*). *The thirteenth*.
- τρισπύριοι, *αι, α* (num. adj. from *τρίς*, *thrice*, and *μύριοι*, *ten thousand*). *Thirty thousand*.
- τρισχιλιοι, *αι, α* (num. adj. from *τρίς*, *thrice*, and *χιλιοι*, *a thousand*). *Three thousand*.
- τρίτος, *η, ον* (adj. from *τρεῖς*). *The third*.—Neuter as an adverb, *τρίτον*, *thirdly, in the third place*.
- Τρίτων, *ωνος, ὁ*. *Triton*, a sea deity, son of Neptune and Amphitritē, represented as his father's trumpeter.—In the plural, *Tritons*, inferior sea deities.
- τρίχινος, *η, ον* (adj. from *θρίξ*, *hair*). *Made of hair*.
- τριχῶ, *ῶ, fut. -ῶσω, perf. τετρίχωκα* (from *θρίξ*, *the hair*). *To cover with fine hair or down*.—*τετρίχωντος, η, ον, downy*.

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- τρίχως, *ως, ἡ* (from *τριχῶ*). *A covering with hair or down, growth of the hair, hair*.
- τριῦβον, *ον, τό* (from *τρίς*, *thrice*, and *ὀβολός*, *an obolus*). *A piece of money worth three obols, three obols*.
- Τροία, *ας, Ionic Τροίη, ης, ἡ*. *Troy*, a celebrated city of Asia Minor, destroyed by the Greeks after a ten years' siege.
- Τροίην, *θνος, ἡ*. *Τραζῆν*, an ancient city of Argolis in Greece, on the Sinus Saronicus. Its ruins are near the modern *Danala*.
- Τροάηνιος, *ον, ὁ*. *A Trazenian*.
- Τροίηθε (adv. from *Τροίη*, with ending *θε*, denoting motion from). *From Troy*.
- τρόπαιον, *ον, τό* (from *τρέπω*, *to turn*, *to put to flight*). *A trophy*, consisting of the spoils of the enemy, put up in celebration of a victory, often on the spot where the enemy were routed.
- τρόπος, *ον, ὁ* (from *τρέπω*, *to turn*). *A turn, a manner, a mode, usage, custom, character, mode of life, disposition*.
- τροφεύς, *εως, ὁ* (from *τροφή*). *One who nourishes or brings up, a master*.
- τροφή, *ης, ἡ* (from *τρέφω*, *to nourish*). *Nourishment, food, support, maintenance*.
- τροφός, *ος, ἡ* (from *τρέφω*, *to nourish*). *A nurse, a supporter*.
- τροχός, *ος, ὁ* (from *τρέχω*, *to run*). *A wheel, a rack*.
- τρύβλιον, *ον, τό*. *A small basin, a bowl, a dish*.
- τρυφῶ, *ῶ, fut. -ῶσω, perf. τετρυφήκα* (from *τρυφή*). *To be sunk in luxury, to revel, to be wholly devoted to pleasure*.
- τρυφή, *ης, ἡ*. *Luxury, effeminacy, revelry, luxurious indulgence*.
- Τρῳαί, *ων, αι* (from *Τρώς*, *a Trojan*). *Trojan dames*.
- Τρῳάς, *άδος, ἡ* (from *Τρώς*, *a Trojan*). 1. *A Trojan dame*.—2. Later also, *Troas*, a district of Mysia in Asia Minor, on the coast of the *Ægean*, of which Troy was the capital.

Τρώες, *ων, οι* (from *Τρός*, not used in the singular). *The Trojans*.
Τρωίς, *ἄδος, η* (fem. adj.). *Trojan*.—As a noun, a *Trojan female*.
Τρωικός, *ή, όν* (adj.). *Trojan*.—*τῷ Τρωϊκῷ*, the period of the Trojan war, Trojan times.
τό, Doric for *σύ*. *Thou*.
τυγχάνω, future *τεύξομαι*, 1st aor. *ἐτύχησα*, 2d aor. *ἐτυχον*, perf. *τετύχηκα*, later also *τέτευχα*. To meet with, to find, to attain, to acquire, to obtain.—With a participle it denotes *chance*, &c.; as, *ἐτύχε ἐκκοιμώμενος*, he happened to be carried out.—*ό τυχών*, the first person one meets, anybody.—*οι τυχόντες*, the ordinary class of persons.—*οι τυχόντες οδῖται*, common travellers.
Τυδεύς, *εως, ό*. *Tydeus*, son of Ceneus, king of Calydon in Aetolia, and father of Diomedes.
τύμβος, *ου, ό*. A tomb, a sepulchre, a sepulchral mound, a grave.
τύμπανον, *ου, τό* (from *τύπτω*). A drum.
Τυνδάρεος, *ου*, Attic *Τυνδάρεως, ω, ό*. *Tyndarus*, a son of Cebalus, king of Lacedaemon, and husband of Leda.
Τυνδαρίδης, *ου, ό* (patronymic from *Τυνδάρεως*). Son of *Tyndarus*.—*οι Τυνδαρίδαι*, the sons of *Tyndarus*, i. e., *Castor and Pollux*.
τύπης, *ιδος, ή* (from *τύπτω*). A chisel.
τύπος, *ου, ό* (from *τύπτω*). A mark, a form, an impress, a print.
τύπτω, fut. *τύψω*, perf. *τέτυφα*, 2d aor. *ἐτύπον*. To strike, to beat, to sting, to wound, to bite.
τυραννικός, *ή, όν* (adj. from *τύραννος*). *Tyrannical*.
τυραννίς, *ιδος, ή* (from *τύραννος*). Arbitrary power, sovereignty, dominion, tyranny.
τύραννος, *ου, ό*, Doric for *κοίρανος, ου, ό*. A sovereign, an arbitrary ruler, a monarch, a tyrant.
τυροποιέω, *ω, fut. -ήσω* (from *τυρός*, cheese, and *ποιέω*, to make). To make cheese.
τύρος, *ού, ό*. Cheese.
Τύρος, *ου, ή*. Tyre, a very ancient

city of Phoenicia, built by the Sodonians, celebrated for its extensive commerce and its purple dye.
Τυρρήνιος, *ας, ή*. *Tyrrhænia or Etruria*, a country of Italy.
Τυρρήνικος, *ή, όν* (adj.). *Tyrrhænius or Etrurian*.
Τυρρήνιοι, *ων, οι*. *The Etrurians*.
Τυρώ, *ός* contr. *οὗς, ή*. Tyra, a beautiful nymph, daughter of Salmonæus, king of Elia, and mother of Pelias and Nereus by Neptune.
τυτός, *όν, and ός, ή, όν* (adj.). *Small, young*.—Neuter as an adverb, *τυτόν*, a little.
τυφλός, *ή, όν* (adj.). *Blind*.
τυφλώ, *ω, fut. -ώσω*, perf. *τετύφλωκα* (from *τυφλός*). To make blind, to deprive of sight.
τύφος, *ου, ό* (from *τύφω*, to raise a smoke). *Smoke, steam*.—Hence, *pride, self-conceit, haughtiness*.
Τύφων, *ωνος, ό*. *Typhon*, a terrible giant, sprung from the earth, whose appearance so frightened the gods that they fled before him, and took refuge, under the form of different animals, in Egypt.
τύχη, *ης, ή* (from *τυγχάνω*). *Chance, fortune, an occurrence, a misfortune*.
Τύχη, *ης, ή*. *Fortune personified*.
τῷ (prop. dat. sing. of *ό*, as an adv.). *For this reason, therefore*.
τῷ, Doric for *τοῦ*, gen. sing. of *ό*.
τύρνεον, by crasis for *τῷ όρνεον*.
τύς, Doric for *τούς*.

Υ

ὑάλης, *ου, ή* (from *ὕω*, to rain, with reference to the transparency of water). Any clear or transparent substance, crystal, amber, transparent resin, glass.
ὑβός, *ου, ό* (from *ὕβος*, convex). A protuberance, a lump, a bunch.
ὕβρις, fut. *ὕβριω*, perf. *ὕβρικα* (from *ὕβρις*). To be insolent, to act insolently, to insult, to deride, to misuse.
ὕβρις, *εως, ή*. An abuse of power, violence, insult, arrogance, contumely, pride, overbearing insolence.
ὕβριστής, *ού, ό* (from *ὕβρις*). An

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abuser, an insuller.—As an adjective, *abusive, insolent, arrogant.*
 ὑγιαίνω, int. -αῖνω (from ὑγιής). *To be in good health, to be well, to be sound.*—With νοῦν, *to have a sound mind.*
 ὑγίεια, ας, ἡ (from ὑγιής). *Health.*
 ὑγιής, ἐς (adj.). *Healthy, vigorous, sound, rational.*
 ὑγρός, ᾧ, ὄν (adj. from ὕω, *to rain*). *Moist, wet, liquid, fluid.*—τὰ ὑγρά, *the fluid particles.*
 ὑγρότης, ητος, ἡ (from ὑγρός). *Humidity, moisture, flexibility, softness.*
 Ὑδάσπης, ου, ὁ. *Hydaspes, now Behut, a river of India, and one of the tributaries of the Indus.*
 ὕδρα, ας, ἡ (from ὕδωρ). *A hydra, a water-serpent.*
 ὕδραυλις, εως, ἡ (from ὕδωρ, and αὐλέω, *to play on a musical instrument*). *A water-organ.*
 Ὑδραῶτης, ου, ὁ. *Hydraotes, now Raxwel, a river of India, one of the tributaries of the Indus.*
 ὕδρεα, ας, ἡ (from ὕδρευω). *The act of drawing water, water.*
 ὕδρεω, fut. -εύσω, perf. ὕδρευκα (from ὕδωρ). *To draw water, to water or irrigate.*—In the middle, *to draw or bring water for one's self.*
 ὕδωρ, gen. ὕδατος, τό (from ὕω, *to rain*). *Water.*
 ὑέτιος, α, ου (adj. from ὕω, *to rain*). *Rain-causing.*
 ὑετός, οῦ, ὁ (from ὕω, *to rain*). *Rain.*
 υἱεύς, gen. υἱέος, and υἱς, gen. υἱός (nom. not used, the other cases frequently employed for the corresponding cases of υἱός). *A son.*
 υἱός, οῦ, ὁ. *A son.*
 υἱωνός, οῦ, ὁ (from υἱός). *A grandson.*
 Ὑλάς, α, ὁ. *Hylas, son of Theodamas, king of Mysia, a companion of Hercules in the Argonautic expedition, carried off, on the coast of Mysia, by the nymphs of the fountain, to which he had gone to draw water.*
 ὕλη, ης, ἡ (from ὕω for φύω, *to let grow*; hence, *the place where the wood grows, whence Latin sylva*).

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A wood, a forest.—Timber, wood, the material.
 ὕλῃεις, ἥεσσα, ἦεν (adj. from ὕλη). *Woody.*
 Ὑλλος, ου, ὁ. *Hyllus, son of Hercules and Dejanira.*
 ὑλοτομέω, ᾧ, fut. -ήσω (from ὕλη, and τέμνω, *to cut*). *To cut wood.*
 ὕμεις, ye; nom. plur. of σύ.
 ὕμναιος, ου, ὁ. *A marriage song, a hymeneal song.*
 Ὑμνῖν, Doric for Ὑμῖν.
 Ὑμναιος, ου, ὁ. *Hymen.*
 Ὑμῖν, ἐνος, ὁ. *Hymen, the god who presided over marriage.*
 ὑμνέω, ᾧ, fut. -ήσω, perf. ἔμνηκα (from ὕμνος). *To hymn, to celebrate in song, to praise, to sing of.*
 ὕμνος, ου, ὁ. *A hymn, a song, an encomium.*
 ὑπάγω, fut. -άξω, &c. (from ὑπό, *under*, and ἄγω, *to lead*). *To lead or bring under, to subdue, to subject, to induce, to decoy, to lure on.*—Neuter; *to proceed, to approach*
 ὑπαιθρίος, ου, and ὑπαιθρος, ου (adj. from ὑπό, *under*, and αἰθήρ, *the upper air, the sky*). *Beneath the sky, in the open air.*—εἰς ὑπαιθρον, *into the open air.*
 ὑπάκουω, fut. -οῦσω, &c. (from ὑπό, *secretly*, by stealth, and ἀκούω, *to hear*). *To listen by stealth, to listen (as at a door).*—But also, *to lend a willing ear to, to assent to, to obey.*—*To accept of (as a challenge).*
 ὑπανθέω, ᾧ, fut. -ήσω (from ὑπό, *gradually*, and ἀνθέω, *to bloom*). *To begin to put forth blossoms or flowers, to come into bloom, to shoot up.*
 Ὑπάνις, ἰδος, ὁ. *Hypānis, a river of European Scythia, falling into the Borysthēnes. It is now called the Bog.*
 ὑπανίστημι, future -αναστήσω, &c. (from ὑπό, *beneath*, and ἀνίστημι, *to place on high*). *To raise up on high from beneath.*—In the middle, *to rise from one's place (as a mark of respect), to stand up before.*
 ὕπαρ, τό (indecl.). *A waking vision, not a dream, opposed to ὕναρ.*

ὑπερ, adverbially, *when awake, on waking.*

ὑπάργυρος, *ον* (adj. from ὑπό, *below*, and ἄργυρος, *silver*). *Having silver beneath, containing silver.*

ὑπάρχω, fut. -ἄρξω, &c. (from ὑπό, *intensive*, and ἄρχω, *to begin*). *To be the first, to begin, to rule over.—To be, to exist.—Impers., ὑπάρχει, it is permitted, it is lawful.*

ὑψίτος, *η, ον* (adj. by contr. for ὑπερτίτος, from ὑπέρ, *above*). *The highest, the greatest.*

ὑπείκω, fut. -εἴσω, &c. (from ὑπό, *under*, and εἰκω, *to yield*). *To yield to, to submit, to be inferior.*

ὑπεισδύνω, fut. -εἰσδύσω, &c. (from ὑπό, *secretly*, and εἰσδύνω, *to creep into*). *To creep down into by stealth, to slip into unperceived, to glide into.*

ὑπεκτίθω, fut. -εκθήσω, &c. (from ὑπό, *secretly*, and ἐκτίθω, *to send forth*). *To send forth secretly, to convey away, to remove.*

ὑπεμμήμικα, perf. act. of ὑπμήμι. See note, page 163, line 116.

ὑπεναντίος, *α, ον* (adj. from ὑπό, *slightly*, and ἐναντίος, *placed opposite*). *Opposed in a slight degree, nearly opposite.—Commonly same as ἐναντίος, opposite, opposed to, hostile to.*

ὑπεναντιόμαι, *οὔμαι* (from ὑπεναντίος). *To be opposed to in a slight degree or secretly, to contradict.*

ὑπεξέρχομαι, fut. -εξελεύσομαι, &c. (from ὑπό, *by stealth*, and ἐξέρχομαι, *to go out of*). *To go out of by stealth, to escape unperceived, to pass out secretly.*

ὑπέρ (prep.), governing the genitive and accusative.—Its primitive and leading signification is *above*.—With the genitive it signifies *above, beyond, for, on account of, in behalf of, for the sake of, about*.—With the accusative, *above, over, beyond, against, more than*.—In composition it denotes *the being over and above, excess, for, in defence of, and frequently adds*

strength to the meaning of the simple verb.

ὑπερῶς (adv. from ὑπέρ, denoting *excess*, and ὧς, *very*). *Excessively, inordinately.*

ὑπεράγω, fut. -ἄσω, &c. (from ὑπέρ, *above*, and ἄγω, *to lead*). *To surpass, to excel.*

ὑπεραίρω, fut. -ἄρῶ, &c. (from ὑπέρ, *above*, and αἰρώ, *to raise*). *To lift up above, to elevate.—Neutes, to rise above, to go over, to surpass.*

ὑπεραιρέω, *ω, fut. -ήσω, &c.* (from ὑπέρ, *above*, and αἰρέω, *to raise on high*). *To raise up over, to raise on high.*

ὑπερῶν (adv. from ὑπέρ, *intensive*, and ἄνω, *above*). *Above.*

ὑπεραποθνήσκω, fut. -θνήσκει, &c. (from ὑπέρ, *for*, and ἀποθνήσκω, *to die*). *To die for or in the place of.*

ὑπερβαίνω, fut. -βήσομαι, &c. (from ὑπέρ, *above*, and βαίνω, *to walk*). *To walk over, to pass over, to ascend upon, to go beyond.*

ὑπερβύλλω, fut. -βύλω, &c. (from ὑπέρ, *over*, and βύλλω, *to cast*). *To cast over, to throw beyond, to pass over, to go beyond, to exceed, to surpass, to be very great, to excel.—ὑπερβύλλον, excessive, extreme.*

ὑπερβολή, *ἡς, ἡ* (from ὑπερβύλλω). *The act of passing over, excess.*

ὑπέρβολος, *ον, ὁ*. *Hyperbolic.*

ὑπερείη, *ης, ἡ*. *Hyperetia, a town in Thessaly, belonging to the city of Phars.*

ὑπερέχω, fut. -έσω and -σχήσω, &c. (from ὑπέρ, *above*, and ἔχω, *to have*). *To have the superiority.*

ὑπερηφάνια, *ας, ἡ* (from ὑπερηφάνω, *to conduct one's self haughtily*). *Air of arrogance, presumption, haughtiness.*

ὑπερθαμνίζω, fut. -ἄσω, &c. (from ὑπέρ, *excessively*, and θαμνίζω, *to admire*). *To admire very much, to be lost in amazement at.*

ὑπερκαχλίζω, fut. -ἄσω (from ὑπέρ, *over*, and καχλίζω, *to gush forth*). *To boil over.*

ὑπέρκειμαι, fut. -κείσομαι (from ὑπέρ, *above*, and κείμαι, *to lie*). *To lie*

above, to be situated above, to lie upon.

ἐπέραιστος, ον (adj. from ἐπέρ, denoting excess, and αἰστέω, to sound). Most renowned, excessively pompous or boastful, much noised abroad, surpassing.

ἐπερμεγέθης, ες (adj. from ἐπέρ, denoting excess, and μέγθος, great size). Of enormous size, very large.

ὑπερμνήστρα, ας, ἡ. Hypermnestra, a daughter of Danaus, and wife of Lynceus, the only one of the fifty Danaïdes that did not slay her husband on the bridal night.

ἐπερῶ, ὦ, fut. -όψομαι, &c. (from ἐπέρ, over, and ὀρώ, to look). To overlook, to neglect.—To look down with contempt on, to despise.

ὑπερος, ου, ὁ, and ὑπερον, ου, τό. A pestle.

ἐπεροχή, ἡς, ἡ (from ἐπερέχω). Eminence, superiority, excellence.

ἐπεροψία, ας, ἡ (from ἐπερῶ, fut. ἐπερόψομαι). Arrogance, disdain, contempt, haughtiness.

ἐπέρπυς, υ (from ἐπέρ, denoting excess, and πύς, thick). Extremely corpulent.

ἐπερπετής, ες (adj. from ἐπερπέτομαι, to fly over). That flies over.—Extremely elevated, lofty, situated on high, suspended above.

ἐπερσαρκέω, ὦ, fut. -ήσω, (from ἐπέρ, denoting excess, and σάρξ, flesh). To be very fleshy, to be very corpulent.

ἐπερτείνω, fut. -τενῶ, &c. (from ἐπέρ, over, and τείνω, to stretch). To stretch or extend over, to distend to the utmost.—Neuter, to extend one's self, to reach over.

ἐπερφέρω, fut. -οίσω, &c. (from ἐπέρ, over, and φέρω, to carry). To carry over, to transport.—Neuter, to excel, to have the superiority.

ἐπερφρονέω, ὦ, fut. -ήσω (from ἐπέρφρων, high-minded). To have lofty sentiments, to entertain a high opinion of one's self.—And hence, to despise, to regard as inferior.

ἐπερχαίρω, fut. -χαρῶ, &c. (from ἐπέρ, denoting excess, and χαίρω, to rejoice). To rejoice exceedingly.

ἐπαρῆα, ας, Ionic ἐπαρέη, ης, ἡ. The palate.

ἐπέχω, fut. ἐπέξω and ἐποσχέω, &c. (from ἐπύ, under, and ἔχω, to hold). To hold under, to sustain, to present to, to furnish.—With δίκας, to render atonement, to suffer punishment.

ἐπήκοος, ον (adj. from ἐπύ, under, and ἀκοή, hearing). That listens and attends to, obedient, submissive.

ἐπημύω, fut. -ημύω, perf. ἐπημήκα, with redupl. ἐπεμήμικα (from ἐπύ, beneath, and ἔμω, to bend down). To look or stoop down, to be cast down.—See note, page 163, line 116.

ἐπὶνή, ης, ἡ. The upper lip.

ἐπηρσία, ας, ἡ (from ἐπηρτέω).

Service, assistance.

ἐπηράτω, ου, τό (from ἐπηρτέω).

A rowing bench, a rower's cushion.

ἐπηρτέω, ὦ, fut. -ήσω, perf. ἐπηρέτηκα (from ἐπηρέτης). To perform the service of a rower.—Hence, to serve, to obey.

ἐπηρέτης, ου, ὁ. A rower on board a galley, a rower.—A servant, an attendant, a deputy, an assistant.

ἐπηρτικός, ἡ, ὅν (adj. from ἐπηρτέω). Qualified or disposed to assist, auxiliary.—τὰ ἐπηρτικά (with πλοία understood), light vessels.

ἐπηχέω, ὦ, fut. -ήξω, &c. (from ἐπύ, after, and ἔχω, to sound). To sound after, to resound.

ἐπισχύνεσθαι, οὔμαι, fut. ἐποσχόμεσθαι, perfect ἐπέσχημαι, 2d aorist ἐπεσχόμεν (from ἐπύ, under, and σχομαι for ἔχομαι, to hold one's self). To promise, to bind one's self, to engage.

ἐπνος, ου, ὁ. Sleep.

ἐπνώ, ὦ, fut. -ώσω, perf. ἐπνωκα (from ἐπνος). To sleep.

ἐπὶ (prep.) governing the genitive, dative, and accusative.—Its primitive and leading signification is under.—With the genitive it denotes under, from under, by, by means of, through, from.—With the dative, by, with, together with, under, beneath, deep in.—ἐπὶ οὐδ-

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ὑπὸ, to the sound of trumpets.—With the accusative, at, about, near, under, beneath.—*ὑπ' ἐναυαίρων*, at one and the same instant.—In composition it signifies under, from under, secretly, gradually, by stealth, back or forward, and frequently diminishes the force of the word with which it is compounded.

ὑποβάλλω, fut. -βύλλω, &c. (from *ὑπό*, and *βάλλω*, to cast). To subject.

ὑποβάσις, εως, ἡ (from *ὑποβαίνειν*, to descend). Descent, decrease, a sinking down, a retreat, a decline.

ὑποβλέπω, fut. -βλέψω, &c. (from *ὑπό*, under, and *βλέπω*, to look). To cast an underlook, to look angrily at, to eye.

ὑποβρύχιος, α, ον (adj. from *ὑπό*, under, and *βρύχιος*, submerged). Under the water, submerged, deep in the water.—*ὑποβρύχιον ποιεῖν*, to drown.

ὑποδεικνύμι, fut. -δείξω, &c. (from *ὑπό*, intensive, and *δεικνύμι*, to show). To exhibit, to indicate, to point out.

ὑποδέχομαι, fut. -δέξομαι, &c. (from *ὑπό*, intensive, and *δέχομαι*, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, fut. -δέσω, &c. (from *ὑπό*, under, and *δέω*, to bind). To bind under, to fasten under.—In the middle, to put on sandals.

ὑπόδημα, ἄτος, τό (from *ὑποδέω*). A shoe, a sandal.

ὑπόδρῶ (adv. from *ὑποδέρκομαι*, to cast an underlook). With an angry look, sternly.

ὑποδύνω and *-δύνω*, fut. -δύσω, &c. (from *ὑπό*, under, and *δύνω*, to go), and middle *ὑποδύομαι*. To go under, to creep under, to place one's self under.

ὑποδύσις, εως, ἡ (from *ὑποδύνω*). A going under, a creeping under.

ὑπόθεσις, εως, ἡ (from *ὑποτίθημι*, to lay down or propose). A proposition, a condition, a plan, a principle, a supposition.

ὑποκάτω (adv. from *ὑκά*, under, and

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κάτω, downward).
down below, below.

ὑποκείμαι, fut. -κείσομαι (from *ὑπό*, under, and *κείμαι*, to lie). To lie under, to be placed under, to be situated beneath or at the foot of.

ὑποκρίνομαι, fut. -κρίνομαι, &c. To answer.—To feign.—*παγεῖας ὑποκρίνασθαι*, to act in tragedy dies.

ὑπόκρισις, εως, ἡ (from *ὑποκρίνομαι*). Acting, representation.

ὑποκριτής, οὔ, ὁ (from *ὑποκρίνομαι*). One who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, future -οῦσω, &c. (from *ὑπό*, denoting diminution, and *κρούω*, to strike). To strike gently, to beat time, to keep time with the step.

ὑπολαμβάνω, future -λήψομαι, &c. (from *ὑπό*, under, and *λαμβάνω*, to take). To take upon one's self (by going under), to assume, to receive, to support, to suppose, to be of opinion, to believe, to reply.

ὑπολανθάνω, fut. -λήθω, &c. (from *ὑπό*, under, and *λανθάνω*, to conceal). To conceal under.

ὑπολείπω, fut. -λείψω, &c. (from *ὑπό*, behind, and *λείπω*, to leave). To leave behind, to permit to remain.—In the middle, to remain behind.

ὑπολισθαίνω, fut. -λισθήσω, &c. (from *ὑπό*, denoting diminution, and *δλισθαίνω*, to slip). To slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, fut. -λύσω, &c. (from *ὑπό*, beneath, and *λύω*, to loose). To loose from beneath, to relax, to weaken.

ὑπομένω, fut. -μενῶ, &c. (from *ὑπό*, behind, and *μένω*, to remain). To remain behind, to wait, to await, to persist, to endure.

ὑπομνήσκω, fut. *ὑπομνήσω*, &c. (from *ὑπό*, beneath, and *μνήσκω*, to remind). To remind by placing beneath the view, to put in mind, to suggest.—In the middle, to remember.

ὑπόνομος, ον, ὁ (from *ὑπονοέμαι*, to undermine). A subterraneous passage, a d-*é*-m.

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υπονοστέω, ὤ, fut. -ήσω, &c. (from ὑπό, beneath, and νοστέω, to return). To go back under, to tend downward, to return again, to descend.

υποκίπτω, fut. -πεσοῦμαι, &c. (from ὑπό, beneath, and κίπτω, to fall). To fall beneath, to sink under, to fall down before, to lie under.

Υποπλάκιος, η, ον (adj. from ὑπό, beneath, and Πλάκιος, Placius). Hypoplacian, i. e., situated at the foot of Mount Placius.

υπόπτερος, ον (adj. from ὑπό, denoting diminution, and πτερόν, a wing). Beginning to have wings, having wings.—Winged, fledged.

υπόπτῆς, ου, ὅ and ἡ (from ὑπόψομαι, fut. to ὑφοράω, to suspect). Suspicious.

υπορρέω, fut. -ρεῦσομαι, &c. (from ὑπό, beneath, and ρέω, to flow). To flow away beneath, to glide away.

υπόρω and ὑπόρνυμι, fut. -όρω, &c. (from ὑπό, secretly, and ὀρω, ὀρνύμι, to excite). To excite secretly, to instigate, to provoke, to arouse.

υποσπῶ, ὤ, fut. -σκάσω, &c. (from ὑπό, under, and σπῶ, to draw). To draw out from under, to extricate.

υποστίλλω, fut. -στήλω, (from ὑπό, denoting diminution, and στίλλω, to glitter). To glitter faintly, to glimmer, to twinkle.

υποστρέφω, fut. -στρέψω, &c. (from ὑπό, back, and στρέφω, to turn), and middle υποστρέφομαι. To turn round, to turn back, to return.

υποστροφή, ἥς, ἡ (from υποστρέφω). A return, a turning round.

υποτάσσω, Attic -τάττω, fut. -τάξω, &c. (from ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to reduce to subjection.

υποτελέω, ὤ, fut. -τελέσω, &c. (from ὑπό, gradually, and τελέω, to accomplish). To accomplish by degrees, to perform gradually.—To pay off, to discharge (especially) a tax to the state.

υποτίθημι, fut. υποθήσω, &c. (from ὑπό, under, and τίθημι, to place).

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To place under, to hold forth to, to suggest, to lay down, to submit, to establish.

υποτρέφω, fut. -θρέψω, &c. (from ὑπό, under, and τρέφω, to nourish). To nourish underneath, to let grow.

υποτρέχω, fut. -δράμομαι, &c. (from ὑπό, under, and τρέχω, to run). To run under, to seek protection under, to take shelter beneath.

υπότρομος, ον (adj. from ὑπό, denoting diminution, and τρέμω, to tremble). Quivering, trembling slightly, tremulous.

υπότροπος, ον (adj. from υποτρέπομαι, to return). Turning back, returning.

υπουργέω, ὤ, fut. -ήσω (from υπουργός, that aids). To afford aid, to serve, to assist, to be useful to, to perform.

υποφέρω, fut. υποίσω, &c. (from ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—In the middle, to flow under.

υποφωνέω, ὤ, future -φωνήσω, &c. (from ὑπό, denoting diminution, and φωνέω, to speak). To speak in a low tone of voice, to whisper, to say in an under tone.

υποχείριος, ον (adj. from ὑπό, under, and χεῖρ, the hand). That is under the hand, within reach, grasped with the hand.

υποχθόνιος, ον (adj. from ὑπό, beneath, and χθών, the earth). Subterraneous, below the earth, infernal.

υποχωρέω, ὤ, future -χωρήσω, &c. (from ὑπό, under, and χωρέω, to go). To pass off beneath, to give way, to recede, to yield.

υποψία, ας, ἡ (from ὑπόψομαι, fut. to ὑφοράω, to suspect). Suspicion.

υπόπεια, ας, ἡ (prop. fem. of ὑπώρειος, beneath a mountain (from ὑπό, beneath, and ὄρος, a mountain), with χώρα understood). The country at the foot of the mountains.

Υρκανία, ας, ἡ. Hyrcania, a large country of Asia, situate south of the eastern part of the Caspian.

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Υραεινός, ἡ, ὅν (adj.). *Hyrcanian*.
 ἔς, ὅς, ὁ and ἡ. *A boar, a sow, swine*.
 ὑγινοβάφης, ἐς (adj. from ὑγίλινον, *a vegetable dyestuff*, and βάπτω, *to dye*). *Dyed scarlet, of a bright scarlet colour*.
 ὅσπᾱτος, ἡ, ὄν (adj.). *The last*.
 ὀσπερεύ, ὦ, fut. -ῶ, poet. ὑστέρηκα (from ὀσπερος). *To be later, to remain behind*.
 ὀσπερος, α, ὄν (adj.). *Later, that succeeds, next in order*.—Neuter as an adverb, ὀσπερον, *afterward, finally*.—ἐν τοῖς ὀσπερον χρόνοις, *in after times*.
 ὀστρεῖ, ἴχος, ὁ and ἡ (from ὕς, and ὀρίξ, *hair*). *A species of hedgehog*.
 ὀφαίνω, fut. ὀφᾶνῶ, perf. ὤφαγκα. *To weave*.
 ὀφάλος, ὄν (adj. from ὑπό, *under*, and ἄλς, *the sea*). *Under water*—ὀφάλον ποιεῖν, *to submerge*.
 Ὑψᾶσις, εὐς, ἡ. *The Hyphᾶsis, now the Beyah, a tributary of the Indus*.
 ὀφασμα, ἄτος, τό (from ὀφαίνω). *A tissue, a garment, a robe*.
 ὀπίσθημι, fut. ὑποστήσω, &c. (from ὑπό, *under*, and ἵσθημι, *to place*). *To place under, to lay before, to arrange, to produce*.—The perf. and 2d aor. have a neuter signification same as the middle, ὑπίσθῃμαι. *To oppose, to withstand, to undertake, to admit, to endure*.
 ὀψηλός, ἡ, ὄν (adj. from ὕψος). *High, lofty*.
 ὀψιπύλος, ὄν (adj. from ὕψι, *high*, and πύλη, *a gate*). *High-gated*.
 ὀρόροφος, ὄν (adj. from ὕψος, and ὀροφή, *a roof*). *High-roofed*.
 ὕψος, εὐς, τό (from ὕψι, *high*). *A height, height, an elevation*.
 ὀω, fut. ὀσω, perf. ὕκα. *To make wet, to let rain, to rain*.—In the passive, ὀμαι, *to be rained upon, to be wet*.

Φ.

φᾶγω (obsolete in the present), from it in use 2d aor. ἐφᾶγον, assigned to ἐσθίω. *To eat*.
 Φαίδων, ὄντος, ὁ. *Phaëdon, a son of*

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Phœbus or the Sun, and Clytemne. He obtained from his father permission to guide for one day the chariot of the sun, but being unable to manage the steeds, he was struck by Jupiter with a thunderbolt, and hurled into the river Po.
 φαεινός, ἡ, ὄν (adj.), *same as φαεινός, ἡ, ὄν (adj. from φῶς)*. *Shining, bright, brilliant, resplendent*.
 Φαίαις, ἄκος, ὁ. *Phæax, one of the political opponents of Alcibiades at Athens*.
 φαίδιμος, ἡ, ὄν (adj. from φαίνω). *Shining brightly, splendid, brilliant, illustrious*.
 φαιδρός, ἡ, ὄν (adj. from φαίνω). *Bright, clear, cheerful, joyous*.
 φαίνω, fut. φᾶνῶ, perf. πέφαγκα, 2d aor. ἐφᾶνον. *To bring to light, to show, to display, to bring forward*.—In the middle, *to come forth to view, to appear, to seem*.—With a participle it may sometimes be rendered by *openly, plainly*.
 φᾶκή, ἡς, ἡ. *Lentils, pottage made of lentils*.
 φάλαγξ, ἀγγος, ἡ. *A phalanx*.
 φαλακρός, ἡ, ὄν (adj.). *Bald*.
 Φάλερνος, ἡ, ὄν (adj.). *Falerium, of or belonging to Falerium, a district of Campania in Southern Italy, famous for the rich produce of its vineyards*.—Φάλερνος οἶνος, *Falerian wine*.
 Φαληρεύς, εὐς, ὁ. *Phaleræus, a surname of Demetrius*. See Διμήτριος, 2.
 Φαληρικός, ἡ, ὄν (adj.). *Of or belonging to Phalerum. Phaleræan*.
 Φαληροί (adv.). *At Phalerum*.
 Φαληρόν, ὄν, τό. *Phalerium, the most ancient of the Athenian ports, but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view*.
 φᾶνερός, ἡ, ὄν (adj. from φαίνω). *Apparent, evident, manifest, clear*.
 φανερώς (adv. from φανερός). *Evidently, in public, openly*.
 Φανόδημος, ὄν, ὁ. *Phanodæmus, an historian who wrote on the antiquities of Attica*.

ΦΑΥ

φαος, contr. φῶς, τό. See φῶς.
 φάρετρα, ας, Ionic φάρετρη, ης, ἡ
 (from φέρω, to bear).—A quiver.
 φάρτριον, ου, τό (dim. of φάρετρα).
 A small quiver.
 φαρμάκευς, ἑως, ὁ (from φάρμακον).
 One who prepares drugs, a drug-
 dealer.
 φαρμακίς, ἴδος, ἡ (sem. to φαρμάκευς).
 A sorceress, an enchantress.
 φάρμακον, ου, τό. A medicine, an
 antidote, a remedy, a drug, a poi-
 son, a magic art.
 φαρμίσσω, Attic φαρμάττω, fut. -άξω,
 perf. πεφάρμυχα. To produce an
 effect by means of drugs.—Hence,
 to enchant, to poison.
 Φαρνάβαζος, ου, ὁ Pharnabazus, a
 Persian satrap, who assisted the
 Spartans against the Athenians.
 Φάρος, ου, ὁ. Pháros, a small island
 in the bay of Alexandrêa, on which
 was the famous tower built by
 Sostratus in the reigns of Ptolemy
 Soter and Philadelphus. The
 tower of Pharos could be seen at
 the distance of one hundred miles,
 and was reckoned one of the seven
 wonders of the world.
 φῶρος, εος, τό. A garment, a
 cloak.
 φάρυγξ, γυγος. ἡ (from φάρω, to sev-
 er or divide). The gullet, the
 throat.
 Φάσις, ἴδος, ὁ. The Phāsia, now
 Rion or Rioni, a river of Asia,
 falling into the Euxine, after pass-
 ing through parts of Armenia, Ibe-
 ria, and Colchis.
 φάσκω, poetic imperf. φάσκον, same
 as φημί. To say.
 φάσμα, ἄτος. τό (from φαίω, φαίνω).
 An appearance, an apparition, a
 phantom.
 φάτνη, ης, ἡ. A manger, a crib, a
 trough.
 φαυλίζω, fut. -ίσω, perf. πεφαύλιχα
 (from φαῦλος). To regard as of
 no value, to despise, to disparage,
 to condemn.
 φαῦλος, η, ου (adj.). Bad, small,
 mean, simple, cheap, of no value,
 unjust.—As a noun, ὁ φαῦλος, a
 worthless person.
 φαῦλως (adv. from φαῦλος). Meanly,

ΦΗΜ

basely, badly, simply, with diffi-
 culty.
 φέγγος, εος, τό. Light, splendour,
 brightness, brilliancy, day.
 Φειδίας, ου, ὁ. Phidias, a celebra-
 ted statuary of Athens, who died
 B. C. 432. His statue of Jupiter
 Olympius was the best of his pro-
 ductions.
 φειδίτιον, ου, τό. The public meal
 of the Spartans.
 φείδομαι, fut. φείσομαι and later φει-
 δήσομαι, epic 2d aor. with redupl.
 πεφίδόμην. To spare, to pardon,
 to save, to refrain, to avoid.
 Φείδων, υνος, ὁ. Phidon, a man
 who enjoyed the sovereign power
 at Argos, and is supposed to have
 invented scales and measures.
 Φεραί, ὧν, αἱ. Phæræ, a city of Pe-
 lasgiotis, in Thessaly, one of the
 most ancient and important places
 in the country.
 Φεραῖοι, ὧν, αἱ. The inhabitants of
 Phæræ.
 Φερενδάρης, ου, ὁ. Pherendates, a
 Persian satrap.
 φέριστος, η, ου (adj., irreg. superl.
 formed from φέρω). Best, bravest,
 most excellent.
 Φέρης, ου and ηρος, ὁ. Pheres, king
 of Phæræ in Thessaly, son of Cro-
 theus and Tyro, and father of Ad-
 mētus.
 φέρω, fut. ὀίσω, perf. ἤνεχα, with
 Attic redupl. ἐνήνεχα, 1st aor. ἤνε-
 γκα, 2d aor. ἤνεγκον. To bear,
 to bring, to carry, to yield, to pro-
 duce, to carry off.—βαρέως φέρειν,
 to bear impatiently.—In the mid-
 dle, to bear away for one's self, to
 hurry along towards, to rush for-
 ward, to fly.—τὰ πρῶτα φέρεσθαι,
 to bear off the palm, to maintain
 the highest rank.
 φεύγω, fut. φεύξομαι, perf. πέφευγα
 or πέφυγα (commonly called perf.
 mid.), 2d aor. ἐφύγον. To flee,
 to flee away, to escape.
 φηγός, οῦ, ἡ. An oak, a species of
 oak, strictly, having a round escu-
 lent nut. Not to be confounded
 with the *fagus* or *beech tree*, the
 nuts of which are triangular.
 φήμη, ης, ἡ (from φημί). A say-

ing, rumour, a report, fame, reputation.

φημί, 2d pers. **φῆς**, 3d pers. **φησί**, &c., imperf. **έφην**, mostly as aor., fut. **φήσω**. 1st aor. **έφησα**, 2d aor. **είπον**. *To say, to utter, to remark, &c.*—**οὐκ έφη**, *he said that he would not, he refused.*—In the middle, pres. not used, 2d aor. **έφαμην**, part. **φίμενος**; same signification as the active.

φθαῖν, future **φθίσω** and **φθήσομαι**, perf. **έφθάκα**, 2d aor. **έφθην**, inf. **φθῆναι**, part. **φθῆς**. *To be beforehand, to anticipate, to be sooner.*—With a participle it is commonly rendered adverbially; as, **έφθην άπρίων**. *I went away before, i. e., I anticipated by going.*—In a negative proposition with a participle, and connected by **καί** to the following clause, it means *no sooner*, and **καί** is to be rendered *than*.

φθέγγομαι, fut. **φθέξομαι**. *To utter, to speak.*

φθεῖρω, fut. **φθερῶ**, perf. **έφθαρκα**, 2d aor. **έφθαρον**, perf. mid. **έφθορα**. *To corrupt, to ruin, to lay waste, to destroy.*

Φθία, ας, ή. *Phthia*, a district of Phthiotis, in Thessaly, where Peleus the father of Achilles reigned.

φθινόπωρον, ου, τό (from **φθίνω**, and **όπώρα**, *autumn*). *The end of autumn or harvest season, autumn.* See note, page 176, III., line 1.

φθίνω and **φθίω**, fut. **φθίσω**, perf. **έφθίκα**. *To destroy, to cause to waste away, to kill.*—Neuter, *to waste away, to perish.*

φθόγγος, ου, ό (from **φθέγγομαι**). *A sound, a cry.*

φθονερός, ά, όν (adj. from **φθόνος**). *Envious, jealous.*

φθονέω, ώ, fut. -ήσω, perf. **έφθόνηκα** (from **φθόνος**). *To envy, to be jealous of.*

φθόνος, ου, ό. *Envy, jealousy, envious detraction or disparagement.*

φθορά, ας, ή (from **φθεῖρω**). *Destruction, corruption, ruin, &c., an overthrow.*

φθόρος, ου, ό, same as **φθορά**.

φάλλη, ας, ή (from **πίνω**, *to drink*) *A cup, a bowl, a goblet.*

φίλημα, άτος, Doric for **φίλημα**, άτος, τό (from **φίλειν**). *A kiss.*

φιλόανθρωπος, ου (adj. from **φίλος**, *loving*, and **άνθρωπος**, *man*). *That loves mankind, philanthropic, humane, friendly.*

φιλανθρώπως (adv. from **φιάνθρωπος**). *Humanely, in a friendly manner, affectionately.*

φιλαργγρία, ας, ή (from **φιλαργγρέω**, *to love money*). *The love of money, avarice.*

φιλαυτία, ας, ή (from **φιλαυτέω**, *to have self-love*, from **φίλος**, *loving*, and **αυτόν**, *self*). *Self-love, egotism, selfishness.*

φιλεργία, ας, ή (from **φίλος**, *loving*, and **έργον**, *labour*). *Love of labour, diligence, industry, activity.*

φιλέω, ώ, fut. -ήσω, perf. **πεφίληκα**, Doric fut. -άσω, perf. **πεφίλακα** (from **φίλος**, *loving*). *To love, to be fond of, to kiss.*—With an infinitive, *to be wont.*

Φιλήμων, ονος, ό. *Philemon*, a comic poet, the rival of Menander. According to some authorities a native of Syracuse, while others make him to have been born at Soloe in Cilicia.

Φιλητάς, ά, ό. *Philétas*, a grammarian and poet of Cos, in the reign of King Philip, and of his son Alexander the Great.

φιλία, ας, ή (from **φιλέω**). *Love, friendship.*

φίλιος, α, ου, and ας, ου (adj. from **φίλος**, *loving*). *Friendly, kindly disposed.*

Φιλιππίδης, ου, ό. *Philippides*.

Φίλιππος, ου, ό. *Philip*, the celebrated king of Macedonia, and father of Alexander the Great.

φιλοδοξία, ας, ή (from **φιλόδοξος**). *Love of glory, ambition.*

φιλόδοξος, ου (adj. from **φίλος**, *loving* and **δόξα**, *glory*). *Loving glory, ambitious.*

φιλόκαλος, ου (adj. from **φίλος**, *loving*, and **κάλος**, *beautiful*). *That loves the beautiful, virtuous, honourable*
φιλοκινδύνως (adv. from **φιλοκινδύνος**, *that loves danger*). *Rashly*

φιλόκοσμος, *ον* (adj. from φίλος, *loving*, and κόσμος, *ornament*). *Fond of ornament.*

Φιλοκρίτης, *ον*, *ὁ*. *Philocrates*, an Athenian orator, contemporary with Demosthenes, bribed by Philip of Macedon.

φιλομάθης, *ἑς* (adj. from φίλος, *loving*, and μαθαίνω, *to learn*, 2d aor. inf. μαθεῖν). *Fond of learning, studious.*

Φιλομήλα, *ας*, *ἡ*. *Philomela*, a daughter of Pandion king of Athens, and sister to Procne. She was changed into a swallow.

φιλονεικία, *ας*, *ἡ* (from φιλόνεικος). *A love of strife, emulation, ambition.*

φιλόνεικος, *ον* (adj. from φίλος, *loving*, and νεικος, *strife*). *That loves strife, quarrelsome, ambitious.*—Neuter, as a noun, τὸ φιλόνεικον, *ambition.*

φιλόξενος, *ων* (adj. from φίλος, *loving*, and ξένος, *a stranger*). *Hospitable.*

Φιλόξενος, *ον*, *ὁ*. *Philoxenus*, 1. A dithyrambic poet of Cythra, who was imprisoned in the quarries at Syracuse by Dionysius the tyrant of Sicily.—2. A celebrated epicure.

φιλοπᾶτωρ, *ον* (adj. from φίλος, *loving*, and πατήρ, *a father*). *That loves one's father, filial.*

Φιλοπᾶτωρ, *ορος*, *ὁ* (the preceding as a proper name). *Philopator*, an epithet of one of the Ptolemies. See note, page 2, line 13-18.

φιλοπονία, *ας*, *ἡ* (from φιλόπονος). *Love of labour, diligence, laboriousness.*

φιλόπονος, *ον* (adj. from φίλος, *loving*, and πόνος, *labour*). *That loves labour, laborious, fond of labour, industrious.*

φιλόπωνος (adv. from φιλόπονος). *Laboriously, assiduously.*

φιλόπρωτος, *ον* (adj. from φίλος, *loving*, and πρῶτος, *first*). *Fond of being first.*—Neuter, as a noun, τὸ φιλόπρωτον, *a desire of being first, a love of superiority.*

φίλος, *η*, *ον* (adj.). *Loving, fond of, beloved, dear to, friendly.*—Cogn-

parative φίλτερος, superlative φίλτατος.—As a noun, ὁ φίλος, *a friend*.—In epic poetry φίλος often has the force of a possessive pronoun, *mine, thine, his, hers*, &c., according to the person.

φιλοσοφῶ, *ω*, fut. -ήσω, perf. πεφίλοσοφῃκα (from φιλόσοφος). *To be a philosopher, to study philosophy.*

φιλοσοφία, *ας*, *ἡ* (from φιλοσοφῶ). *Philosophy.*

φιλόσοφος, *ον* (adj. from φίλος, *loving*, and σοφία, *wisdom*). *Loving wisdom, ardent in pursuit of knowledge, philosophical.*—As a noun, φιλόσοφος, *ον*, *ὁ*, *a philosopher.*—*ἡ*, *a female philosopher.*

φιλότεχνος, *ον* (adj. from φίλος, and τέχνη, *an art*). *That loves an art, skilled in works of art, artificial, favouring the advancement of the arts.*

φιλοτέχνως (adv. from φιλότεχνος). *Artfully, skilfully, artistically.*

φιλοτιμέσθαι, *οὔμαι*, future -ήσομαι (from φιλότιμος). *To be ambitious, to labour strenuously, to exert one's self.*

φιλοτιμία, *ας*, *ἡ* (from φιλοτιμέσθαι). *A love of honour, ambition, emulation, ardour.*

φιλότιμος, *ον* (adj. from φίλος, *loving*, and τιμή, *honour*). *Eagerly seeking distinction, fond of distinction, ambitious.*—As a noun, τὸ φιλότιμον, *love of distinction, ambition.*

φιλοτιμῶς (adv. from φιλότιμος). *Ambitiously, zealously, ardently, carefully.*

φιλοφρονέσθαι, *οὔμαι*, future -ήσομαι (from φίλος, *friendly*, and φρήν, *mind*). *To receive or treat with friendship, to treat kindly, to be well disposed towards.*

φιλοφροσύνη, *ης*, *ἡ* (from φιλόφρων, of a friendly disposition). *A friendly disposition, courtesy, affection.*

φιλόφωνος, *ον* (adj. from φίλος, *loving*, and φωνή, *a voice, speech*). *Talkative, loquacious.*—Neuter, as a noun, τὸ φιλόφωνον, *a chattering wantonly, loquacity.*

φιλῶντες, ον (adj. from φίλος, loving, and ψυχή, life). *Loving life, fond of life.*—Hence, timid, cowardly (through love of life).
 φίλημος, ον (adj. from φίλος, loving, and ὕμνος, a song). *Loving song, delighting in song.*
 Φινεύς, ἔως, ὁ. Phineus, a king of Thrace, who was freed from the attacks of the Harpies and restored to sight by the Argonauts.
 φλέψ, φλεβός, ἡ (from φλέω, to flow). *A vein.*
 φλιά, ἄς, ἡ. *A doorpost.*—αἱ φλιαί, the doorposts, the thresholds.
 φλόγιος, η, ον (adj. from φλόξ). *Flame-coloured.*
 φλογεύς, ὅσσοι, ὅν (adj. from φλόξ). *Flaming, blazing, shining brightly.*
 φλογίδης, ες (adj. from φλόξ, and εἶδος, appearance). *Resembling flame, fiery, blazing.*
 φλόξ, φλογος, ἡ (from φλέγω, to burn). *Flame, the blaze.*
 φλυαρεύω, ᾶ, fut. -ήσω, perf. πεφλυάρεκα (from φλύαρος, that indulges in trifling or idle talking). *To talk idly, to trifle, to prate.*
 φοβερός, ᾶ, ὄν (adj. from φόβος). *Fearful, dreadful, formidable.*
 φοβεῖμαι, Doric for φοβοῦμαι.
 φόβος, ᾶ, fut. -ήσω, perf. πεφόβηκα (from φόβοι). *To terrify, to strike with dismay, to frighten, to alarm.*
 —In the passive, *to flee through dread, to be afraid.*
 φόβος, ον, ὁ (from φόβομαι, to be terrified). *Fear, dismay, terror.*
 Φόβος, ον, ὁ (above as proper name). *Fear, personified.*
 Φοῖβος, ον, ὁ. *Phoebus*, a surname of Apollo.
 Φοινίκη, ης, ἡ. Phoenicia, a country of Asia, extending along the coast of Syria, about thirty-five miles in length, but very limited in breadth.
 Φοίνιξ, ἱκος, ὁ. *A Phœnician.*
 φοίνιξ, ἱκος, ὁ. *The palm-tree.*—Also, the fruit of the palm-tree, a date.
 φοίνιος, α, ον, and ος, ον (adj. from φόνος, blood). *Bloody, of the colour of blood, defiled with gore.*
 Φοίνισσα, ης, ἡ (from Φοίνιξ). *A*

Phœnician woman.—As from, adj. *Phœnician.*
 φοιτῶ, ᾶ, fut. -ήσω, perf. πεφοίτηκα (from φοῖτος, a roaming about). *To come or go, to wander about, to roam up and down, to frequent, to traverse, to go frequently.*
 φοιδωτός, ἡ, ὄν (adj. from φάλις, a scale). *Covered with scales, scaly.*
 φονεύς, ἔως, ὁ (from φονεύω). *A murderer.*
 φονεύω, fut. -εῶσω, perf. πεφόνευσκα (from φόνος). *To murder, to kill, to assassinate, to slay.*
 φόνος, ον, ὁ (from φένω, to slay). *Murder, an assassination, blood, gore.*
 φέρω, ᾶ, fut. -ήσω, perf. πεφόρηνκα (a form of φέρω). *To carry forward, to convey, to carry, to possess, to wear.*
 Φόρκος, ον, ὁ. *Phorcus or Phorcys*, a son of Pontus and Terra, and father of the Gorgons, &c.
 φόρος, ον, ὁ (from φέρω, to bring). *Tribute, a tax.*
 φορτίον, ον, τό (from φέρω). *A load, a burden.*—τὰ φορτία, *wares.*
 φορτικῶς (adv. from φορτικός, used in carrying loads). *In a troublesome manner, in a burdensome manner.*
 φραγμός, οὔ, ὁ (from φράσσω). *The act of enclosing, enclosure, an encampment.*
 φράγνυμι, a form of φράσσω.
 φρίζω, fut. φράσω, perf. πέφραδα, 2d aor. ἐφράδον, poetic with redupl. πέφραδον. *To say, to indicate, to point, to explain, to tell, to utter.*
 φράσσω and Att. φράττω, fut. φράψω, perf. πέφραχα. *To shut up, to obstruct, to preserve, to strengthen, to secure by enclosing.*
 φρέαρ, φρέατος, τό. *A well.*
 φρήν, φρενός, ἡ. *The mind, the intellect, the understanding, thought.*
 Φρίξος, ον, ὁ. *Phrixus*, son of Athamas and Nephēle, and brother of Helle.
 φρίσσω, Att. φρίττω, fut. φρίψω, perf. πέφριχα. *To have the surface rough, to become rough.*—The perf. act has a pres. signification, *πεφρίσας, ὡς, &c, stiff with, rough with*

φρονέω, ὦ, fut. -ήσω, perf. πεφρόνηκα (from φρήν). *To think, to reflect, to deliberate.*—μέγα φρονεῖν, *to be proud.*—εὖ φρονεῖν, *to be kindly disposed.*

φρόνημα, ἄτος (from φρονέω). *Reflection, thought.*—Haughtiness, pride, insolence, boasting.

φρόνησις, εὖς, ἡ (from φρονέω). *Intelligence, reflection, prudence.*

φροντίζω, fut. -ίσω, perf. πεφρόντικα (from φροντίς). *To think of, to be concerned about, to care for, to be anxious.*

φροντίς, ἴδος, ἡ (from φρονέω). *Anxiety, thought, care, solicitude.*

φρουρά, ἄς, ἡ (from προορᾶω, *to watch before*). *A watch, a guard, a garrison.*

φρουρέω, ὦ, fut. -ήσω, perf. πεφρούρηκα (from φρουρός). *To watch, to observe, to be on guard, to protect.*
φρουρός, οὐ, ὁ (contr. for προορός, *from προορᾶω, to watch before*). *A watcher, a guard, a sentinel, a keeper.*

φρούσσομαι, Att. -άττομαι, fut. -άξομαι. *To be proud or haughty, to conduct one's self proudly, to carry one's self high, to boast.*

Φρυγία, ἄς, Ionic Φρυγίη, ἡς, ἡ. *Phrygia.* 1. *A country of Asia Minor, east of Lydia.*—2. *Another district of Asia Minor, named Phrygia Minor, situated on the Hellespont, and comprising the Trojan territory.*

Φρύξ, Φρυγός, ὁ. *A Phrygian.*
φρυγάδευω, fut. -εύσω (from φυγάς). *To compel one to flee his country, to banish, to put to flight.*

φυγάδοσθρας, οὐ, ὁ (from φυγάς, and θηρᾶω, *to hunt*). *A fugitive-hunter.*

φύγας, ἄδος, ὁ and ἡ (from φεύγω, *to flee*). *A fugitive, a deserter, an exile.*

φύγη, ἡς, ἡ (from φεύγω, *to flee*). *Flight, banishment, exile.*

φυλάκη, ἡς, ἡ (from φυλάσσω). *A guard, watch, a garrison.*—Confinement, imprisonment, a prison, vigilance.

φύλακος, οὐ, ὁ, poetic and Ionic for φύλαξ.

φύλαξ, ἄκος, ὁ (from φυλάσσω). *A guard, a guardian, a keeper, a sentinel.*

φυλύσσω, Attic φυλάττω, fut. -άξω, perf. πεφύλαχα. *To watch, to observe, to guard, to preserve, to keep watch, to reserve.*—In the middle, *to be on one's guard, to take heed, to beware.*

φύλη, ἡς, ἡ. *A race, a tribe, a class.*
φύλλας, ἄδος, ἡ (from φύλλον). *A verdant bough, foliage, a bed of leaves.*

φύλλον, οὐ, τό (from φύω). *A leaf, a flower, foliage.*

φυλλοχόος, οὐ (adj. from φύλλον, and χέω, *to pour out, to shed*). *Leaf-shedding, in which the leaves fall (of a certain season).*

φύλον, οὐ, τό (from φύω). *A race, a tribe, a class, a kind, a nation.*

Φύσιος, οὐ, ὁ (from φύσις, poetic for φύγη). *The god of escape, an epithet applied to Jupiter, as aiding escape from dangers.*

φυσᾶω, ὦ, fut. -ήσω, perf. πεφύσηκα (from φύσα, *wind*). *To blow, to breathe, to swell with the wind, to emit the breath strongly, to snort.*
φύσημα, ἄτος, τό (from φυσᾶω). *A blast of wind, a breath, a puff, a breathing.*

φυσικός, ἡ, ὄν (adj. from φύσις). *Natural.*

φυσιολογία, ἄς, ἡ (from φυσιολογέω, *to examine and explain the laws of nature, which from φύσις, and λέγω, to discourse about*). *An inquiry into the laws of nature, natural philosophy, the study of nature.*

φύσις, εὖς, ἡ (from φύω). *Birth, nature, character, natural talents.*—In the plural, αἱ φύσεις, *the productions of nature, plants.*

φύτεία, ἄς, ἡ (from φυτεύω). *A planting, a plantation, a plant.*

φυτεύω, fut. -εύσω, perf. πεφύτευκα (from φυτόν). *To plant, to produce, to bring about.*

φυτόν, οὐ, τό (from φύω). *A plant.*
φύω, fut. -εύσω, perf. πέφυκα, 2d aor. ἔφην. *To beget, to produce, to bring forth, to cause to grow, to have from nature.*—The 2d aor.

and perf. have a neuter signification, *to be, to exist*.—In the middle, *to grow, to increase*.—In the passive, *to be created, to be produced, to be formed by nature*.

Φωκεύς, *έως, ό*. A Phocian, an inhabitant of Phocia.

Φωκικός, *ή, όν* (adj.). Phocian, of or belonging to Phocia.

Φωκίς, *ίδος, ή*. Phocia, a small country of Greece, bordering on the Corinthian Gulf, having Boeotia on the east, and Aetolia and the Locri Ozolae on the west.

Φωκίων, *ωνος, ό*. Phocion, a distinguished Athenian statesman and commander, celebrated for his incorruptible integrity.

Φῶκος, *ου, ό*. Phocus, the son of Phocion, dissolute in his manners, and unworthy of his great father.

Φωλεός, *ου, ό*. A den, a hole, the lair (of a wild beast).—In the plural, *τὰ φωλεά*.

φωνέω, *ω, fut. -ήσω, perf. κηφώνηκα* (from *φωνή*). To speak, to say.

φωνή, *ής, ή*, Doric *φωνά, άς, ό*. A sound, a voice, a note, a saying, the singing (of a bird), the barking (of a dog).

φωνήεις, *ήεσσο, ήεν* (adj. from *φωνή*). That has voice, endowed with speech, vocal, speaking.

φωρεύω, *ω, fut. -άσω, perf. κηφρεύω* (from *φωρ, a thief*). To search after a thief, to detect.

φώς, *φωτός, ό*. A man, a hero.

φῶς, *φωτός, τό* (contr. from *φάος*). Light.

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ω, by crasis for *καί* d.

χαίνω, *fut. χάνω, perf. κήγαγκα* commonly *κήχηναι*, 2d aor. *έχάνον*. To open, to gape, to stand open.—*πρός τι, to strive for anything, to listen attentively*.

χαίρω, *fut. χάρω and χαίρήσω, perf. κήγαγκα and κηχάρηκα*, 1st aor. mid. *έχηράμην*, 2d aor. pass. *έχάρην*. To rejoice, to exult.—As regards the use of *χαίρειν* at the beginning of letters, &c., see note, page 47, line 15-20.

Χαιρωνεία, *ας, ή*. Chæronia, now

called *Καπρένα*, a city of Boeotia, memorable for the irretrievable defeat of the Athenians by Philip, B.C. 338.

χαίτη, *ης, ή*. The hair, a lock of hair.

χάλαα, *ας, ή* (from *χάλλω*). Heal. *χάλλω, ω, fut. -άσω, 1st aor. κηχάλαα* (from obsolete *χάω, to stand open*). To loosen, to unbend, to relax.

Χαλδαίοι, *ων, οι*. The Chaldeans, inhabitants of Chaldaea, a country of Asia at the head of the Persian Gulf and south of Babylonia.

χαλεπαίνω, *fut. -ανώ* (from *χαλεπός*). To irritate, to enrage.—Neuter, *to be displeased, to be angry with*.

χάλεπός, *ή, όν* (adj.). Hard, difficult, harsh, cruel, painful.

χαλεπότης, *ητος, ή* (from *χαλεπός*). Hardness, difficulty, harshness, sternness, arrogance.

χαλεπώς (adv. from *χαλεπός*). With difficulty, harshly, roughly.

χάλινός, *ου, ό* (from *χάλαω*). A bridle, a bit, a curb.—Poetic plural, *τὰ χάλινά*.

χαλινώνω, *ω, fut. -ώσω, perf. κηχάλινωκα* (from *χάλινός*). To bridle, to rein in, to restrain.

χαλκείον, *ου, τό* (from *χαλκός*, *to be a smith*). A smith's workshop, a forge.

χαλκέμβολος, *ον* (adj. from *χάλαος*, and *εμβολός*, the beam of a ship). Βαίνης a brazen prow, brazen-prowed.

χάλκεος, *ας, εος*. contr. *χαλκοῦς, ή, ούν* (adj. from *χάλκος*). Brazen, of brass.

χαλκεύς, *έως, ό* (from *χάλκω*, *to work in brass or iron*). A smith.

χαλκίοικος, *ον* (adj. from *χαλκός*, and *οίκος*, a house). Of or belonging to a brazen abode. See note, page 44, line 21-23.

χαλκοκορυστής, *ου, ό* (from *χαλκός*, and *κορύσσω*, *to arm with a helmet*). Of the brazen helmet, armed in brass.

χαλκόπους, *ων, gen. -ποδός* (adj. from *χαλκός*, and *πούς*, a foot). Brass-footed.

χαλκός, *ας, ό*. Copper, brass, bronze. *χαλκονέωμαι, ω* (adj. from *χαλκός*,

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and χιτών, a garment, a covering). Armed with brass, in brazen armour.
 χαμῶζε and χαμᾶι (adv.). On the ground.
 χαρά, ὤς, ἡ (from χαίρω). Joy.
 Χάρης, ητος, ὁ. Chāres, an Athenian general noted for his incapacity.
 χαρίεις, εσσα, εν (adjective from χάρις). Graceful, peaceful, agreeable, beautiful.
 χαριέντως (adverb from χαρίεις). Agreeably, pleasantly.
 χαρίζομαι, fut. -ίσομαι, perf. κεχίρισμαι (from χάρις). To give delight to, to gratify, to please, to confer a favour on, to bestow.
 Χαρικλῆς, εῦος, ὁ. Charicles.
 Χαρικλῶ, ὅος contr. οὗς, ἡ. Chariclo, the mother of Tiresias.
 Χαρίλαος, ου, ὁ. Charilāus, a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus.
 χάρις, ιτος, ἡ (from χαίρω, to rejoice). Joy, grace, attraction, favour, a gift, thanks, &c.—χάριν ἔχειν, to feel grateful to, to thank.—χάριν ἀποδιδόναι, to return a favour, to testify gratitude.—χάριν (accus. sing. as adv.), on account of, for the sake of, with the genitive.
 Χάριτες, ου, αἱ. The Graces, daughters of Venus and Jupiter, or Bacchus, three in number, Aglaia, Thalia, and Euphrōsynē.
 Χαρμίδης, ου, ὁ. Charmides.
 χάρτιον, ου, τό (dim. of χάρτης, paper). Paper.
 χάσμα, ἄτος, τό (from χαίνω, perf. pass. κέχασμαι). A cavity, a chasm, an abyss, an opening, the distended jaws (of a large animal).
 χαυλιόδους, δοντος, ὁ (from χαύλιος, prominent, and ὀδούς, a tooth). A tusk.
 χαῦνος, η, ου (adj. from obs. χᾶω, whence χαίνω). Porous, loose, soft, brittle, light, empty, useless.
 χεῖλος, εος, τό. The lip, a margin, a rim, a border.
 Χείλων, ωνος, ὁ. Chilo, a Spartan philosopher, one of the seven wise men of Greece.

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χειμα, ἄτος, τό (from χέω). Winter, cold.
 χειμῶζω, fut. -ᾶσω, perf. κεχειμῶκα (from χειμα). To render frozen.—Neuter, to pass the winter.—In the passive, to be overtaken by a storm.
 χειμαῖρος, ου, and χειμαῖρους, ου, ὁ (from χειμα, and ῥός, ῥους, a torrent). A mountain torrent (swelled with melted snow, &c.).
 χειμερινός, ἡ, ὅν (adj. from χειμα), same as
 χειμέριος, α, ου, and ος, ου (adj. from χειμα). Wintry, of winter, cold, stormy, rough.
 χειμών, ὦνος, ὁ (from χειμα). Winter, wintry weather, a storm, a tempest, the cold of winter.—τοῦ χειμῶνος, in winter.
 χεῖρ, χειρός, ἡ (from the theme χᾶω, χέω, to grasp). The hand.—ἄχρι χειρῶν, to blows, to personal violence.—λέγειν or ἐλθεῖν εἰς χεῖρας, to come to an engagement.
 χείριστος, η, ου (adj., irreg. superl. to κύκός, bad). Worst, basest, &c.
 χειροῦθης, ας (adj. from χεῖρ, and ἥθος, custom, habit). Accustomed to the hand, tame, gentle, domestic.
 χειροπληθής, ες (adj. from χεῖρ, and πλήθω, to fill). Filling the hand.
 χειροποίητος, ου (adj. from χεῖρ, and ποίω, to make). Made by the hand, skilfully constructed, artificial.
 χειροτονέω, ῶ, fut. -ήσω, perf. κεχειροτόνηκα (from χεῖρ, and τείνω, to extend). To extend the hand (as in voting).—Hence, to vote, to choose by one's vote, to elect.
 χειροτομία, ας, ἡ (from χειροτονέω). A voting by holding up the hand, a vote, a choice, an election.
 χειρουργία, ας, ἡ (from χεῖρ, and ἔργον, an operation). A manual operation, a surgical operation, surgery.
 χειρουργικός, ἡ, ὅν (adj. from χειρουργία). Expert in surgical operations, pertaining to a surgical operation.—As a noun, ὁ, a surgeon.
 χειρόω, ῶ, fut. -ώσω, perf. κεχειρώκα

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(from *χείρ*). *To treat with violence.*—In the middle, *to vanquish, to master, to subdue.*

Χείρων, υἱος, ὁ. Chiron, one of the Centaurs, famous for his knowledge of medicine. He was the instructor of the most distinguished heroes of his age.

χείρων, ον (adj., irreg. comp. to *κακός, bad*). *Worse, weaker, baser, &c.*

Χελιδόνιος, α, ον (adj.). Chelidonian.—*Χελιδόνια, ὡν, αἱ* (νῆσοι understood) *The Chelidonian islands, a cluster of small islands off the coast of Lycia, south of the Sacrum Promontorium. They are now called Kelidoni.*

χελιδών, ὄνος, ἡ. A swallow.

χελώνη, ης, ἡ. A tortoise, a turtle.
χερρόνησιζω, fut. -ίσω (from *χερρόνησος*). *To form a peninsula, to look like a peninsula.*

χερρόνησος, ου, and χερσόνησος, ου, ἡ (from *χέρρος*, Attic for *χέρσος*, and *νῆσος*, an island). *A peninsula.*—As a proper name, *Χερσόνησος, the Chersonesē.*

χερσαῖος, α, ον, and ος, ον (adj. from *χέρσος*). *Living on the land, pertaining to land.*

χερσεύω, fut. -εύσω, perf. κεχέρσευκα (from *χέρσος*). *To live on land, to remain on land.*

χέρσος, ου, ὁ. A continent, land, the main land.

χερύδριον, ου, τό (dim. of *χείρ*). *A little hand.*

χέω, fut. χεύσω, 1st aor. ἔχεα and ἔχενα, part. χέας, perf. κέχυκα. *To pour out, to shed, to diffuse, to spread around, to throw or heap up, to melt.*

χηλή, ης, ἡ (from obsolete *χάω*, root of *χαίνω*). *A cloven foot, the claw (of a bird, &c.), a hoof.*

χῆν, χηνός, ἡ. A goose.

χῆνεις, α, ον (adj. from *χῆν*). *Of a goose.*

χῆρος, α, ον (adj. from obsolete *χάω*, akin to Latin *careo*). *Bereft, separated from, deprived of, abandoned, deserted.*—*γυνὴ χῆρα, a widow.*

ῥήτος, εος, τό (from obs. *χάω*, to be empty). *Want, deprivation*

XOP

χθές (adv.). *Yesterday.*

χθών, χθονός, ἡ. *The earth, the ground, land.*

χιλίας, ἄδος, ἡ (from *χίλιοι*). *The number one thousand, a thousand.*
χίλιοι, αἱ, α (num. adj.). *A thousand.*

Χίλων, υἱος, ὁ. Chilo.

Χίμαιρα, ας, ἡ. *The Chimæra, a fabulous monster, the offspring of Typhon and Echidna; the fore parts of its body were those of a lion, the middle that of a goat, the hinder parts those of a dragon. It had, moreover, three heads, and continually breathed out flames of fire.*

χιώνεος, α, ον (adj. from *χιών*). *Of snow, snowy, like snow.*

χιτών, ὄνος, ὁ. *An under garment, a tunic, a robe.*

χιτωνίσκος, ου, ὁ (dim. of *χιτών*). *A small tunic or robe.*—*χιτωνίσκοι, scanty clothing.*

χῖν, χιώνος, ἡ (from *χέω, to pour out*). *Snow.*

χλαῖνα, Ionic χλαίνη, ης, ἡ. *An outer garment, a cloak.*

χλαμύδιον, ου, τό (dim. of *χλαμῆς*). *A military cloak, a small cloak.*

χλαμῆς, ὕδος, ἡ. *A cloak.*

χλευίζω, fut. -ῶσω, perf. κεχλεύσας (from *χλεύη, derision*). *To treat insolently, to deride.*

χλευασμός, ος, ὁ (from *χλεύω*). *Insolence, scornful derision.*

χλωρός, ᾶ, ὄν (adj. from *χλός, verdure*). *Verdant, green, blooming, fresh, youthful.*

χοῖρος, ου, ὁ. *A hog.*

χολάω, ὤ (from *χολή*). *To be angry*
χολή, ης, ἡ, Doric χολᾶ, ας, ἡ. *Bile, gall.*—Hence, *anger.*

χόλος, ου, ὁ. *Bile.*—*Anger, wrath.*

χολώω, ὤ, fut. -ῶσω, perf. κεχόλωκα (from *χόλος*). *To excite the bile, to excite, to enrage.*—In the middle, *to be angry, to have one's anger excited.*

χόνδρος, ου, ἡ. *A grain.*

χορδή, ης, ἡ. *A gut.*—Hence, *the string* (of a musical instrument), *a chord.*

χορευτής, ος, ὁ (from *χορεύω*). *A dancer.*

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χορεύω, fut. -εύσω, perf. κεχόρευκα (from χορός, a dance, a choir). To dance a solemn dance with singers, &c., to celebrate with dances and music, to lead choruses, to dance.

χορηγέω, ὦ, fut. -ήσω, perf. κεχορήγηκα (from χορηγός). To defray the expenses of a chorus.—Hence, to fit out, to furnish or provide with (at one's own cost).

χορηγία, ας, ἡ (from χορηγέω). The defraying the expense of a chorus.—Hence, equipment, preparation, provision, furniture.

χορηγός, οὔ, ὁ (from χορός, a dance, a band of singers and dancers, and ἡγέσθαι, to lead). Properly, the leader of a band of dancers and singers.—Mostly, a person who fits out and provides a chorus for a theatrical representation at his own expense.—Hence, frequently, in a general sense, one who bestows (at his own cost), a furnisher, a provider, a patron.

χόρτος, ου, ὁ. Properly, an enclosed place.—An enclosure, a yard, a courtyard.—Also, grass, herbage, fodder.

χῶς, inf. χῶν, root of χώννυμι. To heap up, &c. See χώννυμι.

χρᾶω, ὦ, fut. χρήσω, perf. κέχηρα. To give to another to make use of, to give an oracle, to deliver an oracular response.—The more usual form is the middle, χράομαι, χράμαι, fut. χρήσομαι, perf. pass. κέχημαι and κέχησμαι. To use, i. e., to give to one's self to use.—To make use of, to receive, to make trial of, to exercise, to have intercourse with.—To receive an oracle.—With θέω, to consult an oracle.

χρεία, ας, ἡ (from χρέος, need). Need, want, privation, use, value, exercise.—χρεία ἐστὶ, there is need, it is necessary.

χρεῖν, τό (indecl. from χρή). Necessity.—Fate, destiny, death.—χρεῖν ἐστὶ, it is fated.

χρή, opt. χρεῖη, subj. χρῆ, inf. χρῆναι, imperf. ἐχρήν and χρήν, fut. χρήσει (imperf. verb from χράω).

XPI

It is necessary, it behooves.—χρῆ με ποιεῖν, I must do so.

χρῆμα, ἄτος, τό (from χράομαι, to use). A thing.—In the plural, χρήματα, ων, τὰ, riches, treasures, effects, property, wealth.—χρῆμα κίττης. See note, page 53, line 27.—οὐδὲν χρῆμα, nothing.

χρηματίζω, fut. -ίσω (from χρῆμα). To transact business.—In the middle, to pursue an occupation, to engage in money matters, to lend out money on interest, to receive interest for money lent out.

χρήσιμος, η, ον (adj. from χράομαι, to use). Useful, profitable.

χρήσις, εως, ἡ (from the same). The making use of, a using, enjoyment, use.

χρησμός, οὔ, ὁ (from χράω, to deliver an oracle). An oracular response, an oracle.

χρησμοδέω, ὦ, fut. -ήσω (from χρησμός, and ψῆ, a song). To deliver an oracular response in verse (as was the earliest practice), to impart oracles.

χρηστός, ἡ, ὄν (adj. from χράομαι, to use). Useful, valuable, worthy, honourable, good, noble.

χρίω, fut. χρίσω, perf. κέχηρικα. Literally, to touch the surface of a body.—Mostly, to anoint, to smear, to rub over with any substance.

χροιά, ὤς, Attic for χροά, ας, ἡ (from χρώ, to touch). A surface.—Generally, colour, the surface of the human body, the skin.

χρόνος, ου, ὁ. Time, a period of time.—χρόνους πολλούς, for a long time.

χρύσεος, έα, εον, contr. χρυσούς, η, ον, and poetic χρύσειος, η, ον (adj. from χρυσός). Made of gold, golden, gilded.

χρυσίον, ου, τό (dim. of χρυσός). A piece of gold, gold.

χρυσίτης, ου, ὁ, and χρυσίτις, ιδος, ἡ (adj. from χρυσός). Containing gold, rich in gold.—ἄμμος χρυσίτης, auriferous sand.

χρυσοκέρας, gen. ωτος (adj. from χρυσός, and κέρας, a horn). Having golden horns.

χρυσόμαλλος, ον (adj. from χρυσός,

and *μαλλός*, wool, a fleece). Having a golden fleece, golden-fleeced.
χρυσός, οὐ, ὁ. Gold.
χρῶμα, ἄρος, τό (from *χρύννυμι*, to colour). Colour, a paint.
χρῶς, ὡτός, ὁ. A surface, the skin.
 —A colour.
χυτός, ἦ, ὄν (adj. from *χέω*, to pour out). Poured out, fluid, melted, heaped up — *γαῖα χυτή*, the heaped-up earth (in a grave).
χύτρος, οὐ, ὁ (from *χέω*, to pour out). A pot, a vessel, a crucible.
χῦ, by crasis for *καὶ ὁ*. And the.
χῶλος, ἦ, ὄν (adj. from the obsolete *χῶ*, whence *χαλῶ*, to loosen, to relax). Lame, limping, defective.
χῶλῶ, ᾶ, fut. *χῶλώσω*, perf. *κεχῶλωκα* (from *χῶλός*). To lame.
χῶμα, ἄρος, τό (from *χρύννυμι*). A mound, a heap, a dam.
χύννυμι and *χυννύ* (forms its tenses from *χῶ*), fut. *χύσω*, perf. pass. *ἐχέωσμαι*. To heap up, to erect, to rear, to raise.
χῶμαι, fut. *χῶσομαι*. To be angry, to be displeased.
χῶποσα, by crasis for *καὶ ὅποσα*.
χώρα, ας, ἡ. Space, a region, a tract of country, country, a place, land.
χωρεύω, ᾶ, fut. *-ήσω*, perf. *κεχώρηκα* (from *χώρος*). To have room.—Hence, to contain, to comprehend, to receive.—To go or come, to proceed.—*χωρεῖν ὁμόσε*, to come to an engagement, to come to close quarters.
χωρίζω, future *-ίσω*, perfect *κεχώρικα* (from *χωρίς*). To separate, to divide, to remove.—In the middle, to remove one's self, to depart from.—*κεχωρισμένος*, far-removed.
χωρίον, οὐ, τό (dim. from *χώρος*). A district, a place, a spot, a farm, an estate.
χωρίς (adv.). Separately, far from, apart from, without, except.
χώρος, οὐ, ὁ (from *χῶ*, to be open). Room, space, a place, a country, a district.

Φ.

ψάλλης, οὐ, ὁ (from *ψάλλω*, to touch and cause to move). A musician, a harper.

ψάμμος, οὐ, ἡ (from *ψάω*, to rub down into small fragments). Sand.
ψάω, fut. *ψάσω*, perf. *ἐψάυκα*. To touch, to feel, to handle, to reach.
ψέγω, fut. *ψέξω*, perf. *ἐψεχα*. To blame, to rebuke.
ψεκάω, future *-ᾶσω*, perfect *ἐψέκαα* (from *ψεκῶς* for *ψάκας*, a drop). To drop, to trickle, to fall by drops, to distil fragrance.
ψέλλιον, οὐ, τό. An armlet, a ring, a bracelet, a buckle.
ψευδής, ἐς (adjective from *ψεύδομαι*). False, lying.
ψευδόμεντις, εως, ὁ (from *ψεύδος*, and *μάντις*, a prophet). A false prophet.
ψεύδος, εως, τό. A falsehood, an untruth.
ψεύω, fut. *ψεύσω*, perf. pass. *ἐψευσμαι* (from *ψεύδος*). To deceive, to slander.—In the middle, *ψεύδομαι*, fut. *ψεύσομαι*, to tell a falsehood, to lie.
ψῆγμα, ἄρος, τό (from *ψήγω*, to reduce by rubbing). A fragment, a small piece, a small particle.—In the plural, *τὰ ψήγματα*, small grains.
ψηρίζω, fut. *-ίσω*, perf. *ἐψηρίκα* (from *ψηρός*). To calculate by means of pebbles.—In the middle, properly, to give a vote by means of a pebble.—Hence, to vote, to decree by vote, to determine.
ψηρίς, ἴδος, ἡ (dim. from *ψηρός*). A small pebble.
ψηρίσμα, ἄρος, τό (from *ψηρίζομαι*). A decree, a determination, a vote, a resolve.
ψηρός, οὐ, ὁ. A small stone, a pebble (used in voting).—Hence, a vote, a ballot, a decision or decree.
ψιλός, ἦ, ὄν (adj. from *ψίω* for *ψέω*, to rub). That has been rubbed, bare, bald, unarmed, light-armed.
ψόγος, οὐ, ὁ (from *ψέγω*). Blame, rebuke, censure.
ψοφέω, ᾶ, fut. *-ήσω*, perf. *ἐψόφηκα* (from *ψόφος*). To make a hollow noise, to sound, to roar.
ψόφος, οὐ, ὁ. A noise, a tumultuous noise, a roaring, a sound, a tone.
ψυγαγωγέω, ᾶ, fut. *-ήσω* (from *ψυχή*, the soul, and *ἄγω*, to conduct). To

conduct the souls of the dead (to the lower world).—To delight, to refresh, to charm.

ψύχῃω, ὦ, fut. -ήσω (from ψύχος).
To cool, to refresh, to delight.

ψυχή, ἥς, ἡ (from ψύχω). *The breath, the soul, the spirit, life.*

ψύχος, εὖς, τό (from ψύχω). *Cold, frost.*

ψυχρός, ἄ, ὅν (adj. from ψύχος).
Cold, cool.

ψύχω, fut. ψύξω, perf. ἐψύχα, 2d aor. pass. ἐψύγεην. *To breathe, to blow.*
—Hence, *to render cold, to cool.*—
Also, *to refresh (by air).*

Ω.

ὦ (adv. expressing wonder, surprise, &c.). *Oh! alas!*

ὧδε (adv. from ὅδε, this). *Here.*—
Thus, in this manner.

ὥδή, ἥς, ἡ (constr. from ᾠδή, a song).
A song, an ode.

ὥδῆός, ἡ, ὅν (adj. from ὥδή). *Musical.*

ὥδιν and ὥδες, ἑνός, ἡ (akin to ὀδύνη).
The pains of travail, the pangs of parturition.

ὥθέω, ὦ, fut. ὥσω, rarely ὠθήσω, 1st aor. ἔωσα, perf. ἔωκα. *To move, to push, to drive, to impel.*

ὠκεᾶνός, οὐ, ὁ (prob. from ὠκός, and νῶς, to flow). *The ocean.*

ὠκεᾶνός, οὐ, ὁ (as a proper name).
Occēnus, a sea deity; son of Cælus and Terra.

ὠκέως (adv. from ὠκός). *Swiftly, rapidly.*

ὠκός, εἰς, ὅ (adj. akin to ὀξύς). *Rapid, swift, fleet, active.*

ὠμόλινον, οὐ, τό (from ὠμός, and λινον, flax). *Flax in its rough state, undressed flax.*—Hence, *a coarse towel (as made from such flax).*

ὠμοπλήτη, ἥς, ἡ (from ὠμος, the shoulder, and πλῆτη, a flat body).
The shoulder-blade.

ὠμός, ἡ, ὅν (adj.). *Raw, not cooked, unripe.*—*Ferocious, savage, rude, brutal.*

ὠμος, οὐ, ὁ (prob. from the obsolete οἶω, to bear). *The shoulder.*

ὠμότης, ηὖς, ἡ (from ὠμός). *Cruelty, ferocity.*

ὠμοφάγος, οὐ (adj. from ὠμός, and φάγειν, to eat). *Devouring raw flesh, that eats food raw.*

ὠνεκα, Doric for οἷνεκα. *Because, &c.*

ὠνέσμαι, οὔμαι, fut. -ήσομαι, perf. ἔωνται. *To buy, to purchase*
ὠόν, ὠού, τό. *An egg.*

ὠρα, ας, ἡ. *A season, an hour.*

ὠραι, ὧν, αἱ. *The Hours or Seasons, three goddesses, daughters of Jupiter and Themis, who presided over the seasons, and kept the gate of Olympus. Their names were Eunomia, Irēnē, and Dicē.*

ὠρίος, α, οὐ (adj. from ὠρα). *That is in season, ripe, seasonable.*—
Neuter plural as a noun, τὰ ὠρια, *the fruits of the season.*

ὠρος, εὖς, Doric for ὄρος, εὖς, τό. *A mountain.*

ὠρυγή, ἥς, ἡ (from ὠρύομαι, to howl).
A howling, a yelling, a cry.

ὥς (adv. and conj.). *As, when, how, after, since, as soon as, as if.*—
That, in order that, so that.—With a numeral, *about.*—With the superlative it denotes *as much or as little as possible*, according to the force of the superlative; thus, ὥς τάχιστα, *as quickly as possible*; ὥς ἐλάχιστον, *as little as possible.*—With a participle and ἄν, see note, page 54, line 15–17.—It stands also for a preposition, ἐπὶ or πρὸς, and governs a case; and sometimes these prepositions are expressed with it. When the latter construction appears, ὥς means no more, as far as our idiom is concerned, than ἐπὶ or πρὸς alone. When it stands without them, the case apparently governed by ὥς depends in reality on ἐπὶ or πρὸς understood.

ὥς (from the old demon. pron. ὄς, same as οὔτος, this), same as οὕτως. *Thus, so, in this way.*

ὠσαύτως (adv. from ὥς, and αὐτως).
In the same way, just so, exactly thus, in like manner.

ὥσπερ (adv. from ὥς and περ). *Just as, even as, the same as, as if.*

ὥσπεροῦν (adv. from ὥς, περ, and

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ὅν). *As in truth, as is really the case, exactly as.*
 ὥστε (adv. and conj. from ὡς and τε). *As, just as, so as.—That, so that, in order that.*
 Ὀστία, ὠν, τῷ. *Ostia, a celebrated town and harbour, at the mouth of the river Tiber in Italy, which served as the port of Rome.*
 ὦ τῷν (indecl.), only as vocative; a mode of address in common life. *Oh thou, my good friend.*—Also, though seldom, used in the plural, ὦ γε.
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ὠφελεια, ας, ἡ (from ὠφελῶ). *Utility, profit, advantage, gain.*
 ὠφελῶ, ὦ, fut. -ήσω, perf. ὠφέλησα (from ὀφέλλω, to aid). *To help, to succour, to be useful to, to assist, to be profitable.*
 ὠφέλιμος, ον (adj. from ὠφελῶ, to aid). *Useful, advantageous, profitable.*
 ὠφελίμως (adv. from ὠφέλιμος). *Advantageously, profitably, usefully.*
 —Comparative ὠφελιμώτερον, superlative ὠφελιμώτατον.









